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The Law was given by Moses But Grace and Truth came by Jesus Christ.

A

DICTIONARY

OF THE

HOLY BIBLE:

CONTAINING

AN HISTORICAL ACCOUNT OF THE PERSONS;

A Geographical Account of the Places;

A LITERAL, CRITICAL, AND SYSTEMATICAL DESCRIPTION OF OTHER OBJECTS,

Whether Natural, Artificial, Civil, Religious, or Military;

AND, AN EXPLICATION OF THE APPELLATIVE TERMS

MENTIONED IN THE

OLD AND NEW TESTAMENT;

THE WHOLE COMPRISING

Whatever is of importance to be known concerning the ANTIQUITIES of the HEBREWS; forming a Body of SCRIPTURE HISTORY, CHRONOLOGY, and DIVINITY; and serving, in a great measure, as a

CONCORDANCE TO THE BIBLE.

EXTRACTED CHIEFLY FROM CALMET, BROWN, &c.

Collated with other Works of the kind, with numerous Additions from various Authors, and a considerable quantity of Original Matter,

BY J. WOOD.

IN TWO VOLUMES.

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DICTIONARY

OF THE

HOLY BIBLE.

I, When it relates to God, is expressive of his dignity, Psal. lxxxi. 10. his power, Gen xvii. 1. his self-existence and unchangeableness, Exod. iii. 14. or the certainty of his promises and threatenings, Exod. vi. 2. Numb. xiv. 35. Referring to men, it expresses their pride, Isa. xlvii. 8. the certainty of what they say, Gal. v. 2. Phil. iii. 19. and their readiness to perform their duty, Mic. iii. 8. Matt. xxi. 30.

JABAL. See LAMECH.

JABBOK, *a making empty*, a brook on the east of Jordan, rising in the mountains of Gilead, and falling into Jordan a little south of the sea of Tiberias. It separated the kingdom of Sihon from that of Og, king of Bashan; and near to it Jacob wrestled with the angel of the covenant, and prevailed, Deut. ii. 37. Gen. xxxii. 22.

JABESH, *drought*, or JABETH-GILEAD, a city of the eastern Manassites, at the foot of mount Gilead, about six miles from Pella, where the Christian Jews found refuge amidst the ruins of Judea by the Romans. It was at no great distance from Gadara. The inhabitants of this city, neglecting to join their brethren against the Benjamites in the affair of Gibeah, were all put to the sword, except 400 virgins, who were bestowed on the surviving Benjamites, Judg. xxi. About 310 years after, this city sustained a furious siege from Nahash, king of the Ammonites; and the inhabitants could obtain no terms, but of having their right eyes pulled out, as a reproach to Israel. Unwilling to submit directly, they obtained a truce of seven days; before the end of which, Saul, at their request, gathered an army, routed the Ammonites, and raised the siege. In the grateful remembrance of which, the valiant men of Jabesh about 40 years after, at the hazard of their lives, took the bodies of Saul and his sons from the wall of Bethshan, where the Philistines had hung them, and gave them a decent interment, 1 Sam. xi. and xxxi. 1 Chron. x. 11, 12.

JABEZ, *sadness, grief*, appears to have been a descendant of Judah by Ashur. His mother bare him with much *pain* and *sorrow*, which was the cause of his name. His noted religion, authority, and seed, rendered him more honourable than his brethren. With distinguished fervour, he begged that God would truly and signally bless him; would

enlarge his family and inheritance; would assist and direct him in every undertaking; and preserve him from every thing sinful and dangerous. God signally granted his request, 1 Chron. iv. 5—10.

JABIN, *understanding*, (1.) A king of Hazar, in the north parts of Canaan, and the most powerful of all the sovereigns in these quarters. Struck with the rapidity of Joshua's conquests, he engaged all the kings on the north of Canaan, particularly the kings of Madon, Jobab, Shimron, Achshaph, &c. to assist him. Their whole forces rendezvoused at the waters of Merom, to attack the Hebrews; but the Lord delivered them into Joshua's hand, who gave them an entire defeat, pursued their fugitives as far as Great Zidon to the north-west, and to Mizrephothmaim on the east. He then marched back to Hazor, and burnt it, and killed Jabin its king, Josh. xi. (2.) Jabin king of Hazor, and perhaps the great-grandchild of the former, was a very powerful monarch, had 900 chariots armed with iron scythes, and an army under Sisera, his general, of 997,000 men, according to Philo Byblius. After he had twenty years, from about 2699 to 2719, or 2747 to 2767, mightily oppressed the Hebrews, his army was routed by Deborah and Barak, and, it is probable, that a terrible storm of rain made the river Kishon sweep away multitudes of them. Sisera the general fled away on his feet, and was kindly received by Jael, the wife of Heber the Kenite. His fatigue occasioned his falling into a deep sleep. Jael, instigated against this murderer of the Hebrews, killed him by driving a nail through his head, and afterward shewed him to Barak, Judg. iv. and v.

JABNEH, or JAMNIA, a city of the Danites, on the sea-shore, and at no great distance southward of Joppa. It seems it had been in the hands of the Philistines for some time before Uzziah broke down the walls of it, along with those of Gath, 2 Chron. xxvi. 6. There was a famous university of the Jews in this place, some ages after Christ.

JACINCT, or JACINTH, a precious stone, of a violet and purple colour, not unlike the amethyst. It is very hard; but the diamond will make an impression on it. It was the 11th foundation in the new Jerusalem, Rev. xxi. 20. That which some moderns call *jacinth*, has a yellow colour, somewhat like a flame.

JACOB, *he that supplants*, or *undermines*, the younger son of Isaac and Rebekah, was born *A. M.* 2168 or 2173, along with Esau. In the womb they had some struggling with one another, and the Lord informed their mother that she was with twins, who should become nations, but of a very different temper, state, and condition; but the elder should serve the younger. In their birth, the last took hold of his brother's heel, and for that reason was called *Jacob*, the *heeler*, or *supplanter*. When he grew up, he was of a quiet and peaceable temper, and staid much at home with his mother; while his brother was of a restless temper, and passionately fond of hunting. He bought the birth-right of his brother for a mess of pottage. By presenting some savoury meat, which his mother had prepared, to his dim-sighted father, and pretending he was Esau, he obtained his principal blessing, of a fat land well watered, and of the dominion over all his brethren. Enraged hereat, Esau resolved to murder him. Rebekah his mother, who had advised him, being informed of it, desired Jacob to retire to Mesopotamia, to her brother Laban's family, and abide there till Esau's fury should be cooled. Afterward she communicated the matter to Isaac, and told him what an unsupportable burden it would be to her if Jacob should marry a Canaanitish woman. Isaac sent for Jacob, gave him his blessing, and charged him to go to Padan-aram, and there marry one of Laban his uncle's daughters.

Jacob departed privately from Beer-sheba. After sun-set he, probably on the second day of his journey, lighted on a place called Luz, on account of the multitude of *almonds*, or *hazel-nuts*, that grew thereabouts. Here he laid himself down to rest all night, under the open sky, with a stone under his head for a pillow. Here, in his dream, he saw a ladder, whose foot stood on the earth, and its top reached unto heaven; the angels of God ascended and descended on the rounds of it. Above the top of it stood the Lord God, and assured him he was the God of his fathers Abraham and Isaac, and would give him and his seed the land of Canaan for their inheritance, make them numerous as the sand by the sea-shore, and render all nations blessed in his seed. This ladder represented the providence of God administered by angels, and managed by God as a God in covenant; and Jesus Christ as the wonder, and Lord of angels, and our Mediator between God and man, and the way of access to him, sprung of Jacob in his humanity, but in his divine nature the Lord from heaven, and the means of all blessings from God to sinful men. Awakened from his sleep, Jacob was struck with a reverential impression of the divine greatness, took the stone which he had for his pillow, erected it as a monument, poured oil on the top of it, and called the name of the place BETHEL, or *the house of God;* and engaged, that since God had promised to protect him, and provide for him, and bring him back to Canaan, he would serve him, give him the tithes of all he acquired, and, at his return, make Bethel a place of solemn worship, Gen. xxv. xxvii. and xxviii.

Encouraged by this vision, he sped forward to Haran, where Laban his uncle lived. Near to the place, some shepherds informed him where Laban dwelt, and that his family was well, and that Rachel his daughter was just coming to water her flock. At her coming up, he kindly saluted her, helped her to water her flock, and told her that he was the son of Rebekah her aunt. She hastily informed her father: he came and conducted Jacob to his house. When Jacob had continued here about a month, Laban proposed to give him wages. Jacob offered seven years service for Rachel his younger, but most beautiful, daughter; and with great cheerfulness he fulfilled his engagement, from the great love which he bare to her. When the marriage-night came, as a providential punishment to Jacob for deceiving his dim-eyed father, Laban conducted Leah his elder daughter, whose beauty was far inferior, to Jacob's bed, instead of Rachel. Next morning the cheat was discovered; and Jacob warmly upbraided his uncle with it. He pretended that it was contrary to the custom of their country to marry the younger daughter first; but, marking himself a covetous mortal, he told him he might have Rachel too for seven years more service. This Jacob agreed to. Of his two wives, Jacob much preferred Rachel; but God favoured Leah with children, Reuben, Simeon, Levi, and Judah; and, it seems, with a thankful heart: while Rachel was barren. Vexed at this, she begged that Jacob would make her conceive, or else she would die of grief, or by some violent means. With indignation at her rashness, he told her he was not a God, to bestow or withhold the fruit of the womb at his pleasure. She next ordered Bilhah her maid, whom her father had given her, to take her place in her husband's bed, that by her she might have children to pass for her own. By this mean Jacob had two sons, the one Rachel called Dan, as if she hoped God would *judge* her, and avenge her want of children on her sister; the other she called Naphtali, as if with great *wrestling* she had prevailed against her sister. In imitation hereof, Leah put her maid Zilpah to Jacob's bed, and she bare

him two sons, Gad and Asher, by whose names Leah intended to hint her expectation that a *troop* of children was coming, and that the daughters would call her *blessed*.—Soon after, Leah, with her son Reuben's mandrakes, hired her husband for Rachel's night to sleep in her bed, and, in consequence hereof, bare Issachar; and not long after, she bare Zebulun, and a daughter called Dinah: nor was it long e're the Lord pitied Rachel, and gave her a son, whom she called Joseph, in hopes that she should have another son *added* to him.

Jacob's fourteen years service for his two wives being finished, he begged that Laban his father-in-law would permit him to return to his country, with his family along with him, that he might provide for himself. Sensible of the advantage of his service, Laban offered him what wages he pleased if he would stay. To mark his dependance on the providence of God, Jacob moved, that all the spotted cattle and brown sheep thereafter produced, should be his hire. Laban, expecting these could not be many, readily consented. To prevent all disputes, and hinder as much as possible the future product of spotted cattle and brown sheep, all of these kinds were removed to the distance of three days journey, and intrusted to the care of Laban's sons; and the rest were committed to the oversight of Jacob. Instructed by a vision, Jacob laid speckled, spotted, and ringstreaked, rods of poplar, &c. in the watering-troughs, about the time when the stronger cattle coupled and conceived; these striking their imagination as they drank, made them conceive a spotted offspring: but he laid them not in when the weaker cattle conceived: by this means all the stronger cattle were Jacob's, and his flocks and herds exceedingly increased. Laban therefore frequently changed his hire; but whatever was allotted to Jacob, exceedingly increased. Laban too, caused Jacob to bear the loss of whatever was missing of his flocks or herds. After Jacob had served other six years with great labour and fidelity, Laban and his sons carried themselves very surly towards him, pretending that he had made himself rich at their expence. Meanwhile, God, in a dream, ordered him to return to Canaan. Resolving to do so, he acquainted his wives that he saw their father's deportment towards him changed, and that he intended to return to Canaan. They being sensible of their father's injurious behaviour, were glad to part with him. So Jacob, his wives, children, servants, and flocks, moved towards Canaan, and Rachel carried off some of her father's idols. On the 3d day after, Laban, informed of their departure, pursued them in no small fury; but God, in a dream, charged him to beware of giving Jacob so much as an injurious word. On the 7th day, he overtook them in the mountain of Gilead. Some sharp words were exchanged, and Laban heavily complained that they had carried off his gods. Jacob desired him to rummage all his store, and if his gods were found with any, let the person be put to death. Laban searched with the utmost care; but Rachel having taken the idols, and put them into the camel's furniture, sat upon them, pretending that her indisposition hindered her rising. Nothing of Laban's being found, he and Jacob made a solemn covenant of perpetual friendship; in testimony whereof, they reared an heap of stones, which Jacob called *Galeed*, or *Gilead*, and Laban, *Jegar-sahadutha*, both which designations signified the *heap of witness*. After Jacob had offered sacrifice, and given an entertainment to his friends, Laban and his company affectionately parted, and returned to Padan-aram, while Jacob and his family went forward to Canaan, Gen. xxix. xxx. and xxxi. When Jacob had advanced to the ford of JABBOK, God shewed him that he was guarded with angels on every side, both

from Laban and Esau; therefore Jacob called the name of the place *Mahanaim*, i. e. *the two armies*, or *double camp*. Fearing the remains of Esau's resentment, he sent messengers to inform him of his return, and to supplicate his favour. Jacob, informed by his messengers that Esau came to meet him with 400 men, justly suspected his intentions were murderous, and sent off before him a large present of 220 goats, 220 sheep, 30 milch-camels with their colts, 40 kine, and 10 bulls, 20 she-asses and 10 foals. These he divided into five droves, and ordered the drivers of each to tell Esau as they met him, that it was a present to him. By this means he hoped to appease his brother's anger. Meanwhile, he spent the whole night in solemn prayer. Our Redeemer appeared to him in the form of a man, and to check him for attempting to detain him by force, touched the hollow of his thigh, till it shrank, and made him always after go halting; to commemorate which, his posterity never eat of the similar sinew in animals: but by weeping and supplication to the Son of God, he obtained a change of his name to *Israel*, because, as a *prince*, he had wrestled with God, and had *prevailed*, and obtained a solemn blessing on himself and his seed. Having crossed the Jabbok, he divided his family into three divisions, that if Esau murdered the foremost, the others might flee. The two handmaids and their children went foremost; Leah and her's next; and Rachel and Joseph last, that she might have most opportunity to get off if there was danger. According to Jacob's direction, they all, in the humblest manner, did obeisance to Esau. Partly moved by this deportment, and chiefly by the providence of God, Esau met Jacob with the most tender affection, generously refused his present, because he had much wealth already; but Jacob urged him, because, said he, I have every thing, and have had the great happiness to meet thee in kindness and love. Esau offered to attend him on his journey to mount Seir; but Jacob begged he would not trouble himself, as the flocks and little ones could but move very slowly. After Esau's departure, Jacob coming to the spot where Succoth was afterwards built, reared up an house for himself, and booths for his cattle. Not long after, he crossed the Jordan westward, and coming to Shalem, he bought a piece of ground from Hamor, the father of Shechem, for an hundred pieces of silver, probably shekels, and so a little more than 11*l.* 6*s.* sterling. Here he erected an altar, and called it *El-Elohe-Israel*, importing, that it was sacred to the *mighty* and *worshipful God of Israel*, Gen. xxxii. xxxiii. He had not dwelt long here, when Dinah his daughter, a handsome girl of about 14 years of age, went to see the young women of the country. Shechem, the son of Hamor, and prince of the city of Shechem, captivated with her comeliness, took her and defiled her. He and his father begged her in marriage for him, and he offered them any price they pleased to obtain her. Jacob waited till his sons came home. They deceitfully proposed, that the Shechemites should be all circumcised, as the only terms of obtaining Dinah. This they proposed as a means to render them incapable to defend themselves, horridly abusing the seal of God's covenant, to promote their murderous intentions. Dreading nothing, Hamor and Shechem, by hinting to their people how it would gain them the wealth of Jacob's family, persuaded them to undergo the operation. On the third day, when they were sorest, Simeon and Levi, and perhaps a number of servants, entered the city, and murdered the inhabitants; and the other sons of Jacob coming up, seized on the spoil. This they did to revenge Shechem's using of their sister as if an harlot. Dreading the resentment of the Canaanites around, and directed by God to go up to

Bethel and dwell there, Jacob, remembering his vow which he had made as he went to Padan-aram, ordered his family to purify themselves, and to put away their strange gods; for several of his servants were heathens. They, and no doubt Rachel among them, delivered up their idols to him, and he hid them under an oak. Protected of God, by a dread seizing the Canaanites around, he and his family came safe to Bethel. There he offered sacrifices to God, who appeared to him, and renewed his former blessing. Soon after, Jacob moved southward to Hebron, to visit Isaac his father. Meanwhile, Deborah his mother's nurse died, to the no small grief of the family. Rachel too, who had said she would die if she got not children, died in childbed of her second son, whom she, in her last agonies, called *Benoni*, the *son of my sorrow*, but his father called him Benjamin: she was buried near Bethlehem. Not long after, Reuben committed incest with Bilhah his father's concubine. Jacob had scarcely dwelt three years with Isaac his father, when he had Joseph carried off from him; and for twenty-two years bewailed his loss, imagining that some wild beast had devoured him. About twelve years after, Isaac died, and was buried by Jacob and Esau. It seems the two brothers inclined to have lived together, but the vast number of their herds and flocks would not admit of it: therefore Esau retired to Seir, leaving Jacob in the south of Canaan. Meanwhile he had his share of affliction, from the disorders in the family of Judah, Gen. xxxv. to xxxviii.

About nine years after the death of Isaac, Jacob, distressed by a famine, sent his ten elder sons to Egypt, to buy corn for their subsistence. At their return, he was shocked to find that each man's money was returned in his sack; but more, that Simeon was detained a prisoner, and the governor of Egypt had demanded a sight of Benjamin his darling, and, as he thought, the only surviving son of his beloved Rachel. Pinching famine, and the repeated entreaties of his children, particularly of Reuben and Judah, obliged him to permit Benjamin to go with the rest on their second journey to Egypt, not without distrustful hints that all these things were against him, and that he was bereaved of his children. On their return he found that Joseph was yet alive, and governor of Egypt, and that he had sent for him and his family to come thither for subsistence. He, with great joy, left the plain of Mamre, near Hebron, and moved towards Egypt. At Beersheba he offered sacrifices to the Lord, and the Lord encouraged him to go down into Egypt, and assured him that his seed should thence return to Canaan in the time fixed by the promise: and that there Joseph should attend him in his last moments, closing his eyes. He, and 66 of his offspring, with 8 wives, went down into Egypt, where were already Joseph and his two sons. Informed by Judah, who went before the rest, Joseph met him with the utmost expressions of tender affection. Jacob was by him presented to Pharaoh. He wished that monarch all true happiness; and informed him, that he had lived 130 years chiefly in troubles. *Let us learn the fruit of unbrotherly conduct, and of obtaining blessings by unhallowed means.* Jacob and his family had lived but 17 years in Egypt, when he fell into his last sickness. Joseph, whom a little before he had caused to swear he would bury him in Canaan, with his two sons Manasseh and Ephraim, came to visit him. He informed them of God's blessing him at Luz or Bethel; he blessed Joseph, assured him his two sons should form two distinct tribes of the Hebrew nation, but that of Ephraim should be the most numerous and honoured. He assured him, God would bring all his posterity back to Canaan in due time: and assigned to Joseph's seed a piece of ground near

Shechem, which he had first bought, and afterwards recovered by force out of the hand of the Amorites. After this, he convened his twelve sons, gave them his last benediction, and foretold what would befal their families in future ages. Reuben, Simeon, and Levi, he reproached with their sinful conduct; and predicted, how God would chastise it in the fate of their seed. He especially commended Judah and Joseph, and foretold the future glory of their families. He foretold the coming of Christ, and the gathering of the Gentiles to him. Amidst the blessing of his children, he expressed his strong desires of the Messiah's incarnation, and of his own full enjoyment of God. After charging his sons to bury him in the cave of Machpelah, where Abraham, Sarah, Isaac, Rebekah, and Leah, had been buried, he laid himself down on the bed, and breathed out his last, about *A. M.* 2316, or 2320, and in the 147th year of his life. After his body was embalmed, and a solemn mourning of 70 days performed for him in Egypt, Joseph and his brethren, with the chief men of Egypt, attended his corpse to its interment in Canaan. At the threshing-floor of Atad they stopped, and had a second mourning of 7 days: on account of which, the Canaanites called the spot *Abel-mizraim*, the *mourning of the Egyptians*. He was interred in the cave of Machpelah, Gen. xlii.—l. His posterity, as well as himself, are called *Jacob* or *Israel*. A well which he used, and perhaps digged, near Shechem, is called his well, John iv. 12. Deut. x. 22. Josh. xxiii. 4. Psal. cv. 10—23. Acts vii. 11—16. Hos. xii.

JADDUA, *known*, or JADDUS, the son of Jonathan, and high priest of the Jews. He officiated a considerable time after the captivity, Neh. xii. 11. He is thought to be Jaddus who lived in the time of Alexander the Great. Josephus says, that Alexander, when besieging Tyre, demanded some assistance. Jaddus begged to be excused, as he had sworn fidelity to Darius the Persian. Highly provoked, Alexander vowed a revenge. After taking of Tyre, he marched towards Jerusalem. After the people had exercised themselves in fasting and prayer, Jaddus and his fellow-priests, directed by God, met Alexander in their sacred robes. Struck with the appearance of the high-priest, he, instead of reproaching him, fell at his feet, and told Parmenio his general, that such a form had appeared to him in Macedonia, and promised him the empire of the world: and, at the high-priest's request, relieved the Jews of their tribute. But as none of Alexander's historians mention this matter, it is possibly a Jewish fable.

JAH. See JEHOVAH.

JAHAZ, *quarrel, dispute*, JAHAZAH, or JAHZAH; probably the Ziza of Ptolemy, a city near Aroer, between Mediba, and Diblathaim, on the north frontiers of Moab, and near to the spot where Moses defeated the army of Sihon. It was given to the Reubenites, and by them to the Levites, Numb. xxi. 23. Josh. xiii. 18. 1 Chron. vi. 78. After the death of Ahab, it seems, the Moabites seized on it. It shared in the ruinous ravages of the Assyrians and Chaldeans, Isa. xv. 4. Jer. xlviii. 21.

JAIR, *illuminated, a river*, (1.) The son of Segub, the son of Hezron, of the tribe of Judah. By his grandmother, the daughter of Machir the Manassite, he fell heir to an estate eastward of Jordan, and conquered the whole country of Argob, as far as the borders of Geshuri and Maachathi, 1 Chron. ii. 21—23. Numb. xxxiii. 40, 41. (2.) A judge of Israel, who succeeded Tola *A. M.* 2795, or 2857, and governed 22 years. He was a Gileadite, probably of Manasseh. He had 30 sons, who rode on 30 ass colts, and were lords of 30 towns, called Havoth-jair, or the towns of Jair, Judg. x. 3—5. .....

JAIR, or JAIRUS, a chief ruler of the synagogue at Capernaum. His

daughter falling grievously sick, he begged that Jesus would come, lay his hands on her, and cure her. On their way to the house, some from it met him, and told him it was needless to trouble our Saviour, as his daughter was dead. Jesus bid him fear not, but only believe. When they entered the house, they found the mourners prepared to attend the corpse to the grave, and making a noise. Jesus bade them be silent, as the maid was not to be given up for dead. They laughed him to scorn. To punish their derision of him, he put them to the door; and when no more but her father and mother and three of his disciples were present, he took her by the hand, and bade her arise. She did so, and Jesus ordered to give her some victuals, Matt. ix. 18—26. Mark v. 21—43. Luke viii. 41—56.

JAMES, *a supplanter*, the Great, or Elder, and JOHN the Evangelist, sons of Zebedee and Salome, were originally fishers of Bethsaida in Galilee, and left every thing at our Saviour's call to follow him, Matt. iv. 21. Both were constituted apostles: both were witnesses of Jesus's transfiguration, Matt. x. 2. and xvii. 2. Both begged his leave to call down fire from heaven on the Samaritans, who refused to receive him; but he checked their furious zeal, and told them that they knew not what spirit they were of, Luke ix. 54. Our Saviour's singular regard to them, led their mother to beg they might be made chief ministers of state in his temporal kingdom. After they had professed their ability to undergo sufferings with him, he told them, that suffer they must, but his Father had the disposal of eminent places in his kingdom, Matt. xx. 20--24. Mark x. 35--45. They witnessed his agony in the garden, Matt. xxvi. 37. After our Saviour's resurrection, it seems they for a while returned to their business of fishing, John xxi. 2, 3. About *A. D.* 42 or 44, if not 49, James was taken and murdered by Herod, Acts xii. 1. and is now the pretended patron of Spain.—Whether his brother John was the bridegroom at Cana of Galilee, we know not; but he was our Saviour's beloved disciple. To him Jesus, as he sat next to him on the couch at the passover, intimated who should be the traitor. It is believed that he went up to the high-priest's hall, and, being known to the servants, introduced Peter; but perhaps that disciple might be Nicodemus, or Joseph of Arimathea, John xviii. 15, 16. He, at our Saviovr's dying direction, took home the blessed Virgin to his house, and provided for her. At the Galilean sea he first discovered our Saviour on the shore to Peter, John xix. 25, 26, 27. and xxi. 1—7. After dinner with our Saviour there, Peter asked him what should become of John? Jesus replied, that it was none of his business though he should live till his coming. This expression, fondly mistaken, made many primitive Christians imagine that John should never die; but himself, and other histories, contradict this ill grounded fancy, John xxi. 18—25. He for a time shared with Peter, in preaching, working miracles, and enduring persecution from the Jews at Jerusalem; and at Samaria they conferred the Holy Ghost, by laying on of hands, Acts iii. iv. v. and viii. About *A. D.* 51, John continued a noted pillar of the Christian church in Judea, Gal. ii. 7. It is said, he afterwards preached the gospel to the Parthians and Indians; but it is more evident that he preached some time in Lesser Asia. In Domitian's persecution, about *A. D.* 95, it is said he was cast into a caldron of boiling oil, and coming out unhurt, vigorous, and clean, was banished to Patmos, to be starved to death. Under the emperor Nerva he was recalled from exile, and returning to Ephesus, preached the gospel there till he died, about 90 or 100 years old. He appears to have been of a most affectionate temper; and yet, it is said, he leapt out of the bath, whenever he understood that

‡

Cerinthus, who denied the divinity of our Saviour, was in it; so great was his zeal. In his old age, he wrote three epistles, one to the Jewish Christians in general, another to a noted lady, and a third to one Gaius. The scope is, to inculcate brotherly love, holy conversation, self-examination, and a cautious shunning of false teachers, particularly such as denied the incarnation and true godhead of our Saviour. He wrote an history of Jesus's life, containing a great many things omitted by the other three evangelists, chiefly a number of excellent discourses. It is principally calculated to evince our Saviour's divinity. In the isle of Patmos, he had various revelations and visions. Thence, from Jesus's mouth, he wrote seven epistles to the Asian churches; and in this book of Revelation, under the visions of seals opened, trumpets sounded, and vials poured out, &c. he exhibits the whole state of the Christian church to the end of the world. From the sublimity of his revelations, and his vindication of our Saviour's divinity, he came to be called, how properly I shall not say, *John the Divine.*—— The book of his travels, and of his acts, and of the Virgin Mary's death, and assumption to heaven, and the creed ascribed to him, contain plain documents of forgery.

2. JAMES the Less, called the brother of our Lord. He was the son of Cleophas by Mary the sister of the blessed Virgin. For the admirable holiness of his life, he was surnamed *the just.* Our Saviour appeared to him, by himself, after his resurrection, 1 Cor. xv. 7. About three years after Paul's conversion he was at Jerusalam, and considered as a pillar or noted supporter of the church there, Gal. i. 19. About fourteen years after, he was present at the apostolic council; and, speaking among the last, he gave his sentiment, that as God, according to the ancient promises, had called a church from among the Gentiles to himself, it was not proper to burden them with Jewish ceremonies, so hard to be borne; but merely to require them to forbear eating of things strangled, and blood; and to abstain from fornication, and meats offered to idols. To this all present agreed. About nine years after, he wrote an epistle to the Jewish believers, wherein he sharply reproves such as pretended to faith without good works, indulging themselves in instability, naughtiness, partiality, reviling, covetousness, oppression, vain swearing, &c. About *A.D.* 63, when Festus was dead, and Albinus had not come to succeed him, the Jews being exceedingly enraged at the success of the gospel, Annanus, son of ANNAS, it is said, ordered James to ascend one of the galleries of the temple, and inform the people, that they had without ground believed Jesus of Nazareth to be the Messiah. He got up, and cried with a loud voice, that Jesus was the Son of God, and would quickly appear in the clouds to judge the world. Many glorified God, and believed; but the Pharisees threw him over the battlement. He was sorely bruised, but got up on his knees, and prayed for his murderers amid a shower of stones which they cast at him, till one beat out his brains with a fuller's club. To the death of this just man, some Jews ascribe the ruin of their nation. The Talmud ascribes a variety of miracles to James, the disciple of Jesus, there called the carpenter.

JANGLING, foolish talking about what people do not understand, nor know what they would be at; and nothing can be more vain than contending about opinions in religion, without the love of God in the soul, 1 Tim. i. 6.

JANNES, *answering,* and JAMBRES, *a rebel,* called by Pliny Jamne and Jotape, and by some Jewish writers Johanne and Mamre. They were two principal magicians of Egypt, who withstood Moses by aping some of his miracles, in the change of their rods into serpents, turning

waters into blood, and producing frogs, 2 Tim. iii. 8. Exod. vii viii. Jonathan, the Chaldee paraphrast, fabulously says they were Balaam's sons, and attended him when he went to Balak.

JANOAH, *tarrying, resting,* JANOHAH; a city of the Ephraimites, on their north border, and about twelve miles eastward from Shechem, Josh. xvi. 6. It was taken and ruined by Tiglath-pileser, king of Assyria, 2 Kings xv. 29.

JAPHETH, *enlarged, fair, enticing,* the elder son of Noah, and born *A. M.* 1556, Gen. x. 21. and v. 32. To reward his kind and modest covering of his father's nakedness as he lay drunk, his father blessed him, saying, that God would enlarge and persuade him, and make him to dwell in the tents of Shem, and render the offspring of Canaan his servants. His posterity were prodigiously numerous; he had seven sons, Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. Their posterity peopled the north half of Asia, almost all the Mediterranean isles, all Europe, and, I suppose, most of America. How the GREEKS and ROMANS seized on the orignal residence of the descendants of Shem, in Syria, Palestine, Mesopotamia, Assyria, Persia, &c. &c. how the Scythians, Tartars, Turks, or Moguls, the descendants of Gog and Magog, have made themselves masters of Southern Asia, may be seen under these articles. How the Dutch, English, Portuguese, Spaniards, and Danes, have seized the islands or other settlements in Southern Asia and places adjacent, is evident. I know no country of note originally belonging to the offspring of Shem, part of Arabia excepted, that has not, or is not now claimed or possessed by the offspring of Japheth. God has *persuaded* multitudes of them to become his peculiar people, while the Jewish descendants of Shem are cast off. How the CANAANITES in Canaan, Phenicia, North Africa, Bæotia, Heraclea, Arcadia, or Italy, have been enslaved by Japheth's Grecian, Roman, Vandal, or Turkish, descendants, is marked in that article, Gen. ix. 27. As Japheth or Japetus was the father of the Greeks, no wonder he be so often mentioned in their ancient fables.

JAPHIA, *lightning,* probably the same as Japha, a city belonging to the Zebulunites, surrounded with a double wall, but taken and cruelly ravaged by the Romans, Josh. xix. 12.

JAPHO. See JOPPA.

JAREB, *a revenger.* We find no certain evidence that there was such a king of Assyria; perhaps it might be read *the king of Jareb,* because he might dwell at a place called *Jareb:* or the word may be rendered, *the king that shall strive,* i. e. fight against and ruin them, Hos. v. 13. and x. 6.

JARMOUTH, *fearing death,* or JERMUS: a city about 10 miles south-west of Jerusalem, and as much north-east of Elentheropolis, once a famed city of Judea. It was only a village about 1400 years ago, Josh. x. 5.

The Book of JASHER, *righteous,* was probably some noted history of the Jewish nation, wherein things were recorded with great care and integrity; but it was not inspired, Josh. x. 13. 2 Sam. i. 18.

JASHOBEAM, *the captivity of the people,* the Hachmonite, or Tachmonite, the same as Adino the Eznite. It seems he was at the head of David's mighty men. He in one instance attacked 800, and in another 300, and cut them off to a man: or he routed 800; slew 300 of them, and his followers slew the other 500. He, with Eleazar and Shammah, brake through the army of the Philistines, and brought their master water from the well of Bethlehem, 2 Sam. xxiii. 8, 16, 17. 1 Chron. xi. 11, 18, 19. I suppose it was he who commanded the royal guard of 24 thousand for the first month, 1 Chron. xxvii. 2. but that he was the descendant of Benjamin by Koreh, I dare not affirm, 1 Chron. xii. 6.

JASON, *healing*, a kinsman of Paul's, and his host at Thessalonica, who hazarded his life in a mob to preserve Paul. It seems he afterwards removed to Rome, Acts xvii. 7. Rom. xvi. 21.

JASPER, in natural history, a genus of Scrupi, of a complex, irregular structure, of a great variety of colours, and emulating the appearance of the finer marbles, or semipellucid gems. The great characteristic of jaspers is, that they all readily strike fire with steel, and make not the least effervescence with aqua-fortis. Jaspers, though commonly reckoned among the precious stones, ought undoubtedly to be ranged among the Scrupi; being only opaque crystalline masses, variously debased with an earthy admixture; and to this last ingredient it is, that they owe all their variety of colours, as white, green, red, brown, and bluish.

The Jasper is found in Persia, the Indies, Syria, Armemia, Bohemia, &c. Several medicinal properties were ascribed to it by the ancients; but at present there is no credit at all given to them. It was the third stone in the fourth row of the high-priest's breastplate, and the first foundation of the New Jerusalem, Exod. xxviii. 20. Rev. xxi. 19. God is said to be likened to jasper; if it was at all emblematical, it might denote his manifold excellencies, shining gloriously in all his dispensations of providence and grace.

JAVAN. See GREECE.

JAVELIN. See DART.

JAW. Wicked mens' power, or instruments of holding what they have, or of doing brutish and outrageous mischief, are called *jaws*, or *jaw-teeth*, Job xxix. 17. Prov. xxx. 14.

JAZER, *an helper*, or JAAZER, a city about 15 miles north from Heshbon, and a little south of Ramoth-gilead, at the foot of the mountains of Gilead, near the brook or lake of Jazer. It was given by the tribe of Gad to the Levites, but afterwards fell into the hands of the Moabites, Josh. xxi. 39. Isa. xvi. 9.

IBLEAM, *a people decreasing*, or BILEAM, a city of the western Manassites, on the border of Issachar. It seems to have been given to the Levites for Gathrimmon, but the Canaanites kept possession of it, Josh. xvii. 11, 12. 1 Chron. vi. 70. Judg. i. 27. Gur, where Ahaziah king of Judah was slain, was hard by Ibleam, 2 Kings ix. 27.

IBZAN, *father of weapons*, of the tribe of Judah, succeeded Jepthah about *A. M.* 2823, or 2878, and judged Israel 7 years. He had 30 sons, and as many daughters, all of whom he married in his own lifetime. He was buried in Bethlehem, and succeeded by Elon, Judg. xii. 8—10.

ICHABOD. See ELI.

ICONIUM, *coming*, now COGNI, was formerly the capital of Lycaonia in Lesser Asia, and stands in a most fertile plain near the lake Trogilis, which supplies it with fish. About *A. D.* 45, Paul and Barnabas preached the gospel here, and it is said the famous Thecla was converted. A persecution raised by the malicious Jews, obliged them to flee; but a Christian church continued about 800 year after. The ravages of the Saracens, but especially the Seljukian Turks, making it the capital of one of their four sultanies or kingdoms, reduced the Christians to a very low condition. At present it is the most noted place in Caramania, and the seat of an Ottoman Beglerbeg. It is surrounded by a strong wall of about four miles, and fortified with 108 stately towers, at equal distances; but a considerable part of the inclosed space lies waste. None but Turks are allowed to inhabit the city; but Jews, Armenians, and Christians of the Greek church, with their archbishop, live in the suburbs, Acts xiii. 51. and xiv. 1—5. and xvi. 2.

IDLE, lazy, averse from work, Exod. v. 8, 17. a disposition totally opposite to the spirit of the gospel,

and is productive of every kind of evil. It is a principal cause of poverty and wretchedness, of lust and wickedness. It leads women to prostitution, and both men and women to the gallows, to final ruin. Abundance of idleness was in Sodom, which probably led to the other crimes that brought destruction upon the city, Ezek. xvi. 49. Eccl. x. 18. Prov. xix. 15. Idleness is the chief inducement to persons to become tattlers, and busy bodies wandering about from house to house; a sin which young widows are in imminent danger of falling into, 1 Tim. v. 11, 12, 13. Such persons as will not work, ought not to have support from their neighbours, 2 Thess. iii. 10. *Idle words* are such as neither tend to the glory of God, nor the real welfare of men, Matt. xii. 36. In God's account *they* are *idle* who are unconcerned about the great work of their salvation, as no other labour can yield much comfort or advantage, Matt. xx. 6.

IDOL, any thing worshipped in the room of the True God; and particularly an image or representation of a true or false god, 1 John v. 21. 1 Cor. viii. 1. Idols are represented in scripture as *horrors* which men ought to be terrified at, 2 Chron. xv. † 16. as *tormenting pangs*, Psal. cvi. † 36. Isa. xlv. † 16. as *dung gods*, Deut. xxix. † 17. and about forty-six other places; *stumbling blocks*, Zeph. i. † 3. as a *shameful thing*, Jer. xi. 13. as NOTHINGS, VANITIES, Lev. xix. † 4. 1 Cor. viii. 4. *strange gods, new gods*, mere upstart deities, and which the Hebrews had not been used to, Deut. xxxii. 16, 17. Some good authors suspect that idolatry, or worshipping of false gods, or of the True God by images or human devices, began before the deluge; and some vainly imagine that Enos introduced it, because it is said, that in his days, men began to *call on*, or *profane*, the name of the Lord. Soon after the flood, almost all the world were mad on idolatry. Abraham's father's family served other gods beyond the river Euphrates. It is plain that Laban had idols, which Rachel, who it seems loved them too well, brought along with her. These, and other idols retained by some in his family, Jacob hid under an oak, that they might use thom no more, Josh. xxiv. 2. Gen. xxxi. 30. and xxxv. 2—4. Probably the sun, moon, and stars, were the first objects of mens' avowed idolatry, and the fire might be worshipped as a symbol of the sun, Job xxxi. 26—28. The other idols mentioned in scripture, are, the Teraphim, Golden Calves, Baal, Bel, Baalpeor, Baalberith, Baalzebub, Moloch, Anammelech, Adramelech, Remphan, Dagon, Nergal, Ashima, Nibbaz, Tartack, Rimmon, Nisroch, Tammuz, Sheshac, Nebo, Meni, Gad, Mahuzzim, Ashtaroth, and Succothbenoth: sundry of which are no doubt the same under different names. In process of time, noted parents or kings deceased, animals of various kinds, as apes, bulls, and the like; plants, stones, and in fine whatever people took a fancy for, or even imaginary beings, came to be worshipped. Men forsaking their true rest in the Most High, and finding no rest in one idol, added others; hence, while almost every nation had idols peculiar to themselves, they were ready to receive those of their neighbours. Nor did their highest pretences to philosophy in the least reform any country. The Egyptians, though high pretenders to wisdom, worshipped pyed bulls, snipes, leeks, onions, &c. The Greeks had about 30,000 gods. The Gomerians deified their ancient kings and others. Nor were the Chaldeans, Romans, Chinese, &c. a whit less absurd. Neither did they stick at violating the most natural affections, by murdering multitudes of their neighbours and children, under pretence of sacrificing them to their god. Some nations of Germany, Scandinavia, and Tartary, imagined that violent death in war, or by self-murder, was the proper me-

thod of access to the future enjoyment of their gods. In far later times, about 64,080 persons were sacrificed at the dedication of one idolatrous temple, in the space of four days, in America.

The Hebrews never had any idols of their own; but they adopted those of the nations around. Their readiness to worship the golden calf at Sinai, strongly induces one to think they had practised such abomination in Egypt, Exod. xxxii. Ezek. xx. 7, 8. They afterward adopted the idols of the Moabites, Ammonites, Canaanites, Syrians, &c. During their 862 years residence in Canaan, before the Chaldean captivity, they relapsed 14 or 15 times into idolatry, Judg. ii. to 2 Kings xxiv. The kingdom of the ten tribes had it long for their established religion; and it was but seldom the kingdom of Judah was fully purged from it, the idolatrous high places being seldom removed, 2 Kings xvii. Ezek. xvi. xx. xxiii. Jer. iii. Since their return from Babylon, the Jews have generally abhorred idols, and suffered no small hardship on that account. The Mahometans too, are great pretenders to zeal against idolatry. The Papists' worship of the Virgin Mary, and of other saints and angels unnumbered; of the bread in the sacrament, and of relics and images, is no small offence to them, as it tempts them to consider Christianity itself as a scene of idolatry. Nor indeed are the Christians of the Greek church, generally taken, much more free from idolatry than the Papists. Covetousness, in which is implied a setting of our heart on worldly things instead of God, and all inordinate care for the belly, or sinful love to, or trust in, any creature, is *idolatry* in God's account, and constitutes the person guilty, an IDOLATER, or worshipper of idols, Eph. v. 5. Col. iii. 5. Phil. iii. 19.

IDOLATRY, denotes the ascribing to things and persons properties which are peculiar to God alone; and such persons as do it are called idolaters. The principal source of idolatry seems to be, the extravagant veneration for creatures and beings, from which benefits accrued to men. The first objects of idolatrous worship are thought to have been the sun, moon, and stars. Others have believed the most ancient idolatry to have been paid to angels; and Vossius maintains, that men first departed from the worship which they owed to God, by rendering divine honours to the two principles of good and evil. Some authors make idolatry to be more ancient than the deluge, and believe that it began in the time of Enos. The eastern people make do doubt, but that idolatry was common before the deluge; and it is but too probable, that in the inundation of wickedness intimated by the scripture in this expression, *All flesh had corrupted his way upon the earth*, impiety of worship was meant, as well as other irregularities. Josephus, and the generality of the fathers, seem of opinion, that after the deluge idolatry became very soon the prevailing religion of almost all the world. Abraham's forefathers, and even himself, were engaged in it, as the scripture mentions with sufficient clearness, Josh. xxiv. 2. Epiphanius believes it was Serug, the grandfather of Terah, who first introduced idolatry after the deluge. Others believe, that it was Nimrod, and that he instituted the worship of fire among his subjects, which subsisted so long a time in Persia. Others will have it, that Ham the son of Noah was the inventor of idolatry. Some likewise charge his son Canaan with this crime.

Groves and high places are mentioned in scripture, and the more effectually to guard the Israelites from idolatry, God, in instituting the rights of their own worship, went directly counter to the practice of the idolatrous nations. Thus, because they worshipped in groves, he expressly forbade *the planting a grove of trees near his altar*, Deut. xvi. 21. Nor

would he suffer his people to offer their sacrifices on the tops of hills and mountains, as the Heathens did; but ordered that they should be brought to one altar in the place which he appointed, Deut. xiii. 13, 14. And as for the groves, which the Canaanites had planted, and the idols and altars which they had erected on the tops of high mountains and hills for the worship of their gods, the Israelites are commanded utterly to destroy them, Deut. xii. 2, 3. The groves and high places do not seem to have been different; but the places, or groves planted on the tops of hills, probably round an open area, in which the idolatrous worship was performed; as may be inferred from Hos. iv. 13. The use of groves for religious worship is generally supposed to have been as ancient as the patriarchal ages; for we are informed that Abraham planted a grove in Beersheba, and called there on the name of the Lord, Gen. xxi. 33. However, it is not expressly said, nor can it by this passage be proved, that he planted the grove for any religious purpose; it might only be designed to shade his tent. The most probable conjecture concerning the performances of religious rites and ceremonies in groves, seems to be, that it began with the worship of demons, or departed souls. It was an ancient custom to bury the dead under trees, or in woods. Deborah was buried under an oak, near Bethel, Gen. xxxv. 8. Now an imagination prevailed among the Heathens, that the souls of the deceased hover about their graves, or at least resolve to visit their dead bodies; the idolaters, who paid divine honours to the souls of their departed heroes, erected images and altars for their worship in the same groves where they were buried; and thence the custom of planting groves, and building temples, near the tombs of departed heroes, 2 Kings xxiii. 15, 16. and to surround their temples and altars with groves and trees; and these sacred groves being constantly furnished with the images of the heroes or gods that were worshipped in them, a grove and an idol came to be used as convertible terms, 2 Kings xxiii. 6. These sacred groves were usually planted on the tops of hills or mountains; whence they are called in scripture, *bamoth, high places.* Perhaps such an exalted situation was chosen by idolaters, in respect to their chief god, the sun, whom they worshipped, together with their inferior deities, on the tops of hills and mountains, for the sake of retirement from noise and disturbance in their acts of worship. And on this account, probably, the worshippers of the true God had also their *proseuchæ*, or places of retirement for worship, generally on hills or high places. Accordingly, we read that Christ went *up into a mountain apart to pray*, Matt. xiv. 23. And at his transfiguration, he retired with three of his *disciples to the top of a high mountain apart*, Matt. xvii. 1. We see no reason therefore to conclude, that those high places, of which we read in the Old Testament, where holy men and worshippers of the true God paid their devotion, were the sacred groves of the idolaters; but rather they were Jewish *proseuchæ*, or synagogues. Such were the high places by the city where Samuel lived, and where he sacrificed with the people, 1 Sam. ix. 12—14. and upon the hill of Gath, where was either a school of the prophets, or they had been thither to pay their devotion, when Saul met them, 1 Sam. x. 5—13. And of the same sort was the great high place at Gibeon, where Solomon sacrificed, and where God appeared to him in a dream, 1 Kings iii. 4, 5.

JEALOUS, suspiciously vigilant, either against ADULTERY, or danger. God's jealousy or ZEAL, denotes his distrust of creatures; his eminent care for his people and ordinances, and his readiness to punish such as injure them, Zech. i. 14.

Zeph. i. 18. Exod. xx. 5. Paul's holy *jealousy* over the Corinthians, was an earnest concern for their welfare, and a painful fear, that they had done, or might do, somewhat amiss, 2 Cor. xi. 7.

JEBUSITES, *inhabitants of Jebus*, a tribe of the Canaanites that dwelt about Jerusalem, and the mountainous country adjacent, Numb. xiii. 29. Joshua cut off multitudes of them, and soon after Jerusalem was taken from them; but they quickly recovered it, Judg. i. 21. When, about 400 years after, David attempted to wrest this city from them, they rudely insulted him, as if their blind and lame were capable to defend their well-fortified walls against all his army. Joab, however, took the city, and no doubt killed multitudes of them. Numbers, however, seem to have been spared, of which Araunah was one, 2 Sam. v. and xxiv. 16. *Ekron shall be as a Jebusite;* the Philistines shall be reduced by, and incorporated with, the Jewish nation; or shall be converted to Christianity by Jesus's power, as the Jebusites were reduced by David, Zech. ix. 7.

JEDUTHUN. See ETHAN.

JEHOAHAZ, *the taking possession of the Lord;* (1.) The same as AHAZIAH, grandson of Jehoshaphat. (2.) The son of Jehu: he wickedly followed the pattern of Jeroboam the son of Nebat. To punish his and his people's wickedness, God gave them up to the fury of Hazael the Syrian, who reduced the ten tribes to such a degree, that Jehoahaz had but ten chariots, 50 horsemen, and 10,000 footmen, left him in his army. After he had reigned 17 years, from *A. M.* 3148 to 3165, he died, and Jehoash, who had beed installed two years before, became sole king, 2 Kings xiii. (3.) JEHOAHAZ, or SHALLUM, the son of Josiah. He was not the eldest; however, the people judged him fittest to govern in that critical juncture, when Pharaoh-necho had but just killed his father; and, it seems, to prevent disputes about his right, they solemnly anointed him. He had reigned but three months, when Pharaoh, returning from Carchemish a conqueror, ordered him to attend him at Riblath, stript him of his royalty, and carried him a prisoner to Egypt, where he died; and placed Jehoiakim, his elder brother, who perhaps was then a prisoner in Pharaoh's army, king in his stead, 1 Chron. iii. 15. 2 Kings xxiii. 30—32. Jer. xxii. 11. 2 Chron. xxxvi. 1—4.

JEHOASH. See JOASH.

JEHOIACHIN, *preparation* or *strength of the Lord*, CONIAH, or JECONIAH, the son of Jehoiakim, and grandson of Josiah. It seems, his father installed him when he was but eight years of age; and after his father's death, *A. M.* 3404, he, at 18, succeeded to the sole government. After a short and wicked reign of three months and ten days, Nebuchadnezzar, king of Babylon, came up and besieged Jerusalem; Jehoiachin, with Nehushta his mother, and his wives, princes, and servants, surrendered themselves; and with the principal artificers, judges, and warriors, to the number of 18,000, and the treasures, and part of the vessels of the temple, were carried to Babylon, Jer. xxii. 24. 2 Kings xxiv. 8—16. 2 Chron. xxxvi. 9, 10. After 37 years imprisonment in Chaldea, Evil-merodach released him, and raised him to considerable dignity, 2 Kings xxv. 27—30. Jer. lii. 31—34. Jeremiah was commanded of God to write him *childless;* but either that related only to his having no children sitting on the throne of Judah, or he had adopted a variety of children; for we find Salathiel, Malchiram, Pedaiah, Shenazar, Jecamiah, Hoshama, and Nedabiah, mentioned as his children, Jer. xxii. 24—30. 1 Chron. iii. 17, 18. Jechonias, in Matt. i. 11. seems to signify Jehoiakim.

JEHOIADA. See JOASH.

JEHOIAKIM, *the confirmation of the Lord*, the elder son of Josiah,

When Pharaoh-necho killed Josiah, he probably took Eliakim prisoner: in his return home, he made him king instead of Jehoahaz, changed his name to Jehoiakim, and laid him under a tribute of 39,693*l.* 15*s.* sterling. This money Jehoiakim exacted of his subjects, according to their ability. At 25 years of age he began his reign, and sat on the throne 11 years. He wickedly oppressed his subjects, to procure money to build himself a palace: he kept back part of the hire of his workmen: he abandoned himself to inhumanity and avarice, Jer. xxii. 13--23. he hated the prophets, who warned him or his people to repent of their wickedness, or threatened the judgments of God against him. Urijah, one of them, fled for his life into Egypt; but Jehoiakim sent Elnathan the son of Achbor, possibly his father-in-law, with a troop, to bring him back; they then murdered him, and cast his corpse into the graves of the common people, Jer. xxvi. 20—23. In the fourth year of his reign, he had a copy of Jeremiah's predictions brought before him by Elishama the scribe, Delaiah the son of Shemaiah, Elnathan the son of Achbor, Gemariah the son of Shaphan, and Michaiah his son, and Zedekiah the son of Hananiah. Jehudi, who perhaps was a scribe, had scarcely read three or four leaves, when Jehoiakim, notwithstanding the intercession of Elnathan, Delaiah, and Gemariah, cut the roll with a penknife, and cast it into the fire; and sent Jerahmeel the son of Hammelech, Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to apprehend Jeremiah and Baruch; but the Lord knowing his murderous intentions, kept them out of his hands. This did but draw down new curses on his head. Nebuchadnezzar having routed the army of Pharaoh at Carchemish, pursued his victory, rendered himself master of Canaan and part of Phenice. Jehoiakim was taken prisoner in Jerusalem, and put in chains, to be carried to Babylon; but on his submission to the conqueror's terms, was restored to his kingdom. After he had continued three years a peaceful tributary, he thought to shake off the yoke. Nebuchadnezzar detached a part of his army against him, the rest being it seems employed in the siege of Nineveh: these, with bands of Syrians, Moabites, and Ammonites, terribly harrassed the kingdom of Judah. After four years, Nebuchadnezzar, having taken Nineveh, came in person. Jehoiakim was taken prisoner, put to death, and his body cast into a common sewer, in the manner of the unburied carcass of an ass, 2 Kings xxiv. 2 Chr. xxxvi. Jer. xxii. 18, 19. and xxxvi. 30. Perhaps Jehoiakim is put for the brother of Jehoiakim, viz. Zedekiah; or the yokes were made under Jehoiakim, but not sent till Zedekiah was king, Jer. xxvii. 1.

JEHONADAB. See JONADAB.

JEHORAM. See JORAM.

JEHOSHAPHAT, *the judgment of the Lord,* the son of Asa king of Judah, by Azubah the daughter of Shilhi. At 35 years of age, he succeeded his father, *A. M.* 3090, and reigned 25 years. To strengthen himself against the kingdom of the ten tribes, he placed strong garrisons in all the cities of Judah, and in those cities which his father had taken from the Israelites. The more his riches and honour increased, the more his heart was lifted up in the ways of the Lord. In the third year of his reign, he ordered Benhail, Obadiah, Zechariah, Nathaneel, and Michaiah, princes, with Elishama and Jehoram, priests, and Shemaiah, Nethaniah, Zebadiah, Asahel, Shemiramoth, Jehonathan, Adonijah, Tobijah, and Tob-adonijah, Levites, to go through the cities of Judah, and teach the people the law of the Lord. To reward his zeal, God made his neighbours to revere him: the Philistines and Arabs brought him large presents of flocks or money; while, besides his garrisons, he had an inrolled militia of 1,160,000 under his generals Adnah, Jehohanan, Amasiah,

Eliada, and Jehozabad, 2 Chron. xvii. Unhappily, he joined in affinity with the wicked AHAB, and married his son Jehoram to Athaliah the daughter of Ahab. This occasioned his being at Samaria, and assisting Ahab to retake Ramoth-gilead from the Syrians; in which war, by the treacherous artifice of Ahab, he had lost his life by the Syrian forces, had not God, at his request, moved them to leave him. On his return to Jerusalem, Jehu the son of Hanani, a prophet, rebuked him sharply for assisting Ahab, a noted idolater; and assured him, that wrath from the Lord hung over his family and kingdom on that account. Taking this faithful admonition in good part, Jehoshaphat applied himself with the utmost earnestness, to establish the best civil and religious order in his kingdom: the Sodomites, but not the high places, were removed. Scarcely was this finished, when he was informed, that a powerful league of Edomites, Ishmaelites, Hagarenes, Giblites, Moabites, Ammonites, Amalekites, Philistines, Tyrians, and Ashurites, was formed against him; and that the army of Moabites, Ammonites, and Edomites, were advanced to Engedi, a place about 38 miles south-east of Jerusalem. Fearing that the time of threatened judgments was at hand, he and his people at Jerusalem observed a solemn fast, to implore the protection of heaven; and himself prayed as the mouth of the multitude, in the new court of the temple. His prayers were heard. Jahaziel, a prophet, assured him of an easy and miraculous victory, near the rock Ziz, and on the east of the wilderness of Jeruel. The very next day, as the Hebrew singers before the army began to praise the Lord, God struck his enemies with a frenzy, that they murdered one another; and first the Edomites, who had a treacherous, and perhaps a principal, hand in this alliance, formed to root out the Israelites from under heaven, were destroyed. Jehoshaphat, and his people, had no occasion to fight; but the gathering of the spoil took them up three days: the fourth day they observed a solemn thanksgiving to God, in the valley called, from that event, the valley of *Berachah*, or *blessing*. A few months after, Jehoshaphat joined his fleet bound for Tarshish, with that of the impious Ahaziah, elder son of Ahab. According to the prediction of Eliezer, the son of Dodavah, of Maresha, the fleet was dashed to pieces by a storm before Ezion-geber. Not very long after, Jehoshaphat and his deputy, the king of Edom, marched with the wicked Jehoram, second son of Ahab, against the Moabites, and had all perished with thirst, had not Elisha procured them a miraculous supply of water. Jehoshaphat was scarcely dead, when the vengeance of God, occasioned by his alliance with the family of Ahab, in the time of his son Jehoram, and grandson Ahaziah, almost quite destroyed his family, and reduced his kingdom to the most wretched condition, 1 Kings xxii. and 2 Kings iii. 2 Chron. xviii. to xx. Psal. lxxxiii.

The *Valley of Jehoshaphat*, was either the same with the valley of Berachah, or a valley between Jerusalem and the mount of Olives; or perhaps that mentioned by Joel, signifies no more than the valley or place where the *Lord shall judge*, and punish them, Joel iii. 2, 12.

JEHOVAH, JAH, and EHYEH-ASHER-EHYEH, *I am that I am*, or *will be what I will be*, are the incommunicable name of God, and signify his absolute independency, self-existence, eternity, and being, the cause of existence to all creatures. This name seems not to have been much used in the primitive ages. It is not compounded with any of their names, nor is it found in the speeches of Job or his friends: yet when God says, that by his name JEHOVAH he was not known to Abraham, Isaac, and Jacob, it means, that they had not seen it so fully displayed in his giving a being to, or fulfilling his promises, as would soon be manifested,

Exod. vi. 2. This name, often rendered LORD in our Bibles, is printed in capital letters, to distinguish it from *lord*, signifying a *governor*. It is often joined in sacred inscriptions with other words, as *Jehovah-jireh, the Lord will see*, or *provide; Jehovah-nissi, the Lord is my banner; Jehovah-shalom, the Lord will perfect*, or *send peace;* and *Jehovah-shammah, the Lord is there*. It is also compounded with other words in a multitude of names, as in those beginning with JEHO, and many of those in Jo, and in those ending with IAH. Whenever the name JEHOVAH is given to an angel, it signifies, that he is the Angel of the Covenant, *i. e.* the Son of God. Nor is it given to the church, in Jer. xxxiii. 16. for the words would be better rendered, He who shall call her, is the Lord our righteousness; or, He shall be called by her, the Lord our righteousness. The modern Jews superstitiously decline pronouncing the name JEHOVAH.—*Jevo, Jao, Jahoh, Jaou, Jaod*, and even the *Juha* of the Moors, seem to be but different pronunciations of JEHOVAH.

JEHU, *he that is*, (1.) A prophet that rebuked BAASHA and JEHOSHAPHAT, 1 Kings xvi. 1—7. 2 Chron. xix. 1, 2. (2.) The son of Jehoshaphat, and grandson of Nimshi, captain of the army to Joram, king of Israel. In consequence of a divine appointment given to Elijah, Elisha, about eleven years after his master's translation, sent a young prophet to anoint him to be king of Israel, as he commanded the army at Ramoth-gilead in Jehoram's absence. The young prophet called him aside from his fellow-officers, carried him into a private chamber, anointed him with oil in the name of the Lord; and told him, he should cut off the whole house of Ahab. The prophet immediately fled off, that he might not be known. Jehu informed his fellows what had happened, and they acknowledged him king. After giving orders that none should stir from the camp to carry tidings, Jehu posted off in his chariot, to surprize Joram at Jezreel. Informed of his approach, Joram sent one to meet him, and ask if all was well in the army. At Jehu's orders, the messenger joined the company. A second messenger came up, and did the same. Understanding, by the furious driving of the chariot, that it was like to be Jehu his general, Joram, and Ahaziah king of Judah, who had come to visit him, set off in their chariots to meet him. Joram asked Jehu, if all things in the army were well, and at peace? Jehu told him, he needed expect no peace while the whoredoms and witchcrafts of Jezebel his mother were so many. Joram cried to Ahaziah, that certainly a plot was laid for their life, and fled off: but Jehu killed him with an arrow shot after him; and ordered Bidkar to cast his dead body into the field of NABOTH. By his orders too, Ahaziah was pursued and slain. As Jehu rode through Jezreel, Jezebel, with her face painted, looking over a window, asked him, If Zimri, who slew his master, had much prosperity? Jehu, looking up, asked, if any body within favoured him? and two or three eunuchs looked out. At his orders, they immediately threw Jezebel over the window: the horses trode her to death, and in a few minutes the dogs eat up her whole body, except some principal bones, which Jehu ordered to be interred. Having killed all that pertained to Ahab in Jezreel, he ordered the nobles of Samaria to send him the heads of the 70 children of Ahab, who had been committed to their care. Next day he went to Samaria, and having met 42 of the near relations of Ahaziah, king of Judah, coming to visit Joram and his queen, he ordered them to be killed on the spot. Going a little farther, he met with Jonadab the son of Rechab, and finding him hearty in his interest, took him into his chariot, and bid him go and see his zeal for the Lord. When he came to Samaria, he slew all that remained

of the family of Ahab. Under a pretence of honouring Baal with a very solemn festival, he ordered all the priests of Baal in the kingdom to attend in his temple, without one worshipper of the Hebrew God among them. They did so. He ordered his guards to fall upon them in the temple, and kill them to a man. He broke down the image of Baal, demolished his temple, and turned it into a draught house. To reward Jehu's labour in cutting off the idolatrous family of Ahab, and destroying Baal, God promised to him and his seed, to the fourth generation, the crown of the ten tribes; but offended with the ambition and resentment which influenced his conduct, he threatened to revenge the blood of Ahab's family on his seed. As Jehu persisted in the worship of the golden calves, and in other wickedness, God permitted Hazael, king of Syria, terribly to ravage his territories. After a reign of 28 years, Jehu died, *A. M.* 3148, 2 Kings ix. x. Hos. i. 4.

JEMUEL, or NEMUEL, the son of Simeon, Gen. xlvi. 10. 1 Chron. iv. 24.

To JEOPARD, is to expose to danger. JEOPARDY, is hazard, peril, Judg. xv. 18.

JEPHTHAH, *he that opens*, or *will open*, who succeeded Jair in judging the Hebrews. He was the son of Gilead, not the son of Machir, by an harlot, a native of East Mizpeh beyond Jordan. When his father's lawful children expelled him the family, he retired into the land of Tob, and commanded a gang of robbers. The Hebrews on the east of Jordan, having been long oppressed by the Ammonites, and knowing his valour, begged that he would be their captain, and lead them against the enemy. He reproached them with their expulsion of him from his father's house; but on their repeated entreaties, he offered to be their leader if they would submit to him as their chief, after the war should be ended. They gave him their oath that they would. After his instalment, he, without success, expostulated with the king of the Ammonites, on the unjustness of his pretensions to the land of Gilead: and represented, that neither Balak, nor any other, for about 300 years, pretended to any such claim; that as the Israelites claimed no territory but what had been given them by God, he would refer the matter to a divine decision by the sword, unless the Ammonites gave up their groundless pretensions. As the haughty Ammonite despised these just expostulations, Jephthah, animated by the Lord, levied an army of the Hebrews, on the east of Jordan. As he prepared for battle, he rashly vowed, that if the Lord should succeed him, he would devote to him whatever should first meet him from his house. A battle was fought, and Jephthah being conqueror, ravaged the country of Ammon. In his return home, his only daughter, with timbrels and dances, was the first who met him from his house. At the sight of her, Jephthah cried out, that she had troubled him. On hearing the matter, his daughter consented that he should do with her according to his vow. She only begged he would allow her two months to go up and down in the mountains, along with her companions, and bewail her virginity. After she had done with this mourning, she returned to her father, who did with her according to his vow. What this vow was, is disputed by commentators. Those who suppose that she was sacrificed, allow the sacrifice to have been *abominable;* but remark, that the law allowed of the redemption of nothing devoted under the form of a curse: that in Jephthah's age, idolatry and ignorance greatly prevailed: that Jephthah's manner of life promised small acquaintance with the law: that about this time the high-priesthood was transmitted from the family of Eleazar to that of Ithamar, which was probably occasioned by some horrible crime: that vows of perpetual

virginity are matters of a far later date: that if there had been no more in it but perpetual virginity, Jephthah had too small occasion for such agony of mind, and tearing of his clothes at the sight of his daughter: that the plain tendency of the whole passage, is to persuade us that she was sacrificed: that not long after this, the story of one Iphigenia, or the daughter of Jephthah, being sacrificed by her father, was spread through no small part of the east, though a different scene was fixed for it. On the other hand, those writers who suppose her to have been doomed to virginity, observe how unlawful such a sacrifice would have been: that Jephthah might have redeemed her at perhaps no more than ten pieces of silver, of which neither himself nor the priest could be ignorant: and that the word relative to the custom of the Hebrew daughters, which we render *lament*, signifies to *talk with*; and so implied, that Jephthah's daughter was in life. They likewise observe on ver. 37, 38. that she bewailed not her *death*, but her *virginity*: but the former would certainly have been the chief cause of lamentation, if that had been vowed. And on ver. 39. where it is said, that *he did with her according to his vow*; he adds by way of declaration of the matter of that vow, *and she knew no man*. They add, that the daughters of Israel went yearly to *talk with* the daughter of Jephthah the Gileadite, four days in the year. It seems, therefore, really astonishing that the general stream of commentators should take it for granted that Jephthah murdered his daughter! But says Mr. Henry, "We do not find any law, usage, or custom, in all the Old Testament, which doth in the least intimate, that a single life was any branch or article of religion." And do we find any law, usage, or custom there, which doth in the least intimate, that CUTTING THE THROAT OF AN ONLY CHILD, was any branch or article of religion? If only a dog had met Jephthah, would he have offered up *that* for *a burnt offering?* No: because God had expressly forbidden this. And had he not expressly forbidden murder? But Mr. Poole thinks the story of Agamemnon's offering up Iphiginia took its rise from this. Probably it did. But then let it be observed, Iphigenia was not murdered. Tradition says, that Diana sent a hind in her stead, and took the maid to live in the woods with her. Should any difficulty remain from the use of the conjunctive particle, *and*, in ver. 31. it may be observed, that this is frequently put for the disjunctive, *or*, as Exod. xxi. 16, 17. Lev. vi. 3, 5. 2 Sam. ii. 19, &c. and so the meaning is, That what I first meet *shall surely be the Lord's*, OR, *I will offer it up for a burnt offering*.

It appears evident, that Jephthah acted in the sincerity of his heart; and that the apostle, in his trophies of faith, ranks him among real saints, Judg. xi. Heb. xi. 32.—Whatever hazard and loss this victory over the Ammonites cost Jephthah, the haughty Ephraimites were so horridly ungrateful, as to march over Jordan in a body, and threaten to burn his house on him for fighting without their concurrence. He told them, he had invited them to a share in the war, but they came not. They continued their insults, and railed at the Gileadites, as a parcel of vagabonds that had been obliged to flee their country, and settle on the east of Jordan. Enraged herewith, Jephthah and his friends attacked them by force, and cut off 42,000 of them. He judged Israel six years, and died about *A. M.* 2823 or 2878, Judg. xi. and xii.

JEREMIAH, *exaltation of the Lord*, the son of Hilkiah, a priest probably of the race of Ithamar, and a native of Anathoth. As God very early called him to the prophetical work, he begged to be excused because of his youth; but God promised to be with him, and render him as bold as if he were a brazen wall, in opposition to the wicked

princes and people of Judah. He began his work in the thirteenth year of Josiah. The first part of his prophecy chiefly consists of a mixture of invectives against the sins of the Jews, and of alarming threatenings of heavy judgments, and of some calls to repentance, and complaints of his own afflictions. Sometimes the mind of God was represented to him by figurative emblems. By the visionary emblem of an *almond branch*, and *boiling pot* with its face towards the north, God represented that ruinous calamites should quickly come from Chaldea on the Jewish nation. By the marring of a *girdle* in the bank of the Euphrates, was signified the ruinous condition of the Jews in Chaldea. By the emblem of a *potter* making his vessels, is figured out God's sovereign power to form and destroy the nations at his pleasure. By the *breaking of a vessel on the wheel*, is signified the unprofitable state of the Jewish nation in Chaldea, Jer. i. xiii. xviii. and xix. Perhaps a great part of what we find in the first nineteen chapters, was pronounced before Josiah had carried his reformation to perfection; or, during it, there might remain great obstinacy in sinning, and an inward cleaving to their idols. It was also perhaps during this period of Josiah's reign, that his fellow citizens of Anathoth sought to murder him, and were threatened with ruinous vengeance on account of it. Or rather, a great part of these prophecies relate to the time of Jehoahaz and Jehoiakim, chap. i. to xix.

When, about the beginning of the reign of Jehoiakim, he foretold that Judah and Jerusalem should be rendered a desolation, Pashur, the son of Immer the priest, chief governor of the temple, smote him, and put him in the stocks in the gate of Benjamin. Jeremiah assured him, that he should be terribly punished in his person, and he and his family be carried, along with other Jews, into a wretched captivity. He complained of the slanders that were carried about of him, and cursed the day of his birth, Jer. xix. and xx. He warned the Jews to repent of their wicked courses, if they wished to prevent their ruin. The priests and false prophets attempted to stir up the princes to put him to death; but the people and princes opposed it, and observed, that Micah had predicted the desolation of Jerusalem, and the ruin of the temple, and yet Hezekiah did him no hurt; but he and his people turned to the Lord, and the judgments were prevented. Not long after, he predicted the calamities that should come upon the Egyptians, Philistines, Phenicians, Edomites, Arabians, Moabites, Ammonites, Syrians, and Persians, by the hand of Nebuchadnezzar, Jer. xxv. xlvi—xlix. It was perhaps about this time that he formed yokes of wood, to be sent by the ambassadors of these nations to their respective masters, as a token of their servitude to Nebuchadnezzar, and his son and son's son; though he did not send them off till the reign of Zedekiah, Jer. xxvii. 1. During the 4th year of Jehoiakim, he, under the emblem of a cup given around to these nations, and to the Jews, Medes, and, after all, to the Chaldeans, predicted terrible and stupifying calamities to come on them, Jer. xxv. In the ninth month of this year, he caused Baruch to write out a copy of all his prophecies which he had uttered, and read them before the people on a fast-day appointed by the king, in order to excite them to repentance. Michaiah, a young prince, informed his father, Gemariah, Delaiah, and other princes: they sent Jehudi to bring Baruch, and the roll. Baruch read it to them, and they were much affected: they advised Baruch and Jeremiah to hide themselves, while they informed the king of these predictions. Scarcely had the king heard a few leaves read, when he cut and burnt the roll, and sought for Jeremiah and Baruch, to put

them to death; but the Lord kept them hid. At the direction of God, Jeremiah caused Baruch to write a new roll, and added to it several threatenings not in the former, and added predictions of Jehoiakim's unhappy death, Jer. xxxvi. It was also during the reign of Jehoiakim, that, by trying the Rechabites with drinking of wine, he figuratively shewed the unreasonable nature of the Jews' rebellion against the commands of their divine Father; and predicted an happy reward to the Rechabites, for their obedience to their earthly parent, Jer. xxxv. Towards the end of this reign, he denounced judgments on Jehoiakim, for his pride, oppression, and other wickedness; and soon after, on Jehoiachin; and the rulers of church and state in Judah, chap. xxii. and xxiii. In the beginning of Zedekiah's reign, he delivered the yokes, emblematic of slavery, to the ambassadors of the various nations concerned, to be sent to their masters. To represent the hastening ruin and slavery of the Jews, he wore a yoke and chain on his own neck, and advised Zedekiah to submit to bondage, as the means of escaping ruin. Hananiah, the son of Azur of Gibeon, a false prophet, broke this yoke, and told the people present in the court of the temple, that so the Lord would in two years break or finish the bondage of the nations to the Chaldeans. Jeremiah ironically wished it might be as he had said, but hinted there was little ground to expect it; and soon after told Hananiah, that his uttering falsehood in the name of the Lord should be punished with death that very year; which accordingly happened, Jer. xxvii. and xxviii. About this time he had his vision of two *baskets of figs;* the one very good, and the other very bad; by which was represented, the piety and happiness of many that had been carried captive to Babylon with Jehoiachin, and the wickedness and ruin of those who remained in Jerusalem, chap. xxiv. Soon after, he sent a letter to the captives in Babylon, advising them to cultivate fields, and build houses, and pray for the peace of the country, as they might expect 70 years continuance in Babylon, at the end of which they should be delivered; and denounced terrible judgments of burning to death by the Chaldeans, to Ahab the son of Kolaiah, and Zedekiah the son of Maaseiah, two false prophets. This letter he sent by the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, whom Zedekiah sent probably with his tribute to Nebuchadnezzar. On account of this letter, Shemaiah, a Nehelamite, or dreamer, informed Zephaniah the son of Maaseiah the priest at Jerusalem, and desired him to put Jeremiah in the stocks as a madman. This letter was read to Jeremiah; and he predicted the ruin of Shemaiah and his family, chap. xxix. Twice this same Zephaniah was sent by Zedekiah to Jeremiah, to beg his prayers for the kingdom, as it was in danger from the Chaldeans; but he assured the king, that the city and nation should be destroyed for their wickedness, chap. xxxi. and xxxvii. This happened about the 9th year of Zedekiah. His warnings had such effect, that Zedekiah and his people covenanted to leave off their oppressive detension of their servants; but they had scarcely dismissed them, when they forced them back; on which account, Jeremiah predicted God's giving the sword a commission to destroy them, chap. xxxiv. When the Chaldeans raised the siege of Jerusalem, to go and fight the Egyptians, Jeremiah assured the Jews they needed expect no real advantage from the Egyptians, and that the Chaldeans would take Jerusalem and burn it with fire. Meanwhile, Jeremiah intended to leave the city. Urijah, the son of Shelemiah, apprehended him, as if he had intended to surrender himself to the Chaldeans. The princes cast him into the dungeon. Being sent

for, he told Zedekiah, he should fall into the hands of the king of Babylon; and begged he might not be returned to his dungeon, as he had given no offence. He was allowed to continue in the court of the prison. But Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and two other princes, offended with his faithful predictions, begged that Zedekiah might put him to death. Zedekiah bade them do with him as they pleased. They threw him into a dungeon, whose bottom was a deep mire, into which Jeremiah sunk; but Ebedmelech soon after procured his liberty from this; he was returned to the court of the prison, and had food allowed him every day. He predicted Ebedmelech's preservation: he told Zedekiah, that his surrendering himself to the Chaldeans would save himself and his capital; but if he did it not, it should be destroyed, and himself taken, and reproachfully used, chap. xxxvii. and xxxviii. It was during, or about the time of, his imprisonment, that he foretold the happy return of the Jews from their mournful captivity; and bought a field from Hanameel his cousin, and laid up the rights in an earthen vessel, as a token he believed his seed should return and possess it, Jer. xxx. to xxxii. When Jerusalem was taken, he was released; and Nebuzar-adan gave him his choice, either to go to Chaldea, and be well provided for, or abide in Canaan with GEDALIAH. He staid with Gedaliah. After that prince was basely murdered, Johanan the son of Kareah, and his followers, desired Jeremiah to consult the Lord whether they should go to Egypt or not. He, in God's name charged them with their dissimulation, and warned them not to go to Egypt; but they pretended, that not the Lord, but Baruch, had directed him to say these things; and forced him with them into Egypt. There, without success, he rebuked their idolatry, and threatened them with ruin from the hand of the Chaldeans, Jer. xv. 10—14. and xxxix. to xliv. After prophesying above 40 years, he died; but where, or in what manner, we know not.

Besides his book of prophecies, the last chapter of which was added by some other hand, Jeremiah composed LAMENTATIONS. Those which he composed on the occasion of Josiah's death, we suppose are lost; and that these which remain, are what he composed on the destruction of Jerusalem. They consist of five chapters. In the first two, he bewails the miseries of the siege; in the third, his own particular afflictions: in the fourth, he bewails the ruin of the temple and city, and the miseries of all ranks, kings, princes, Nazarites, &c. and denounces ruin on the Edomites for ther cruelty: in the fifth, he further deplores the misery of his nation, and prays for deliverance. He chiefly insists on subjects mournful and ruinous; but has here and there the clearest displays of mercy and grace, as in his prophecy, chap. iii. and xxiii. and xxx. and xxxi. and xxxii. and xxxiii. His manner is ordinarily very plain. His style is not a little enlivened with figures, and is tender and moving to admiration. His Lamentations, and part of his prophecy, as chap. iv. 19 to 26. and ix. 1, &c. are astonishingly pathetic. A sagacious discerner would think every letter written with a tear; every word, the sound of a breaking heart; and the writer a man of sorrows, who scarcely ever breathed but in sighs, or spoke but in groans.

A prophecy relative to the purchase of the Potter's field for 30 pieces of silver, found in Zech. xi. is ascribed to Jeremiah, Matt. xxvii. 9. Perhaps Jeremiah might utter that prediction, and Matthew does not say that he wrote it: and it might be again uttered, and also written by Zechariah; or, as Jeremiah anciently stood in the front of the prophetic writings, the Jews might call the whole book by his name, as they did

the books of Moses by their first word; or, as the ancient Greek copies were often full of contractions, what if zou was altered into jou? Nay, what great affair, to suppose *Jeremiah* an addition of the transcribers, as well as *Cainan?* Luke iii. 36.·····

JERICHO, *the moon*, a noted city of the Benjamites, nearly eight miles west from Jordan, 19 east from Jerusalem, and a little southward from the lot of Ephraim, Josh. xvi. i. 7. The ground was lower than at Jerusalem, Luke x. 30. It was extremely fertile, noted for palm-trees, and for the best of balm: nor was there any want of venomous serpents. Jericho was the first city that Joshua spied, and took in a miraculous manner: he devoted every person, save Rahab and her friends, to ruin, and all the wealth to the fire, or to the Lord; cursed the man who should rebuild it, to lose his eldest son as he laid the foundation, and his youngest as he hung on the gates. Though another city of the same name, or called the City of Palm-trees, was built near it, in, or before, the days of Ehud, and from which the Kenites went up, Judg. iii. 13. and i. 16. yet, for about 530 years, no man dared to rebuild Jericho itself. At last, in the days of Ahab, when men had cast off all fear of God, Hiel, a Bethelite, rebuilt it, and lost his sons Abiram and Segub, according to the tenour of Joshua's curse, 1 Kings xvi. 34. After it was rebuilt, no body feared to inhabit it; and there was here a noted college of young prophets, for whom Elisha cured the bad taste of the water, and the barrenness of the soil, which it seems had followed on Joshua's curse, 2 Kings ii. Great numbers of priests and rabbins often dwelt in it. In Christ's time, it was a splendid city, and one of the seats of the courts of government of the Hebrews; and near it, he cured two, if not three, blind men, Mark ix. Luke xix. If it was not almost surrounded with hills, it had one that as it were hung over it. Since the Romans destroyed it, it has made no great appearance. It is now a poor village of about 30 houses.

JEROBOAM, *fighting against the people*, the son of Nebat and Zeruah of Zereda, in the tribe of Ephraim. Solomon observing him a bold and enterprising youth, appointed him to levy the tax from the tribes of Ephraim and Manasseh. Ahijah the prophet having found him, rent his garment into 12 parts, and gave Jeroboam ten of them, as a token that God would make him king over ten of the Hebrew tribes. He, without waiting for Solomon's death, began to prepare the people for a revolt. Informed of it, Solomon sought to apprehend him; but he fled into Egypt, whose king, Shishak, was disgusted with Solomon. Provoked with the foolish answer of Rehoboam to their petition for redress of their burdens, ten of the tribes revolted, and set up Jeroboam, who was just returned from Egypt, for their king. To awe his subjects into proper subjection, he fortified Shechem, where he was made king, and rebuilt Penuel. God had promised to establish the kingdom to him and his seed, on condition they should walk in the ways of king David. Instead of regarding these terms, he, fearing that the frequent attendance of his subjects at Jerusalem, on the worship of God, might issue in their re-submission to the family of David, formed two golden calves; placed the one at Bethel in the south part of his kingdom, and the other at Dan on the north; and ordered his subjects not to burden themselves with travelling to Jerusalem, but to worship the god who had brought them out of the land of Egypt, as represented by these calves. He built high places, and made priests of the lowest of the people, regardless whether they were Levites or not. He appointed a solemn feast on the 15th day of the eighth month, which was a month after the feast of tabernacles.

When he had assembled the people to begin the worship of his idols, he went up to the altar at Bethel, to offer sacrifices thereon. A prophet from Judah, but not Iddo, who lived a considerable time after, cried out, that, in some future time, one Josiah, a descendant of David, should pollute that altar, burning thereon the bones of the idolatrous priests that should serve at it; in token whereof, it should be now rent, and the ashes thereof poured out. Jeroboam stretched out his hand, and gave orders to apprehend him: his hand was immediately so withered, that he could not draw it in; the altar was rent, and the ashes poured on the ground. At Jeroboam's request, the prophet, by prayer, procured the healing of the arm; but refused his dinner and present, as the Lord, in token of his detestation of the place, had forbidden him to eat or drink in it, or return by the way he came to it: but by the villanous pretensions of a false prophet, he was brought back, and decoyed to eat and drink. To punish his disobedience, a lion soon after met him and killed him, but touched not his ass. None of these alarming events in the least reformed Jeroboam. He proceeded to oblige his subjects to follow his idols, and so established that idolatry which at last ruined the nation. Nor did Providence forbear to punish him; his best subjects forsook his dominions, and retired into the kingdom of Judah: he had almost constant wars with the family of David, Rehoboam and Abijah, in which he had 500,000 of his subjects cut off in one battle. His only pious son, Abijah, fell sick. Fearing to go himself, and unwilling to be an example of consulting the prophets of the Lord, he sent his wife in disguise to consult Ahijah if he should recover. She received but an awful denunciation of death on her child, and of ruin on the whole family. Jeroboam died, after a reign of 22 years: his son Nadab succeeded him, and, in the second year of his reign, was murdered by Baasha at the siege of Gibbethon, and the whole family destroyed in a most inhuman manner, and their carcases left to be eaten by the dogs and wild beasts, 1 Kings xi. 26--40. xii.--xv. 2 Chr. x. xiii.

2. JEROBOAM, the son of Joash, and great grandson of Jehu, began his reign about *A. M.* 3179, and reigned 41 years. He followed the former Jeroboam in his idolatrous worship of the calves. The Lord however, by him, according to the predictions of the prophet Jonah, restored the kingdom of the ten tribes to its greatest splendor. All the countries on the east of Jordan he reduced. It appears from the writings of Hosea and Amos, that idleness, effeminacy, pride, oppression, injustice, idolatry, and luxury, mightily prevailed in his reign. Nor was it long after his death, before the Lord, according to the predictions of Amos, cut off his family with the sword. It was 23 years after his death, e're his son Zachariah could get himself settled on the throne; and in six months, he, and the whole family of Jehu, were murdered, 2 Kings xiv. and xv. Hos. i. 4, &c. Amos vii. &c.

JERUBBAAL, *let Baal avenge*, or JERUBBESHETH, the same as GIDEON.

JERUSALEM, *the vision of peace*, JEBUS, or SALEM, the most noted city of Canaan, about 25 miles westward of Jordan, and 42 east of the Mediterranean sea. It was built on, and had hills around it. Some have thought it as ancient as the days of Melchizedek, and to have been his capital. It is far more certain, that it constituted one of the more powerful kingdoms of Canaan, in the days of Joshua: he routed Adonizedek, the king of it; but that he reduced the city, is not said. It was partly given to the tribe of Judah, and partly to the Benjamites, Josh. xv. 63. and xviii. 28. Not long after Joshua's death, the tribe of Judah took and burnt it, Judges i. 8.

The Jebusites rebuilt and fortified it to such a degree, that they thought their blind and lame sufficient to defend it against all David's forces. David, however, by means of Joab, made himself master of it. He built a new city on the north west of the former; and a valley run from west to east, between the two hills of Zion on the south, and Acra on the north: and over against the north-east end of Zion, the temple was built on mount Moriah. Under David and Solomon, this city was exceedingly enlarged. We find 10 or 11 gates of it mentioned, which we suppose situated in the following manner: the *sheep-gate*, near to which was the sheep-market, on the north-east and northward of the temple; the *fish-gate*, at some considerable distance to the westward; the *old-gate*, or gate of Damascus, still further westward, and which is perhaps the same as the *high-gate of Benjamin*; the *gate of Ephraim*, on the north west; the *valley-gate*, at the west end; the *dung-gate*, on the south west; east from it, the *fountain-gate*; on the south-east corner, the *water-gate*; and at the east end, south of the temple, the *horse-gate*; and the Miphkad, or *prison-gate*. The walls round Jerusalem never seem to have been above 4½ miles, if they were anciently so much. On these walls towers were built, 2 Chron xxvi. 9. the tower of Meah, on the east; of Hananeel, on the north-east; of Hattanourim, or the furnaces, on the west; and of Ophel, on the south. The city had but a moderate supply of water: and what they had, was brackish. In order to prevent Sennacherib's having plenty of water in the siege, Hezekiah brought the stream of Gihon, which used to run along the south of the city, into it, and caused it to run straight eastward. Pilate brought water from Etam, by an aqueduct, into the city. Having become the residence of the symbols of the Divine Presence, or the Holy City, Jerusalem became, as it were, common to all the tribes of Israel; they visited it thrice a-year at the solemn feasts. Under Rehoboam, it was taken, and pillaged by Shishak, 1 Kings xiv. 26, 27. 2 Chron. xiii. 2—9. Under Amaziah, it was taken by Joash king of Israel, 2 Kings xiv. 2 Chron. xxv. No doubt the Assyrians took it in the time of Manasseh, 2 Chron. xxxiii. 11. Pharaoh-necho entered it; but we do not find that he plundered it, when he made Jehoiakim king. Nebuchadnezzar ravaged it oftener than once, and, after a siege of about two years, burnt it with fire, in the 11th year of Zedekiah, 2 Kings xxiv. and xxv. 2 Chron. xxxvi. After it had lain almost in ruins about 136 years, Nehemiah, together with Eliashib the high-priest, and a great number of others, repaired its walls, and it became populous, as in former times. Long after, Ptolemy took it by stratagem, and carried off vast multitudes of the inhabitants to Egypt. Antiochus Epiphanes ravaged it, and murdered about 40,000, and sold as many more to be slaves. Two years after, Apollonius took it, and murdered multitudes of the inhabitants. Many of the survivors left it to the Heathen, and their idolaters. Judas Maccabeus retook it, and built a third part on the north side, which was chiefly inhabited by artificers. Pompey the Roman took it about sixty years before our Saviour's birth. About twenty-four years after, it was taken by Socius the Roman, and Herod. About *A. D.* 70, after a most miserable siege, it was reduced to a heap of ruins by Titus. About fifty or sixty years after, a new city was built on mount Calvary, where was for some ages a Christian church; but the Jews were not allowed to come near it. About *A. D.* 360, Julian, the apostate emperor, to falsify our Saviour's prediction, encouraged the rebuilding of the city and temple; but fiery earthquakes stopt them. About *A. D.* 614, the Persians took Jerusalem, and 90,000 of the Chris-

tian inhabitants were sacrificed to the malice of the Jews; but it was quickly retaken by Heraclius the Roman emperor, and the Jews' malice returned on their own heads. In *A. D.* 637, the Arabic Saracens seized on it. In 1079, the Seljukian Turks took it from them. In 1099, Godfrey of Bouillon, with his European croisades, wrested it from these. In 1187, Saladin, the sultan of Egypt, took it from the Christian croisades. In 1517, the Ottoman Turks took it from the Egyptians, and remain still masters of it. At present it is a place of about three miles circuit, poor, and thinly inhabited. On mount Moriah, there is built, but I know not by whom, a mock temple, inclosed by a court of 570 paces in length, and 370 in breadth; and where the Holy of holies stood, is a Mahometan mosque. No Christian dare enter this inclosure, under pain of death; but those of different denominations, Papists, Greeks, Armenians, &c. visit the church of our Lord's sepulchre, with plenty of mad ceremony. Some think, that about the beginning of the Millennium, Jerusalem, with the Jews in it, shall sustain a terrible siege from the armies of Gog and Magog; but that the besiegers shall be destroyed. Luke xix. 41—44. and xxi. 24. Zech. xiv. 1—5. The gospel church is called *Jerusalem:* in her is the peculiar presence of God; in her the tribes of holy men meet, and serve him. O how beautiful and compact her form! how firm her foundation! how strongly fortified and protected, by the laws, perfections, and providences, of God! how rich, wealthy, and free, her true members! how readily they welcome others to reside with them! Gal. iv. 26. The heavenly state of glory is called *Jerusalem*, or the *New Jerusalem*, Rev. iii. 12.

JESSE, *a gift*, the son of Obed, and grandson of Boaz. His sons were Eliab, Abinadab, Shimea, Nethaneel, Raddai, Ozem, and David. His daughters were Zeruiah the mother of Joab, Abishai, and Asahel; and Abigail the mother of Amasa, 1 Chron. ii. 13—16. Out of his family did the most and best of the Hebrew kings, and even the Messiah, proceed, 1 Sam. xvi. 1 Chron. iii. Isa. xi. 1. As by reason of his extreme old age, he was incapable to attend David in his exile, David put him and his wife under the protection of the king of Moab. It is said that the Moabites murdered them, and so drew David's resentment on themselves, 1 Sam. xxii. 3, 4. 2 Sam. viii.

JESUS. See Joshua the son of Nun; Christ; God.

JETHRO, *excelling*, a priest or prince of Midian, the father-in-law of Moses. Some believe, that he was priest to the true God, and that he maintained the true religion, as being a descendant of Midian, the son of Abraham and Keturah. Moses does not disguise his alliance with Jethro's family, but invites him to offer sacrifices to the Lord, upon his arrival in the camp of Israel, as one who adored the same God with the Israelites, Exod. xviii. 11, 12. —The occasion which gave Moses the opportunity of making an alliance with Jethro's family, was this: Moses having killed an Egyptian, who abused an Hebrew, was obliged to fly out of Egypt. He retired into the land of Midian; and as he sat down near a well where Jethro's daughters were watering their cattle, there came some shepherds, who forced them away. Moses defended the young women, and watered their flock. Their father being informed of what had passed, sent for Moses to his house, and gave him his daughter Zipporah in marriage, Exod. ii. 15, 16, 17, &c. By her Moses had two sons, Gershom and Eliezer. After he had been forty years at Jethro's, he had the vision of an angel, who spoke to him in a burning bush, and enjoined him to deliver the Israelites out of Egypt. Jethro understanding what the will of God was in this particular, permitted him to return into

his own country with his wife and children. But Zipporah having been obliged to return to her father's house in Midian, before she went into Egypt, Jethro brought her back to Moses, who was then encamped at the foot of mount Sinai, about a year after the Hebrews came out of Egypt, Exod. xviii. 1, 2, 3, &c.

Jethro sending notice to Moses of his arrival, Moses went out of the camp, met him, fell prostrate before him, embraced him, introduced him into his tent, and related to him all that the Lord had done for the Israelites. Jethro blessed God for it, offered burnt-offerings and peace-offerings, and eat with Moses, Aaron, and the elders of Israel, in the presence of the Lord. The next day, Moses taking his seat in order to judge Israel, continued from morning to evening employed in this manner. Jethro remonstrated to him, that this was a fatigue above his strength to undergo, and would be tiresome both to himself and his people; that therefore he should choose some men of firmness and fortitude, who feared God, and hated covetousness, that they might share with him in the weight of government; that the cognizance of lesser affairs should be referred to them, and those of more consequence should be reserved to himself. Moses submitted to this advice, as will be seen under the article Moses.

When the Israelites were upon the point of decamping from the wilderness of Sinai, and proceeding on their journey towards the land of Promise, Moses desired Jethro to continue with the people, that he might be a guide to them; but Jethro refused, and returned to Midian, leaving, as some believe, Hobab his son, to conduct the Israelites in the wilderness.

This is all we know of Jethro, upon the authority of scripture: but the Jews and Arabians have published several very fabulous accounts relating to him, which deserve little notice.

JEWEL, a precious and costly ornament of gold, silver, &c. Jewels were used on the forehead, nose, ear, and hand: or even in the service of idols, Ezek. xvi. 14, 17. God's people are his *jewels*, or peculiar treasure; they are dear to him, rendered comely by his grace; he carfully preserves them; and by them shews forth his honour, greatness, and wealth, Mal. iii. 17. The lips of knowledge are as a *precious jewel*; prudent and sensible speech is valuable and honourable, Prov. xx. 15. A fair woman without discretion, is like a *jewel of gold* in a swine's snout; she makes but a poor and fantastic appearance, and debaseth her comeliness by her filthy practices, Prov. xi. 22.

JEWS. *There is neither Jew nor Greek, bond nor free, male nor female,* in Christ; none is regarded before God, on account of any outward circumstances; and now, under the gospel, all have equal warrant and access to him, and enjoy fellowship with him, in all the blessings of grace and glory, Gal. iii. 28. Col. iii. 11. A *Jew outwardly*, is one who is a descendant of Jacob, or professor of the Jewish religion. A *Jew inwardly*, is a real believer, who lives in the fear of God, answerable to his profession. See Hebrews, Judah.

JEZEBEL, *woe to the habitation*, the daughter of Ethbaal, king of the Zidonians, and wife to Ahab, king of Israel, 1 Kings xvi. 31. This princess introduced into the kingdom of Samaria the public worship of Baal, Astarte, and other Phœnician and Canaanitish deities, which the Lord had forbidden his people in so express a manner; and with this impious worship there was a general prevalency of all those abominations which had formerly so much incensed God against the Canaanites, and procured their utter extirpitation. Jezebel was so zealous for the honour of this false religion, that she fed at her own table 400 prophets belonging to the groves consecrated to the goddess Astarte; and her husband

Ahab had in like manner four hundred of Baal's prophets, whom he kept as the ministers of his false gods, *id.* xviii.

Jezebel seemed to have undertaken the utter abolition of the worship of the Lord in Israel, by persecuting and massacring his prophets; and she had destroyed them all, if part of them had not been saved by some good men. Obadiah, one of Ahab's officers, for his share preserved an hundred. Elijah, who appeared at this time, having caused fire to descend from heaven upon his burnt-offering, in the sight of Ahab and of all Israel, assembled at mount Carmel; and the people having killed four hundred and fifty of Baal's prophets, who were then present; Jezebel sent a message to Elijah, declaring, that the next day she would take care he should be dispatched: whereupon he fled, and escaped the fury of this impious queen, *id.* xix. Some time after, Ahab being desirous to buy Naboth's vineyard, and this honest Israelite believing that he ought not to sell it, Jezebel wrote in the king's name to the principal men of Jezreel, where he dwelt, requiring them to kill him, and suborn witnesses who should accuse him of blaspheming God, and villifying the king. These orders being executed, as Ahab was upon his return from Jezreel, the place where this vineyard lay, Elijah met him, and threatened him in God's name with the destruction of himself and family; and as to Jezebel, who had been the first cause of all this evil, he foretold that her body should be eaten by dogs in the field of Jezreel, or, according to the Hebrew, by the outward wall of Jezreel, *id.* xxi.—These predictions were literally verified, when Jehu the son of Nimshi rebelling against Ahab, and coming to Jezreel, Jezebel painted her face, and decked her head with all her ornaments, and looking out of the window, which was in the apartment over the city gate, and seeing Jehu as he entered riding in his chariot, she cried out, Had Zimri peace who slew his master? Jehu lifting up his head, asked who she was? whereupon two or three eunuchs immediately made him a very low reverence; and Jehu said to them, Throw her down. At which words, they that instant threw her out of the window: and as she fell into the inclosure of the outward wall, she was eaten up by dogs. Jehu coming in to refresh himself, said to his people, Go, see what is become of this unhappy woman, and bury her; for she is a king's daughter. They went, and found only her skull, her feet, and the palms of her hands, 2 Kings ix. 30, &c.

The name JEZEBEL has often been proverbially used to signify any woman excessively cruel, wicked, or given to idolatry. In this sense perhaps it is applied to that wicked woman in the church of Thyatira, who so diligently seduced people to commit fornication, and eat things sacrificed to idols, Rev. ii. 20.

JEZREEL, a celebrated city of the western Manassites, situated on the south border of Issachar. The beautiful plain of Jezreel, now Esdraelon, of about ten miles in length, lay near it. Ahab had his palace in Jezreel, and here his family were ruined: but God revenged on Jehu the blood which he had shed in Jezreel, because he cut them off, not in obedience to God, but from a selfish desire to obtain the throne, 1 Kings xxi. 2 Kings ix. and x. Hos. i. 4.····· See HOSEA.

JEZREEL, the son of Etam, of the tribe of Judah, 1 Chron. iv. 3. This also was the name of a son of the prophet Hosea, by the harlot Gomer, whom he had married, Hos. i. 4.

IF is used to express, (1.) A condition, Deut. xxviii. 15. Luke ix. 23. (2.) A supposition, Rom. iv. 2. (3.) The reason of a thing, Eph. iv. 2. It signifies, (1.) Surely: in this sense it is taken in oaths and asseverations; and supposes an imprecation of something hurtful and destructive, if what is threatened, promised, or asserted,

do not prove true, Numb. xiv. 23. Heb. iii. † 11. (2.) Seeing, Gen. xxviii. † 20. (3.) Whether or not, Gen. viii. 8. (4.) When, Judg. xxi. 21. John xii. 32.

IGNOMINY, shame, slander, Prov. xviii. 3.

IGNORANCE, (1.) Want of the true knowledge of God, Eph. iv. 18. (2.) Mistake, surprize, Lev. iv. 2, 13. Heathens are *ignorant;* destitute of the true knowledge of God, Acts xvii. 23. Wicked teachers are *ignorant;* they know not what they ought to teach others, Isa. lvi. 10. Paul sinned *ignorantly* against Christ before his conversion, not knowing the truth of the Christian religion, 1 Tim. i. 13. Peter and John were *ignorant;* i. e. not trained up in the schools of polite learning, Acts iv. 13. Abraham in heaven is *ignorant* of his children on earth; he neither knows their case, nor acknowledges or helps them, Isa. lxiii. 16.

ILLUMINATED, endowed with the saving knowledge of Christ and divine things, Heb. x. 32.

ILLYRICUM, *a making merry,* a country on the east of the gulph of Venice; about 480 miles in length, and 120 in breadth. It has Austria and part of Hungary on the north; Mysia, or Servia, on the east; and part of Macedonia on the south.—Counting from north-west to south-east, it was divided into Sclavonia, Bosnia, Dalmatia, and Albania; but sometimes it was taken in a more large sense. To relate the reduction of this country by Cadmus, by Philip the father of Alexander, or by the Romans; and its ravages by the Quadi, Goths, and Huns, and by the Ottoman Turks, under whom the most of it is at present; would be to small purpose in this work. Here the gospel was preached, and a Christian church planted by Paul. The Centuriators of Magdeburgh trace their bishops through eight centuries: and to this day there are not a few in it who have the name of Christians, Rom. xv. 19.

IMAGE, the representation or likeness of a person or thing, as pictures and statues are of men. Christ is the *image of the invisible God:* has the same nature as his Father, resembles him in power; and in his person, God-man, and mediatorial office, he is a bright representation of all the perfections of Jehovah, Heb. i. 3. Col. i. 13. Man was made in the *image* of God; he resembled him in the spiritual and immortal nature of his soul, and in his true knowledge, righteousness, and holiness; and in his dominion over the creatures, Gen. i. 26, 27. Man, to his wife, is the *image of God,* in respect of dominion and power, 1 Cor. xi. 7. We are born in the *image* of Adam; like him in our natural form, and in our rebellion against God, Gen. v. 3. and we bear the *image* of Christ, and are renewed after it, when our nature is changed, and we are therein made like God in spiritual knowledge, righteousness, holiness, and every other grace, 1 Cor. xv. 49. Col. iii. 10. All images in worship are expressly condemned, and are represented as *teachers of falsehood,* as none can justly represent any divine person, Exod. xx. 4. Jer. x. 3—16. Hab. ii. 18. Psal. cxv. 4—8. and cxxxv. 15—18. Many of the heathen images of their gods were monstrously mixed pictures of human and brutal animals. Some were prodigiously large. That of Belus, erected by Nebuchadnezzar in the plain of Dura, was at least 90 feet high, and nine feet thick, Dan. iii. 1. That of Apollo at Rhodes, was almost 128 feet high; and the tallest ships in those times might have sailed in between its legs. The *image* of the wicked, which God despiseth, is their outward appearance, glory, and happiness, Psal. lxxiii. 20.

We read frequently in our English Bibles of *graven images* and of *molten images;* and the words are become so familiar, as names of idolatrous images, that although they are not well chosen to express the Hebrew names, it seems, says a right rev. author, not adviseable to change

them for others, that might more exactly correspond with the original.—The graven image was not a thing wrought in metal by the tool of the workman we should now call an engraver; nor was the molten image an image made of metal, or any other substance melted, and shaped in a mould. In fact, the graven image and the molten image are the same thing, under different names. The images of the ancient idolaters were first cut out of wood by the carpenter, as is very evident from the prophet Isaiah. This figure of wood was overlaid with plates either of gold or silver, or sometimes perhaps of an inferior metal. And in this finished state, it was called a graven image, (i. e. a carved image,) in reference to the inner solid figure of wood; and a molten, (i. e. an overlaid or covered image,) in reference to the outer metalline case or covering. And sometimes both epithets are applied to it at once, "I will cut off the graven and molten image." Again, "What profiteth the graven and molten image?" The English word "molten," conveys a notion of melting, or fusion. But this is not the case with the Hebrew word, for which it is given. The Hebrew נָסַךְ signifies generally, to overspread, or cover all over, in whatever manner, according to the different subject, the overspreading or covering be effected; whether by pouring forth a substance in fusion, or by spreading a cloth over or before, or by hammering on metalline plates. It is on account of this metalline case, that we find a founder employed to make a graven image. And that we read in Isaiah of a workman that "melteth a graven image." And in another place, we find the question, "Who hath molten a graven image?" In these two passages, the word should be "overlayeth," and "overlaid."

To IMAGINE, is to form a representation in our mind; to devise, Psal. xxxviii. 12. IMAGINATION denotes, (1.) The first ideas, purposes, and inclinations, of the soul, Gen. vi. 5. (2.) Corrupt reasonings, 2 Cor. x. 5. In sundry places, the original word might be rendered *stubbornness*, Jer. iii. 17, &c.

IMMEDIATELY, in a moment, in a short time, John v. 9. Luke xix. 11.

IMMORTAL, that which doth not, or cannot, die. God is *immortal*, and *only* hath *immortality*; he *only* hath life *in* and *of* himself, and is infinitely secure against death, hurt, or ruin, of any kind, 1 Tim. i. 17. and vi. 16. The eternal blessedness of the saints is called *immortality*; it can never cease, and is free from such pain, corruption, or deformity, as attends death, Rom. ii. 7. it is brought to light, i. e. more clearly discovered by the gospel-dispensation, 2 Tim. i. 10. Our mortal body shall put on *immortality*, when it shall gloriously rise from the dead, and be no more subject to any tendency towards dissolution or wasting, 1 Cor. xv. 53.

To complete the notion of the immortality of the soul, it is requisite that three things be considered, viz. (1.) Its continuance after the death of the body; (2.) A state of distinct perceptions; and, (3.) A state of personality, or of consciousness or memory of a past life: all three are exemplified Luke xv. 23--28. and all three are necessary to a future state of rewards and punishments.

IMMUTABILITY, the impossibility of changing. This is only true of the Supreme Being, who is absolutely immutable, both in his essence, because it is absolutely necessary, and in his will, because it arises from an all-comprehensive and unerring understanding. Man may, and often does, change; but God is without *variableness*, or the *least shadow of turning*, Jam. i. 17. the result of the absolute necessity of his nature.

IMPART, to bestow of one's fulness on others, Luke iii. 11. The apostles were willing to *impart their souls*, spending their strength, exerting their skill, and exposing their

life, to edify their hearers, 2 Thess. ii. 8.

IMPEDIMENT in speech, is that which hinders one from speaking plain, and makes him stutter or stammer, Mark vii. 32.

IMPENITENT, not disposed to repent of sins committed, Rom. ii. 5.

IMPERIOUS, proudly disposed to bear rule, Ezek. xvi. 30.

IMPLACABLE, scarcely to be pacified or reconciled, Rom. i. 31.

IMPLEAD, to charge with crimes before a judge, Acts xix. 38.

IMPORTUNITY, earnestness in requesting, Luke xi. 8.

IMPOSE, to lay or bind upon one, Heb. ix. 10.

IMPOSSIBLE, what cannot be done. In respect of God's nature, it is *impossible* for him to lie, or deny himself, Heb. vi. 18. Tit. i. 2. In respect of his power, nothing good is *impossible* to him, Luke i. 37. and xviii. 27. In respect of God's purposes and providential methods, it is *impossible* that offences should not come, Luke xvii. In respect of his attendant power, nothing miraculous was *impossible* to the apostles, Matt. xvii. 20. That is *impossible* for men, which is above their strength, Matt. xix. 16.

IMPOTENT, weak, diseased, without ability in legs, feet, &c. John v. 3.

IMPOVERISH, to make poor, to carry off wealth from one, Jer. v. 17.

IMPRISON, to shut up in prison, Acts xxii. 19.

IMPUDENT, shameless in sinning; prostitutes, and persons bold in wickedness, are *impudent*, Prov. vii. 13. Ezek. iii. 7.

IMPUTE. We have *righteousness without works imputed* to us, when we truly believe in Christ as having borne our sins, and given himself for us, Rom. iv. 6, 11. Sin is *imputed* to a man when he is charged with it, in order to his suffering punishment for it, 2 Sam. xix. 19. Lev. xvii. 4. and the *not imputing* it, imports the free and full forgiveness of it, Rom. v. 13. The Chaldean king *imputed* his power to his god, accounted his idol to have assisted him in conquering the nations, Hab. i. 11.

IN, in the midst of a thing, or having some very close connection with it. God is *in* Christ; is one with him; is well pleased with, and reconciled to men *in* him. And Christ is *in* him: has the same nature as his Father, John xiv. 10. 2 Cor. v. 19. God is *in* all the saints; is specially united to, and dwells in them by his Spirit, Eph. iv. 6. God purposed *in Christ*, to effect our whole salvation through him, Eph. iii. 11. The law of the spirit of life is *in* Christ: the new covenant is established in him: he is the great agent in it, and mean of its operation. The Holy Ghost, as the Spirit of Christ, operates *in* us, by uniting us to, and maintaining our fellowship with, Christ, Rom. viii. 2. To believe or trust *in* Christ, or *in* his name, is, in a way of receiving Christ as the husband and saviour of our souls offered in the promises, to expect from his perfections, relations, and work, whatever is good and necessary for us, John xiv. 1. To live, move, and have our being, *in* God, is to exist and act by virtue of his supporting and actuating influence, Acts xvii. 28. Col. i. 3. The truth is *in* Christ; he is the substance and exemplification of it; by his death it is ratified; and in beholding and receiving of him, its light and glory are perceived, and its power felt, Eph. iv. 21. 2 Cor. i. 21. We are blessed, called, justified, adopted, sanctified, and obtain an inheritance, *in* Christ; our whole salvation was purchased by him as our ransomer, is lodged in him as our treasury, and in a state of union to him we share of it; and the enjoyment of him, as the Lord our wisdom, righteousness, sanctification, and redemption, is the sum of it, Eph. i. 3, 4, 6, &c. We are *in* Christ, and he *in* us. He dwells in our heart by faith, and we are closely united to him as our head,

husband, and root of spiritual influence, John xvii. 26. Rom. xvi. 7. But persons are never said to be IN Christ, by being members of his visible church, or in outward profession only, joined to him, John xv. 6. To glory *in* the Lord, is to make him the object of our spiritual boasting, 1 Cor. i. 31. To be strong *in* the Lord, be faithful *in* the Lord, labour *in* the Lord, and salute others *in* the Lord, is, in a state of union to Jesus, and of daily receiving out of his fulness, to study faithfulness and diligence in the work of preaching the gospel, or practising holiness; and to salute others, from love to the Lord, and on account of their bearing his image, Eph. vi. 10. 1 Cor. iv. 17. Rom. xvi. 12, 22. To be dead *in* sin, or perish *in* iniquity, is to be under the reigning power of it, and to die and perish by means of it, Eph. ii. 1. Josh. xxii. 20. John viii. 21. The accurate consideration of the sense of this preposition IN, is often of great use to lead to the true meaning of many inspired texts.

INCENSE, that which is ordinarily so called, is a precious and fragrant gum, issuing from the frankincense tree. The incense used in the Jewish offerings, at least that which was burnt on the altar of *incense*, and before the ark, was a precious mixture of sweet spices, stacte, onycha, galbanum, and pure frankincense, beaten very small. None but priests were to burn it; nor was any, under pain of death, to make any like to it. This incense was burnt twice a-day on the golden altar. On the fast of expiation, two handfuls of it was burnt before the ark, in the Holy of Holies, to prevent every curious and dangerous look to the ark. By it was signified, Christ's precious, powerful, and constant, intercession within the vail, which renders us and our spiritual services acceptable to God, Exod. xxx. 34—38. Lev. xvi. 12—14. Acceptable prayers and praises are called *incense* and offering, Mal. i. 11. Psal. cxli. 2.

To be INCENSED against one, is to be filled with rage and enmity, Isa. xli. 11. and xlv. 24.

INCHANT. See DIVINATION.

INCLINE. The ear is *inclined*, when it carefully listens to hear, Prov. v. 13. The heart is *inclined*, when it earnestly affects, desires, or studies, Judg. ix. 3. The house of an harlot *inclines* to death. Mens' going into it, or indulging themselves in whoredom, confirms spiritual death, and hastens forward temporal and eternal death, Prov. ii. 18.

INCLOSE, (1.) To compass, shut up round about, as with a wall or hedge, Psal. xxii. 16. (2.) To fix in the middle of a surrounding piece of metal, Exod. xxxix. 6. Men are *inclosed* in their own fat, when they can scarcely see for plumpness; when their wealth abounds on every side, and their hearts are stupid, and destitute of the fear of God, Psal. xvii. 10. God *incloses* mens' ways with hewn stone, when, by outward calamities, he bereaves them of liberty, ease, or hope of escape, Lam. iii. 9.

INCONTINENT, given to unchastity and intemperance, 2 Tim. iii. 3. INCONTINENCY, an inability to refrain from desiring the lawful pleasures of marriage, 2 Cor. vii. 5.

INCORRUPTIBLE, what cannot grow worse, or rot. Corruption puts on *incorruption*, when our once corrupted and rotten bodies are rendered altogether free of vileness, or tendency towards death, 1 Cor. xv. 50.

INCREASE. See GROW.

INCREDIBLE, what cannot be believed. The resurrection of the dead is not *incredible:* God's power and wisdom can effect it; his justice and goodness require it; his word plainly foretels it; and his providence hath already given certain pledges of it, Acts xxvi. 8.

INCURABLE, what cannot be healed, 2 Chron. xxi. 18. or what can hardly be healed, Jer. xxx. 12.

INDEED, (1.) Truly, assuredly, Deut. ii. 15. (2.) Eminently, in a very singular manner. So Christ

makes *free indeed*, with a glorious liberty, John viii. 31, 36. His flesh and blood are meat *indeed*, suited to every person, and are quickening to the soul; do secure everlasting life and strength, and are infinitely sweet and substantial, John vi. 55. And an Israelite *indeed*, is one truly and eminently holy, and noted for wrestling with God, John i. 47. Widows *indeed*, are such as behave answerably to their condition, and are really poor and destitute, 1 Tim. v. 3, 5, 16.

INDIA, a large country on the south of Asia, extending from north to south about 2,400 miles, and from east to west 1,800. It is chiefly watered by the Indus on the west, and the Ganges in the middle of the country, and the various rivers that run into these two. The soil is very fruitful in rice, millet, fruits, and spices. This country affords elephants, camels, monkeys, mines of gold and silver, diamonds, rubies, and almost all manner of precious stones. But what are all earthly treasures, without the gospel of Christ, and the influences of the Holy Spirit! The poor benighted inhabitants, vainly imagine that the water of the river Ganges will wash away all their sins. O when shall the light divine be diffused through the whole earth! The empire of the Persians and Greeks extended to the northwest parts of it, Esth. i. 1.

INDIGNATION, ANGER mingled with contempt or disgust. Put for, (1.) Wrath, anger in one man against another, Esth. v. 9. (2.) The *effects* of God's displeasure, Isa. xxvi. 20. (3.) Envy, Acts v. 17. (4.) Messages of wrath to a disobedient people, Jer. xv. 17. (5.) A holy displeasure against one's self for sin, accompanied with a fear of falling into temptations, so as to be overcome by them, 2 Cor. vii. 11. Jeremiah was filled with holy *indignation;* he was appointed to deliver messages of wrath; he was exposed to trouble, and to the fury of the Jews; and moved with holy zeal for God, and indignation against their evil ways, Jer. xv. 17.

INDITE, to form thoughts for speech or writing. The word signifies, to *boil up*, as water in a spring, or as the sacred oil in the frying-pan, Psal. xlv. 1.

INDUSTRIOUS, diligent, and active in business, 1 Kings xi. 28.

INFALLIBLE, which cannot fail, cannot admit of any doubt, Acts i. 3.

INFAMY. See REPROACH.

INFANT, a child almost newly born, Luke xviii. 15. During the Millennium, there *shall not be an infant of days;* few, if any, abortions or deaths, among infants; nor shall professors of Christianity be so ignorant, or easily tempted to sin, as now, Isa. lxv. 20.

INFERIOR, lesser in honour, wealth, wisdom, or excellency, Job xii. 3.

INFIDEL, an unbeliever, who receives not the revelations of God in scripture, 2 Cor. vi. 15. 1 Tim. v. 8.

INFINITE, (1.) Exceeding great, Nah. iii. 9. (2.) Altogether unbounded, Psal. cxlvii. 5.

INFIRMITY. See WEAKNESS.

INFLAME, to set on fire. Wine *inflames* men, if drank to excess; it too much heats the constitution, and provokes fleshly lusts, Isa. v. 11. Men *inflame* themselves with idols, when they have a burning zeal for their service and worship, and are ready to expend their wealth, honour, and strength, in it, Isa. lvii. 5. INFLAMMATION, a burning boil, either in the inner or outward part of the body, occasioned by an excessive flow of the blood into that part; or the blood becomes too thick, or the fibres are relaxed or bruised, Deut. xxviii. 22.

INFLUENCE, the virtue that flows from one thing to another, as from the sun, moon, stars, or rain, to cause the earth to bring forth fruit, Job xxxviii. 31.

INFOLD, to wrap up, catch hold of, Ezek. i. 4.

INGATHERING; the feast of ingathering, *viz.* after all the product

of fields and vineyards was gathered in, was the same with the FEAST of tabernacles, Exod xxiii. 16.

INGRAFT. See GRAFF.

INHABIT, to dwell in. See HABITATION.

INHERIT. See HEIR.

INIQUITY. See SIN.

INJURE, to do one wrong or injustice, Gal. iv. 12. An *injurious* person is one that does wrong to God, his people, &c. 1 Tim. i. 13.

INK, a liquor for writing with on paper, parchment, &c. Good black writing ink may be made by infusing half a pound of broken nut galls, four ounces of copperas, four ounces of alum, and three ounces of gum arabic, in two quarts of rain water. Printers' ink is made of nut or linseed oil, turpentine, and lamp-black. Chinese or Indian ink, is a rare composition of smoke-black, especially of that of fat pork, with some oil and odoriferous ingredients; and is made up in solid pieces, which must be dissolved in water, Jer. xxxvi. 18. 2 John 12. 3 John 13. The people of the East were wont to carry their INK-HORNS by their side; and to this day the secretaries, or writers in Turkey, do so. Jesus Christ is thought to be the person represented as having an *ink-horn* at his side, to denote his readiness to mark out his people for preservation amidst common calamities, Ezek. ix. 2, 3, 11.

INN, a place for travellers to lodge or refresh themselves at. In ancient times, hospitality was so common, that inns were much less necessary than now: yet it appears there were some, Gen. xlii. 27.

INNOCENT, not GUILTY of crimes, not guilty of some particular crimes, Job xxii. 30.

INNUMERABLE, so many as cannot be numbered, Job xxi. 33.

INORDINATE, disorderly, excessive, Ezek. xxiii. 11. Col. iii. 5.

INQUISITION, search, examination, Deut. xix. 18. God makes *inquisition* for blood, when in his providence he discovers and punishes murderers and oppressors, Psal. ix. 12.

INSCRIPTION, or SUPERSCRIPTION, a writing on pillars, altars, marble, coins, &c. Acts xvii. 23. Matt. xxii. 20. Anciently the history of nations, and the principles of science, were often marked in inscriptions. A Grecian history of about 1318 years, was inscribed on the Arundelian marbles. Grævius has filled three volumes in folio, with inscriptions of the ancient Greeks and Romans. At least, an abridgement of Moses's law, or a copy of the blessings and curses, was inscribed on the altar at Ebal, Deut. xxvii. 8.

INSPIRATION, God's conveying of directive and exciting influence to man's soul, Job xxxii. 8. The *inspiration* whereby God indited his word, was not merely his superintending the minds of the sacred writers, so as to keep them from error, but his impressing their minds in such a manner as fully convinced them they were moved of God, and his suggesting to them the matter which they should write, 2 Tim. iii. 16.

INSTANT, very eager and earnest, Rom. xii. 12. An *instant*, is a moment, or short period of time, Jer. xviii. 7. Luke ii. 38.

INSTRUCT. See TEACH.

INSTRUMENT, a tool wherewith one labours, plays music, &c. Exod. xxv. 9. The second causes, whereby God executes his works of mercy or judgment, are his *instruments*, Isa. xli. 15. Sword, famine, pestilence, and diseases, are his *instruments of death*, Psal. vii. 13. Mens' bodies, or members, are *instruments* of righteousness or unrighteousness; are as it were tools whereby they work the one or the other in outward acts, Rom. vi. 13. The *evil instruments* of the churl, are the sinful methods which he useth to increase his wealth, Isa. xxxii. 7. Zechariah took to him the *instruments* of a foolish shepherd, a scrip, and staff, and behaved as a foolish shepherd: this signified the foolishness and tyranny of the Jewish rulers af-

ter the time of Christ, and was a proper emblem of a sluggish, negligent, covetous, oppressive, and cruel, government, Zech. xi. 15, 16. The *instruments of cruelty* in Simeon and Levi's habitations, were their swords, wherewith they had murdered the Shechemites, Gen. xlix. 5.

INSURRECTION, a rebellious rising of subjects against their magistrates, Psal. lxiv. 2. Mark xv. 2.

INTANGLE, to bring into trouble or danger, that one can hardly escape. The Hebrews were *intangled*, at the Red-sea, the sea being before them, the Egyptians behind them, and rugged rocks on each hand of them, Exod. xiv. 3. The Jews thought to *intangle* Christ in his talk, by decoying him to speak something criminal, and which he could not excuse, nor defend, Matt. xxii. 15. The Jews were *intangled* with the enslaving yoke of ceremonies; so fixedly accustomed to them, as not to be willing to free themselves therefrom, Gal. v. 1. Men are *intangled* by their lusts, when so inveigled into a course of sin, 2 Pet. ii. 20. Men are *intangled* in the affairs of this life, when the care of, and labour therein, distract and captivate their minds, 2 Tim. ii. 4.

INTEGRITY, downright honesty, sincerity, Job xxvii. 5.

INTELLIGENCE, correspondence for information, Dan. xi. 30.

INTEND, to aim, to purpose, Acts v. 28, 35 INTENT, end, 2 Sam. xvii. 14. Acts x. 29. The *intents of the heart*, are its secret purposes and aims, Jer. xxx. 24.

INTERCESSION, a pleading in behalf of others. Christ *maketh intercession* for us; he appears before God in our nature, and pleads that the blessings purchased with his blood may be given us, Isa. liii. 12. Rom. iii. 34. The Holy Ghost makes *intercession* for us with groanings that cannot be uttered; he excites to prayer, directs what to ask, and enables us to offer our requests to God in a duly earnest manner, Rom. viii. 26. We make *intercession* for men, when we plead with God on their behalf, and for his gifts and graces to them, 1 Tim. ii. 1. In a time of universal apostacy, God wondered that there was no *intercessor*, none to stand up in behalf of religion, and wrestle with him for the turning away of his wrath, Isa. lix. 16.

INTERMEDDLE, (1.) To attempt to deal in, Prov. xviii. 1. (2.) To share of, Prov. xiv. 10.

INTERMISSION, ceasing, breaking off a little, Lam. iii. 49.

INTERPRET, (1.) To explain the words of one language into those of another, 1 Cor. xii. 30. (2.) To shew the sense of something mysterious and obscure, Gen. xli. 1. An *interpreter*, one among a thousand, is one who is well acquainted with the will and work of God, and qualified to instruct afflicted persons. Such are few indeed! Job xxxiii. 23.

INTREAT, (1.) To beseech, to beg earnestly, to pray, Exod. viii. 8. Gen. xxiii. 8. Ruth i. 16. (2.) To entertain, deal with, Gen. xii. 16. Exod. v. 22. To *be intreated*, is kindly to regard and grant a request, Gen. xxv. 21.

INTRUDE, proudly to press in by force, to pry into things above our reach, and which we have no call nor need to know, Col. ii. 18.

INVADE, to enter a country with a view to cut off or subdue the inhabitants, or to carry off their wealth, 2 Kings xiii. 20.

INVENT, to contrive, find out. INVENTIONS are, (1.) Wise contrivances, respecting knowledge, arts, management, Prov. viii. 12. (2.) Idolatrous and other sinful devices and practices, contrived by men to render themselves happy or honoured, Psal. cvi. 29. and xcix. 8. Eccl. vii. 29.

INVISIBLE, what cannot be seen by our bodily eyes, yet is seen by the eye of the mind by all who use their understanding properly, Rom. i. 20.

INWARD: *Inward parts*, denote the soul or heart: and *inward* signi-

fies what belongs to the soul, Psal. li. 6. An *inward friend*, is one who truly and from the heart loves us, or who is very familiar with us, and is acquainted with our secrets, Job xix. 19.

JOAB, *voluntary, fatherhood*, the son of Zeruiah, brother of Abishai and Asahel, the nephew and general of king David, was a faithful and valiant commander; but imperious, cruel, and revengeful. No doubt he attended his uncle in his exile under Saul. At Gibeon, he sinfully complied with Abner's proposal of a duel betwixt twelve on each side, of David's and Ishbosheth's men. That very day, he defeated the troops under Abner, but lost Asahel his brother. To revenge his death, he afterward treacherously murdered Abner; nor durst David punish him for so doing, as he and his brother Abishai had the troops so much at their beck. By first entering the city of Jerusalem, and driving back the Jebusite guards, he procured himself the office of commander to all the Hebrew troops. Chiefly under his direction of the army, the Moabites, Philistines, Edomites, Syrians, and Ammonites, were rendered tributary to Israel. By David's direction, he basely promoted the murder of Uriah. By his own direction, the widow of Tekoah procured Absalom's return from exile. He afterward obtained his admission to court; but was his hearty opposer, when he rebelled against his father; and, contrary to David's orders, killed him as he hung by his hair in an oak-tree. He wisely, but harshly, reproved David for his excessive and ill-timed sorrow for Absalom's death, and his neglect of the brave warriors, who had routed the rebellious host. The killing of Absalom, and his harsh usage, David resented, by displacing him from his generalship, and putting Amasa his cousin, and the commander of Absalom's host, in his room. Joab, however, attended his brother Abishai's troop as a volunteer, in the pursuit of Sheba, the son of Bichri, who had raised a new rebellion. He quickly murdered Amasa, when he came up, and resumed his command. He pursued, and quickly procured the head of, Sheba, and quashed his rebellion. He wisely remonstrated against David's numbering the people, but was obliged to execute that task, and in ten months performed the greater part of it, 2 Sam. ii. iii. v. and viii. to xii. and xiv. and xviii. —xx. and xxiv. When, through old age, David concerned himself little in the government of the kingdom, Joab and Abiathar, contrary to their master's known intentions, thought to have set up Adonijah to be his successor. The attempt miscarried, but tended to increase David's disgust at Joab. On his death-bed, he requested Solomon to punish him for the murder of Abner and Amasa. Some time after David's death, Joab hearing that Adonijah was executed by Solomon's orders, fled to the horns of the brazen altar at Gibeon for refuge. Solomon sent Benaiah, now general of the host, to require him to quit his place of protection. Joab refused, and said, he would die on the spot. Solomon ordered him to be killed where he was. This being done, he was buried in his own house, in the wilderness, 1 Kings i. and ii.

JOASH, *disagreeing, despairing*, or JEHOASH, the son of Ahaziah, king of Judah. Jehoshebah, the wife of Jehoiadah, the high-priest, his aunt, preserved him from the murderous designs of ATHALIAH, his grandmother, when he was but a year old, and kept him hid six years in a chamber belonging to the temple. When he was seven years of age, Jehoiada entered into a solemn covenant with Azariah the son of Jehoram, Ishmael the son of Jehohanan, Azariah the son of Obed, Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, to set up young Joash for their sovereign, and dethrone the wicked Athaliah. After preparing matters in the kingdom, and bringing the Levites, and such others as

they could trust, to Jerusalem, they crowned him in the court of the temple, with great solemnity. Alarmed with the acclamations, Athaliah ran to the court; but was quickly carried forth, and slain. Joash and his subjects covenanted with the Lord to serve him only, and with one another. No sooner was Joash placed in the palace, than the people pulled down the statue of Baal, and demolished his temple, and slew Mattan his priest; but the high places were not removed. Jehoiada then, as tutor to Joash, set on foot the repairs of the temple; but it was so slowly done, that in the 23d year of Joash, it was scarcely begun. Instigated by Joash, Jehoiada set about it effectually, by a voluntary contribution. While Jehoiada lived, Joash zealously promoted reformation; but no sooner was that high-priest in his grave, than Joash hearkened to his wicked courtiers. The worship of God was neglected, and idolatry prevailed. Zechariah the priest, the son of Jehoiada, faithfully warned the people of their sin and danger. By order of Joash, his ungrateful cousin, he was stoned to death, between the porch and the altar. This martyr, when dying, assured them that his death should be revenged. His prediction was quickly accomplished. Hazael invaded the kingdom; but, with a large sum of money, Joash redeemed his capital from plunder. About a year after, a small host of Syrians ravaged the country, defeated the huge army of Joash, pillaged his capital, and murdered his princes. After loading him with ignominy and disgrace, they left him; but his own servants, soon after, murdered him in his own bed, in the 41st year of his reign, *A. M.* 3116; and he was buried in the royal city, but not in the sepulchres of the kings, 2 Kings xi. and xii. 2 Chron. xxiii. xxiv.

JOASH, or JEHOASH, son of Jehoahaz, and grandson of Jehu. After a reign of two years in conjunction with his father, he reigned fourteen more alone over the kingdom of Israel. He copied after the wickedness of Jeroboam the son of Nebat, and perhaps honoured him with the name of his son. By Joash, God delivered the Israelites from their Syrian oppressors. With no small concern, he visited the prophet Elisha in his dying moments; and from him had the prediction of a triple victory over the Syrians. Joash had not long routed the Syrians, and recovered the cities which they had taken from Israel, when Amaziah king of Judah provoked him to war; but Joash defeated him, pillaged his capital, and returned to Samaria in triumph, and died *A. M.* 3179, 2 Kings xiii. 2 Chron. xxv.

JOB, *sorrowful, fighting, hated,* a noted inhabitant of the land of Uz, eastward of Gilead. An addition to the Septuagint version of his book, as well as Philo, Aristeas, and Polyhistor, and a great many of the fathers, reckoned him the same as *Jobab*, one of the ancient kings of EDOM, and third in descent from Esau; but it is more probable that he was a descendant of Nahor, by Huz his eldest son, as Elihu was by Buz his second. Dr. Owen thinks Job was contempory with Abraham: but how then could Eliphaz, a descendant of Esau, have been his aged friend? Some place him as late as the times of Ezekiel: but how then have we no allusion in his book to the passage of the Hebrews through the Red sea, or their entrance into Canaan, though there is to the deluge, and to the burning of Sodom and Gomorrah with fire and brimstone? This renders it probable, that his affliction was before the Hebrews' departure from Egypt; tho' perhaps a great part of his 140 years life afterwards might be posterior to it. This is confirmed by the consideration of Eliphaz, his aged friend, who spoke first, his being a Temanite, and consequently at least a great grandchild of Esau. Some have pretended, that the whole book of Job is but a dramatic fiction, and that no such

person ever existed: but God's mention of him as a righteous man together with Noah and Daniel, and James's testimony to his patience and happy end, sufficiently refute that imagination, Ezek. xiv. and James v. 11.

—At first, Job was in a very prosperous condition: he had seven sons and three daughters, who lived in the utmost harmony and affluence: he had a prodigious number of flocks, herds, and servants; and was the greatest man in that country. His piety and integrity were distinguished; his clearness from idolatry and unchastity; his abhorrence of pride and injustice; were remarkably so. Not only did he regulate his own personal practice, but took care of the piety of his children. When his sons held their annual feasts, perhaps on their respective birth-days, he always rose early next morning, and with prayer offered up sacrifices for them, fearing lest they might have sinned, and cursed, contemned, or forsaken, God in their hearts, Job i. 1—5. and xxix. and xxxi.

Upon a certain day, when the sons of God were assembled together before him, Satan presented himself among them. In a manner we do not understand, God questioned the fiend, where he had been employed? and if he had considered, or set his heart against, his servant Job, so distinguished for piety and goodness? Satan insinuated, that Job was but a mercenary hypocrite, who served God to obtain and preserve his uncommon wealth; but if he was sharply, or even a little, afflicted, he would contemptuously curse his Maker, and bid adieu to his service. For the manifestation and exercise of Job's grace, Satan was permitted to ruin all he had; but limited from touching his person. He immediately vented his malice against Job: he stirred up the thievish Sabeans to fall on his cattle. These they drove away, and his servants they murdered. He next caused fire from heaven to fall on his flocks, and burn them up, and the servants that kept them. Next, he made the savage Chaldeans to fall on the camels, and murder the servants who attended them. Much about the same time, while the ten children feasted in the house of their elder brother, he raised a terrible storm, that buried them all in the ruins of the house. In each of these disasters, some *one* was preserved, to bring the tidings to Job. Scarcely had one finished his doleful story, when another came up with his. In great composure, Job heard all; and at last, to mark his grief, rent his clothes, and shaved off the hair of his head. With resignation to the whole, he blessed God, who had given him his children and wealth, and who had taken them away, Job i. Not long after, Satan presented himself again before God in the former manner, and was asked where he had been? and if he had observed how piously Job had behaved himself under his heavy afflictions, which had not been merited by any peculiar wickedness? He suggested, that there was very little in Job's being content to lose his children and wealth, when his person was untouched; but alledged that if that were touched, he would contemptuously curse God, and give up his service.

For the further discovery and excitement of Job's grace, Satan was permitted to do all that he could against his body, if he but spared his life. He immediately afflicted his body all over with most loathsome boils. Job laid himself down on a dunghill, and with a potsherd scraped off the putrid matter that ran from his boils. In an upbraiding tone, his wife bid him curse God, and put an end to his life. He replied, that the motion was quite absurd, as it becomes us to receive affliction from God's hand, as willingly as the most agreeable outward favours, Job ii. His friends, hearing of his disaster, came to visit him. The chief were Eliphaz the Temanite, Bildad the Shuhite, Zophar the Naamathite, with a young man named Elihu. When they saw

him at a distance, they could scarcely believe it was he: when they came near, they could not speak to him for seven days; they were so shocked at his trouble, and saw him so affected with his pain. At last Job's patience was overcome, and he cursed the day of his birth, and wished, that either he had never been born, or had been soon after cut off by death. This occasioned a conference betwixt him and his friends. Eliphaz and Bildad took three different turns in the conversation, and Zophar two. To add to his trouble, they insisted, that God never punishes men with uncommon strokes, but for uncommon sins. They affirmed, that certainly he was a wicked hypocrite, since he had been so uncommonly punished. They intermingled a great many excellent hints concerning God, and advices to duty. He answered them all in their turns: he maintained, that he was no hypocrite, but a true fearer of God; and that distinguished afflictions in this world were often the lot of the godly, though eternal punishments in hell were reserved only for the wicked. By his reasonings, and his solemn protestations of his integrity, he put them to silence. Elihu then spoke, and, admitting Job to be a saint, he sharply reproved him for his unguarded speeches, and his desire to justify himself, at the expence of the divine honour. His discourse introduced Job's conviction. God, by a solemn speech, declaratory of his power and sovereignty in the works of nature, particularly with respect to the earth, the sea, air, stars, lions, goats, hinds, wild asses, unicorn, ostriches, horse, hawks, eagles, behemoth, and leviathan, and by a number of pungent queries, convinced Job of his ignorance and vileness, to a great degree. Job no sooner repented of his miscarriages, than God reproved his three friends for their misrepresentation of his providence, and charged them to offer sacrifice, and to desire Job to pray for forgiveness to them. Hereon, Job was relieved from his distress. His friends came to him on every side, and each gave him compliments of money. It was not long before his riches were double of what they had been, and he had as many children as before. These were not doubled, as the former were not lost, but gone to the eternal state. To his three daughters, the most comely in the country, he gave names, Jemima, Kezia, Keren-happuch, signifying, that his prosperity, happiness, and glory, were recovered. After this, Job lived 140 years, and saw his posterity to the fourth generation.

The original language of the book of Job is Hebrew, but blended with many Arabic and Chaldee expressions, and peculiar turns, not unusual in Hebrew, which causes the obscurity and difficulty of this book; but perhaps it was the language of the Arabs in Job's days. It is said to be written in verse, but unconfined to any particular measure, the beauty of the verse consisting principally in noble expressions, bold and sublime thoughts, lively emotions, fine descriptions, with a great variety of characters. So that there is not in all antiquity to be found a piece of poetry more copious, more lofty, more diversified, more adorned, or more affecting, than this. The author, whoever he was, has put in practice all the beauties of his art, in order to make the four persons, whom he introduces as interlocutors, keep up each his proper character. As a canonical book it was received by the Jews, and from them adopted by the Christian church.

JOEL, *willing*, the son of Pethuel, whom some, without ground, take for Samuel, was one of the lesser prophets. As he makes no mention of the ten tribes, it seems that he prophesied after their captivity, in the time of Hezekiah or Manasseh. He represents a fearful famine, occasioned by excessive drought, and by destructive vermin: he directs to fasting and prayer, as the means of deliverance: he foretels their rescue

from the famine, and the effusion of the Holy Ghost on multitudes in the apostolic age: he predicts the ruin of the Philistines and Phenicians, and perhaps of the Assyrian army in the valley of Jehoshaphat: he concludes with promises of deliverance to the Jews in the latter days.·····

JOHANAN, *gentle, agreeable,* the son of Kareah, with his brother Jonathan, and Seraiah, and Jezaniah, and some other captains, who had fled off in small bodies, came to Gedaliah at western Mizpah; and he, with an oath, undertook for their safety, if they should continue subject to the Chaldeans. They informed Gedaliah of Ishmael's intended murder of him. After it was over, and they had pursued Ishmael, and recovered the captives he had carried off, they retired to Chimham, which is by Bethlehem. There they desired Jeremiah to ask direction of God, whether they should go to Egypt or not. As they were determined to go thither at any rate, they disregarded his warnings against it, and pretended, that not God, but Baruch, the son of Neriah, had prompted him to speak so, that he might deliver them up to the enraged Chaldeans. As Jeremiah had told them of their dissimulation, now it appeared. Johanan, and his fellow-captains, carried all the people left in the land, Jeremiah not excepted, into Egypt; where, in about fourteen years after, most of them had a miserable end by the Chaldean invasion, Jer. xl. to xliv.

JOHN, *the grace, gift, or mercy, of the Lord,* the celebrated forerunner of our Savour, and the Elias of the New Testament. He was the son of Zacharias, the aged priest, and the long barren Elisabeth. His birth and work were predicted by the angel Gabriel; and his unbelieving father's dumbness while he was in the womb, was the miraculous token of its fulfilment. Being conceived six months before our Saviour, he leapt in his mother's womb, at the salutation of the blessed Virgin, now with child of our Saviour. At his birth, his parents were exceedingly glad; and his father soon after had his tongue loosed, and predicted his and our Saviour's appearance and work. From his infancy, he was endowed with the Holy Ghost in an extraordinary manner; through his whole life, he was a Nazarite, drinking neither wine nor strong drink. After spending his earliest years in his father's house, he retired to the deserts, where he lived on locusts and wild honey, and was occupied in meditation and prayer. His garments were of camels hair, and he was girt about the waist with a leathern girdle. About *A. D.* 28, he began to publish the approaching appearance of the Messiah, and called the people to repent, because the kingdom of God, or New Testament dispensation of the gospel, was at hand; he assured them, that their circumstances were very critical; and if they did not speedily repent, the axe of God's judgments would certainly cut them off. Such as professed their repentance, and made confession of their sins, he baptized with water, charging them to believe on the Messiah, who was to be immediately revealed; would endow them with the Holy Ghost, and grant them the forgiveness of their sin: He also directed them how to behave in their various stations. Sundry persons clave to him as his diciples, and assisted him in calling the people to repentance. Such was his virtue and fame, that many of the Jews suspected he might be the Messiah. He assured them, he was not; and, by divine direction, informed them, that he on whom they should soon see the Holy Ghost descend, and remain, was the Messiah. Jesus came, and desired baptism: John discerning his true character, would have excused himself, as unfit for the office; but on Jesus's hinting, that it was necessary to his fulfilment of all righteousness, he complied. To the messengers sent by the priests and rulers to know what he pretended to be, he replied, that he was neither the Messiah, nor

the ancient Elijah, nor an old prophet risen from the dead; but was a poor unsubstantial voice in the wilderness, calling them to prepare for the Messiah, and to remove every hinderance of receiving him. Next day, John pointed out Jesus to the multitude, and soon after to two of his disciples, as the Lamb of God, that takes away the sin of the world, Luke i. and iii. Matt. iii. John i.

—Not long after, when John was baptising at Enon, near Salim, where was a number of small rivulets, some of his disciples informed him, that Jesus Christ had begun to baptize by his disciples, and was likely to be followed by all the country: he replied, that he had no honour, but what was freely given him of God; that as Christ was the divine Bridegroom of the church, he was glad to have his own honour vailed and diminished, that that of Jesus might increase and shine forth; and that as Jesus was a divine person, endowed with an unmeasurable fulness of the Holy Ghost, and ruler over all, they could not escape the vengeance of God, if they believed not on him, John iii. 23—36. He was for a while revered and heard by Herod the tetrarch of Galilee; but having reproved that wicked man for marrying his brother's wife, he was imprisoned in the castle of Macherus. From hence he sent two of his disciples to ask Jesus, if he was the true Messiah, or if they should look for another? Perhaps his imprisonment, which laid him aside from his work, had made his faith to stagger; or more probably they were sent for their own confirmation in the faith. Jesus bade them go tell John what miracles they saw performed, and what tidings of salvation they heard preached to the poor, Matt. xi. Soon after, to gratify the malice of Herodias, and reward her daughter's fine dancing, his head was cut off, and delivered as a present to the damsel. His disciples, permitted by Herod, carried off his body, and buried it. He died about a year before our Saviour. Jesus assures us, that John was no unconstant believer or preacher: no reed shaken with the wind, but one of the greatest men that had appeared in the world; and yet there is none in heaven, no believer in the New Testament church, but hath clearer views of the method of salvation, and better tidings to tell, than he; even, that Jesus hath died for our offences, and is raised again for our justification. As John's life was very austere, the wicked Pharisees said, he had a devil, but were afraid openly to avow their sentiments, Matt. xi. and xiv.

JOHN the Evangelist. See James the son of Zebedee.

JOIN, (1.) To knit or unite together, Job xli. 17. (2.) To make an alliance or league, Dan. xi. 6. (3.) To enter into intimacy with, Acts viii. 29. (4.) To be reckoned with, Job iii. 6. Joining, is applied, (1.) To things; so *house is joined to house*, when one is added to another under the same master, Isa. v. 8. (2.) To persons, when they are united in marriage, Eph. v. 31. in affinity, 2 Chron. xviii. 1. in assistance, Exod. i. 10. or in church fellowship, Acts ix. 26. or in battle, army fighting close with army, 1 Sam. iv. 2. (3.) To minds, when people are united in judgment and affection. To be *joined to the Lord*, is to be spiritually espoused to his Son, and solemnly devoted to his service, 1 Cor. vi. 17. Jer. l. 5. To be *joined to idols*, is to be firmly intent on worshipping them, Hos. iv. 17. To be *joined to an harlot*, is to have the affections set upon her, and to commit whoredom with her, 1 Cor. vi. 16.

Joints, are, (1.) The uniting of the bones in an animal body, Dan. v. 6. (2.) The uniting parts of an harness, 2 Chron. xviii. 33. The *joints and bands*, which unite Christ's mystical body, are their graces of faith and love fixed on him, and in him loving one another, Col. ii. 19. Eph. iv. 16. The *joints and marrow* of mens' heart, are their secret dispositions, which the convincing word

of God, with no small pain to them, shews and affects them with, Heb. iv. 12.

JOKTAN, *a little one, contention*, the eldest son of Heber: not Jokshan, the second son of Keturah, as Calmet will have it; but this Joktan was the Kahtan, or father of the ancient ARABS, part of whom are called *Catanitæ* by Ptolemy. About a mile west from Mecca, there was, if there be not still, a place called Baisath-yektan, or the *dwelling of Joktan*. Joktan had 13 sons, Almodad the father of the Almodæ, or Allumætæ; Sheleph, the father of the Thalapeni, or Alapeni; Hazarmaveth, from whom sprung the Atramitæ, Chatramotitæ, or Chatramonitæ; Jerah, or, as the Arabs call him, Yarab and Yorham, the father of the Yeracheans, or Yorhamites; Hadoram, the father of the Adramitæ, or Drimitæ; Uzal, the father of the Auzalites, or Ausarites, in the kingdom of the Gebanites; Diklah; Obal, the father of the Avalites, Abulites, or Adulites; Abimael, the father of the Malites; Sheba, the father of a tribe of the Sabeans; Ophir, who perhaps gave name to Copher a village on the Arabian gulph, or to Urphe an island in the Red Sea, and might be the father of the Cassanites, or Ghassanites; Havilah, whose posterity inhabited Chaulan, on the border of the Sabeans; and Jobab, of whom came the Jobarites, or Jobabites. The Arabs descended from Joktan, dwelt from Mesha, which is perhaps the same as Muza or Mecca, on the east of the Red sea, to Sephar, a mount of the south-east of Arabia Felix, Gen. x. 25, 30. 1 Chron. i. 19, 23.

JONADAB, or JEHONADAB. See KENITES.

JONAH, *a dove*, or *he that opposes*, the son of Amittai, a prophet of Gath-hepher, in Galilee. Some Jews would have him to be the widow of Sarepta's son, raised to life by Elijah; but the distance of time renders it almost impossible. Nor is it a whit more certain, that he was the son of the Shunamite restored to life by Elisha, or the young prophet who anointed Jehu. It is certain that he predicted, that God would restore to the Hebrews the cities which the Syrians had taken from them, during the reigns of Ahab, Jehoram, Jehu, and Jehoahaz, 2 Kings xiv. 25. God ordered this prophet to go to Nineveh, and warn the inhabitants of their aproaching destruction. Fearing that the merciful Lord might forbear punishing them, if they repented, and so seemingly tarnish his honour, Jonah shipped off himself at Joppa for Tarshish, whether in Cilicia, Africa, or Spain, is uncertain; that, being out of the promised land, the spirit of prophecy might forbear to excite him. A storm quickly pursued the ship wherein he was. The Heathen mariners awaked him, and required him to call on his God for deliverance. Lots being cast to discern for whose sake the storm rose, the lot fell on Jonah. With shame he confessed his guilt to the mariners. He desired them to cast him into the sea, that the storm might be stayed. With reluctance they at last were obliged to do it; whereon the storm immediately ceased. A large fish swallowed up Jonah, and retained him safe in her belly for three days. There he earnestly prayed to the Lord, at whose command the fish vomited him alive on the dry land; but whether on the east end of the Syrian sea, near Scanderoon, we know not, though that is most probable. His orders to warn the Ninevites of their approaching destruction, were immediately renewed. All obedient, he hasted to that vast city. He had not travelled in it above a day's journey, denouncing their ruin, when the king, whom we cannot suppose Pul, but one about 50 or 60 years earlier, and all his people, applied themselves to solemn fasting and prayer. Hereupon God forbore to execute his vengeance upon them, which had been but conditionally threatened. Displeased with the divine mercy, Jonah angrily wished to die, rather than live, and

see his prediction unfulfilled. While he sat without the city, waiting for his desired view of Nineveh's ruin, God caused a gourd quickly to spring up, to overshadow him from the scorching heat of the sun: but next day, a worm having bitten its root, it suddenly withered. The scorching sun, and blasting wind, vehemently beating on Jonah, he fainted, and angrily wished to die, and averred to God himself, that he was right in so doing. The Lord bid him think, if he had pity on the short lived gourd, was there not far more reason for his, and their Maker, to pity the penitent inhabitants of Nineveh, where were above 120,000 infants, and much cattle? Jon. i—iv. This prophet typified our Saviour's lying a part of three days in the grave; his glorious resurrection from the dead; and the publication of the gospel to multitudes of sinners, for their everlasting salvation.

JONATHAN, *the Lord hath given;* 1. The son of Gershon, and perhaps grandson of Moses. After he had officiated for some time as idol-priest to Micah, at the yearly rate of his victuals, a suit of clothes, and not quite 23 shillings sterling; he, pretending to consult his idol, assured the Danites, that their undertaking at Laish should prosper; and afterward went along with 600 Danites; and he and his posterity were priests to that idol at Dan, till the captivity of the land, Judg. xvii. and xviii.

2. JONATHAN, the son of Saul, was a prince, pious, and of distinguished valour. When the Philistines had invaded, and quite terrified the whole Hebrew nation, near Michmash, where stood the rocks Bozez and Seneh, Jonathan, and his armour-bearer, taking it as a divine signal, that the Philistines bade them come up to them on the rock where the garrison were posted, climbed up on their hands and feet, and slew 20 men, within about half an acre of ground. At the view of this discomfiture, the Philistines were put into the utmost confusion; Saul, and his frighted troops, observing it, pursued them. Not hearing his father's rash sentence of death against the man who should stop the pursuit till night, by taking of food, Jonathan, by tasting a little honey on the top of his staff, as it dropped in a wood, brought himself into the utmost danger. But the people boldly told his father, that they would not suffer his innocent son, by whom the Lord had wrought so great a deliverance, to be unnaturally murdered, 2 Sam. xiv.

After David had killed Goliath, Jonathan conceived the strongest affection for him; he presented him with his robe, his bow, and girdle; he vindicated his character to his angry father, and faithfully informed him of the danger he was in, even though he knew he was to be king in his stead, after his father. During David's exile, Jonathan once and again resorted to him, and there was a covenant of mutual friendship betwixt them. He even encouraged him to hope for the Hebrew throne, at his own expence. Some years after, to the great grief of David, Jonathan was slain with his father at Gilboa. David tenderly bewailed his death, and shewed the most affectionate kindness to Mephibosheth his son, 1 Sam. xix. and xx. 2 Sam. i. and ix.

JOPPA, or JAPHO, *beauty, comeliness,* a beautiful sea-port on the west of Canaan, about 34 miles north-west of Jerusalem, from which it was seen, as it stood on a hill amidst a delightful plain. It is thought by some to have been built before the flood: but afterwards, it perhaps belonged to the Danites. In the days of Solomon, it was a noted sea-port, where the wood brought from Lebanon was unloaded. It was probably so in the time of Jeroboam the second, when Jonah sailed from it to Tarshish. Before its harbour, the Maccabees burnt the Syro-Grecian fleet. Here Peter restored Dorcas to life, and received the messages of Cornelius. The Romans

destroyed it. We read of no bishops here, till the 5th or 6th century. In the time of the Antichristian war of the Croisades, Lewis of France, and Godfrey of Bouillon, and others, repaired and adorned it; but in those unhappy times, what was one year a beautiful city, was often, in the next, a heap of ruins. At present, and for ages past, it hath but a bad harbour, and is remarkable for nothing but ruinous remains of antiquity, Josh. xix. 46. 2 Chron. ii. 16. Acts ix. and x. It is now called Jaffa.

JORAM, *the height of the Lord*, or JEHORAM, the son of Jehoshaphat, and son-in-law of king Ahab. Instigated by Athaliah his wife, he was exceedingly wicked. His father made him his partner in the kingdom about *A. M.* 3109, and about five years after he began to reign by himself. He murdered his brethren, Azariah, Jehiel, Zechariah, Michael, and Shephatiah, whom their father had endowed with rich presents, and made governors of fenced cities. In idolatry, and other wickedness, he made Ahab his pattern. To punish his impiety, the Edomites revolted, and harrassed the kingdom of Judah. Though he defeated them, yet they continued their revolt. About the same time, Libnah, a city of the priests, shook off his government. Letters written by ELIJAH, reproached him with his wickedness, and denounced fearful judgments against him and his family. These threatenings were fulfilled: the Philistines and Arabians ravaged his kingdom, plundered his palace, carried captive all his wives and children, save Ahaziah, the youngest, who succeeded him; and soon after, with almost all his family, came to a miserable end. Jehoram was seized with a terrible distemper, of which, after two years, his bowels fell out, and he died. His subjects refused him the ordinary honours of their deceased sovereigns. They neither burnt any spices for him, nor interred him in the royal sepulchres, 2 Kings i. 17. and viii. 16—25. 2 Chron. xxi.

JORAM, or JEHORAM, the son of Ahab, succeeded his elder brother Ahaziah, *A. M.* 3108. While Jehoram of Judah introduced the worship of Baal into his kingdom, this Jehoram of Israel removed the statues of Baal which his father had erected. Having Jehoshaphat of Judah, and the Edomites, for his allies, he marched to reduce Mesha, the king of the revolted Moabites. In their march around the south of the Dead sea, they had almost perished for want of water. After a sharp reproof, and bidding Jehoram apply for relief to the prophets of his father and mother, Elisha procured a miraculous supply of water, without either wind or rain. The Moabites mistaking this water, reddened with the beams of the rising sun, for the blood of the allies, furiously hasted to the spot, and were mostly cut off. When Benhadad sent Naaman to be healed of his leprosy, Jehoram rent his clothes, reckoning it was done to pick a quarrel with him; but Elisha removed his fears. The Syrian invaders often laid snares for his life; but Elisha discovered them, and the effect was prevented. When the Syrians besieged Samaria till women did eat their own children, Jehoram intended to have murdered Elisha, because he did not deliver the city from its misery; but that being prevented, Jehoram desperately concluded it was needless to expect or wait for deliverance from God. Jehoram sometimes took pleasure to hear Gehazi relate the miracles of Elisha his master; and readily restored to the Shunamite her whole inheritance, because Elisha had restored her son to life. After the Lord had miraculously terrified the Syrians, and made them run out of the Hebrew kingdom, Joram, it seems, took Ramoth-gilead out of their hands, at least he laid siege to it; but being wounded, he went home to Jezreel, to be healed of his wounds; nor was he long

there, before Jehu came and murdered him, and cast his dead body into the field, or vineyard, of Naboth the Jezreelite, whose murder God had threatened to avenge on the family of Ahab; and which Jehu destroyed at the same time he killed Joram his master, viz. *A. M.* 3120, 2 Kings ii. 17. and iii. and v. and vi. and viii. to x. 2 Chron. xxii.

JORDAN, a river of no small note in Canaan; but whether the name signifies the *spring of Dan*, or the *descending river*, we shall not determine. The uppermost spring of Jordan is in mount Lebanon, about 12 miles north of Cesarea-philippi. After it has run about 12 miles more to the south, it receives a more considerable branch, which, under ground, proceeds from the lake Phiala. About 15 miles farther south, it forms the waters of Merom, or lake of Samechon; both names signifying the higher lake, which is near 4 miles broad, and 7½ long. After running about 28 miles farther south, it forms the lake of Genesareth, which is about 13 miles in length, and 5 in breadth. From thence it runs southward through a long valley, whose air is unwholesome, and most of it desert, till it loses itself in the Dead sea. Its whole course is about 160 miles. It once overflowed its banks in March or April, by means of the melting of the snow on Lebanon and Hermon; but from the conjunct testimony of Maundrel and Thomson, it seems it does not so now, to any degree. Perhaps the reason is, that its channel is now sunk so deep. Before it enters the Dead sea, its ordinary current is but 30 yards in breadth, according to Shaw; and no more than 25, according to Thomson; but is exceedingly deep, even at the edge of its inner bank. It has an outer bank, about a furlong distant from the other: such it seems was its width when it was swelled. The banks of a great part of it are so covered with thickets, that in many places one cannot see it, till at the very brink of it; and in these thickets lions were wont to lodge, but were driven thence by the overflowing of the river; at which season they wandered about, and were dangerous to such as dwelt near, Jer. xlix. 19. The deep stream of Jordan was divided under Joshua, and by Elijah and Elisha. At it John baptized multitudes, and our Saviour among them, Joshua iii. 2 Kings ii. Matt. iii.

JOSEPH, *increase, addition*, the son of Jacob and Rachel, was born in Mesopotamia, *A. M.* 2259. Very early, God favoured him with a prophetic dream, of the eleven sheaves of his brethren doing obeisance to his sheaf, and of the sun, moon, and eleven stars, doing reverence to him. These emblems imported, that all his father's family should be under his rule. On account of his piety, and for the sake of Rachel his mother, Jacob was extremely fond of him, and made him a party-coloured coat, such as young princes then wore. Joseph too, informed him of some wickedness his brethren, the sons of Bilhah and Zilpah, had been guilty of. On these accounts, his brethren heartily hated him. When he was seventeen years of age, his father, who generally retained him at home, sent him to see where his brethren were feeding their flocks, and how they were in their circumstances. Going to Shechem, and thence to Dothan, he carefully sought them out. At first sight of him, they resolved to murder him, and tell their father that some ravenous beast had devoured him. They took him and stripped him. His most moving appearances, and outcries, made no impression on the most; but Reuben, who detested the murder, begged they would throw him into a dry pit: from this he intended to convey him secretly, that he might escape to his father. While he was labouring to effect this, some Ishmaelitish and Midianitish merchants passed that way, carrying spices and gum from mount Gilead to the land of Egypt; on a sight of them, Joseph's ine brethren

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immediately resolved to sell him for a slave. His price was 20 pieces of silver, or about 2*l.* 6*s.* sterling. His coat of divers colours they dipped in the blood of a kid, and carried to their father, as what they had found, and desired him to consider whether it was Joseph's or not. He knew the coat, and was overwhelmed with grief for the loss of his son, whom he believed to have been devoured by some wild beast, Genesis xxx. and xxxvii.

The Arabian merchants sold him to Potiphar, the captain of the royal guards of the Egyptian king. Joseph's good behaviour quickly gained him the esteem of his master, and he made him his steward. Meanwhile his mistress conceived a criminal passion for him. He resisted her impudent solicitations for the gratification of her abominable lust. When she one day urged him with the greatest earnestness, he remonstrated, that it would be the highest ingratitude to his kind master, who had given him so much power; and also the most horrid wickedness against God. Unmoved, she caught hold of his garment, to force him to comply. He fled off, leaving his coat in her hand. Enraged at this disappointment, she raised a terrible outcry, pretending to the servants, and to her husband when he came home, that Joseph had attempted to debauch her, and at her outcries had run off, leaving his garment in her hand. Potiphar believed his wife, and cast Joseph into prison. Here his virtuous behaviour gained him the favour of the keeper, if it did not also regain him the favour of Potiphar. The other prisoners were intrusted to his care. The king's butler and baker were prisoners at that time. Each of them dreamed a dream; the butler, that he saw three branches of a vine, pressed the grapes, and gave the wine into Pharaoh's hand. This, Joseph told him, signified, that in three days he should be restored to his office. The baker dreamed, that he had three baskets full of baked meats on his head, of which the birds did come and eat. This, Joseph told him, meant, that in three days he should be beheaded. Both interpretations were verified by the event; but the butler, contrary to Joseph's request, neglected to exert himself, when restored to his office, to procure Joseph his liberty, Gen. xl.

Joseph had lain about three years in prison, when Pharaoh dreamed a dream, of seven fat kine devoured by seven lean kine; and afterward, of seven good ears of corn consumed by seven ears empty and withered. While Pharaoh was uneasy that no body could explain his dreams, the butler remembered Joseph's interpreting his and the baker's according to truth; and told Pharaoh of him. Pharaoh ordered him directly from prison. Joseph, after shaving himself, and changing his clothes, presented himself before Pharaoh. Scarcely had Pharaoh related his dream, when Joseph told him, that both the dreams signified, that there should quickly be seven years of great plenty, succeeded by as many of terrible famine. He also hinted, that it would be proper to appoint some person of skill and prudence, to collect into the royal granaries a fifth part of the crop during the seven plenteous years, that there might be a reserve of food in the years of famine. This hint was readily prosecuted; and Joseph himself was made master of the stores, and second governor in all the land of Egypt. He was gorgeously arrayed. His name was called *Zaphneath-paaneah*, which, in the old Egyptian tongue, signified the *saviour of the world;* but in the Hebrew, might be rendered *the revealer of secrets*. He was married to Asenath, the daughter of Potipherah, priest or prince of On; and had by her two sons, Manasseh and Ephraim. During the years of plenty, Joseph, with the utmost prudence and activity, bought, with Pharaoh's money, great quantities of corn, and laid

it up in public granaries.——The neighbouring nations, who had laid up little or nothing, soon felt the pressure of famine, and came to buy corn in Egypt. Jacob sent his ten sons, among the rest; but he retained Benjamin at home, lest some mischief should happen to him. Joseph knew his brethren; but they knew him not. Waiting for the operation of divine providence, he had still concealed his case; and now, to awaken his brethren's conscience, he spake roughly to them, charged them with being spies come to see how the country might be most easily conquered. After enquiring into their family-circumstances, he dismissed them on this condition, that Benjamin, their younger brother, should come with them the next time; and to secure this, kept Simeon, who perhaps had been most cruel to him, prisoner and hostage for the bringing of Benjamin. On this, their consciences terribly stinged them for their cruelty to Joseph. To try their honesty, he caused each man's money to be secretly returned in their sacks. Next year, Jacob, with great reluctance, sent Benjamin with the rest; and they brought the returned money, with more for their new loading. Finding his brother Benjamin with them, Joseph prepared them a feast. When they came to the steward, they told him of the return of their money in their sacks. He told them, that God had given them treasure in their sacks; for their money was paid in his reckoning. When they were called into Joseph's house, they were mightily afraid; they bowed to him with the greatest reverence. He asked them of the welfare of their father, and if Benjamin was their younger brother. Simeon was released. They dined at a separate table from the Egyptians; and, to their surprise, Joseph placed them at the table according to their age. To mark his peculiar love, he ordered a five-fold mess for Benjamin. His brethren were quite astonished at these things. Next morning their sacks were filled with corn; and Joseph's silver cup was, by his orders, privately put into Benjamin's. They had scarcely gone out of the city, when Joseph sent his steward after them, to upbraid them for their stealing his silver cup, wherein he used to drink. Their sacks were searched, and the cup was found in Benjamin's. Shocked herewith, they returned to Joseph, and surrendered themselves to his mercy, to make slaves of them all. Joseph refused to accept any of them for slaves, but Benjamin, in whose sack the cup had been found. Judah, in the most prudent and affectionate manner, begged that he would accept of him for a slave, instead of Benjamin, as his father could not possibly live, if bereaved of his favourite son; and himself could not witness the anguish of his father, if they returned without Benjamin. Overcome with affection, Joseph ordered the Egyptians to leave him; and then, with a plentiful flow of tears, he told his brethren, that he was Joseph their brother, whom they had sold; and he kindly encouraged them not to fear, as God had sent him hither for their preservation. He ordered them to go harmoniously home, and bring their father and all they had down to Egypt, as the famine would continue other five years. He sent waggons with them, to bring his father's family and furniture. At the news of Joseph's being alive, and governor of Egypt, Jacob fainted; but when he saw the waggons, he revived, and went off on his journey. Joseph met his father on the north-east frontier of Egypt, and great were their transports of mutual affection and gladness. Joseph presented his father to Pharaoh, and, at his direction, placed his father and brethren in the land of Goshen, whence their return to Canaan might be easy.

The famine still increased, and Joseph, by the sale of corn, drew all the money of Egypt into the king's exchequer. When money failed, he

gave the Egyptians corn for their flocks and herds: these being exhausted, he sold them corn for their lands and persons. Thus all the Egyptians became in a manner the property of their king; and they paid him yearly a fifth part of their crop, as the proprietor of their land. Only, neither the priests, nor their lands, were thus purchased, as they had their maintainance from the state. When Jacob died, about seventeen years after, Joseph and his sons were solemnly blessed by him. The blessing implied, that his posterity, by Manasseh, and especially by Ephraim, should be signally numerous and honoured. When his father died, Joseph melted into tears; and, according to his oath, buried him, with great solemnity, in the cave of Machpelah. After his return from the interment, his brethren, as in their father's name, by messengers, begged that he would forgive them what injury they had done him, in resolving to murder him, and in selling him for a slave. Joseph wept, and returned them answer, that they had nothing but kindness to expect from him, as God had ordered their evil designs for the preservation of multitudes. After Joseph had lived 110 years, he sickened. He assured his brethren, that God would bring up their posterity from Egypt; and he made them swear, they would carry his bones to Canaan along with them. After his death, *A. M.* 2369, his body was put into a coffin, but remained in Egypt 144 years, till the Hebrews carried it with them; and, in the time of Joshua, it was buried near Shechem, in the very spot which Jacob, by his blessing, had assigned him. The Egyptians, to this day, ascribe almost every thing grand and wise to Joseph, Gen. xxxix—l. Exod. xiii. 19. Josh. xxiv. 32.

Was not this patriach a noted type of our adored Saviour? What a distinguished favourite of his heavenly Father! how beautiful the robe of his humanity, adorned with every grace! how abundantly blessed of his Father! what an affectionate brother, that visits us in our wilderness state; is patient under the injuries we do him! for if he deals roughly with us, it is to humble and prove us, and do us good in our last end! how heart-melting his discoveries of himself! and how richly he makes us share the fatness of his house! how numerous and heavy his sufferings! how hated, reviled, sold, falsely accused, condemned, crucified, and for three days imprisoned in the grave! how patient under his pressures! how attentive to the hand of God therein! how ready to forgive his injuries, and render them good for evil! To what amazing glory has he entered through suffering!

2. JOSEPH the carpenter was probably dead before our Saviour began his public ministry, as we never hear of him at the marriage of Cana, or elsewhere; and CHRIST, when dying, recommended his mother to the care of John, Matt. i. and ii. &c. See CHRIST.

3. JOSEPH of Arimathea, a private disciple of our Saviour's, and a Jewish senator, who, *it may be supposed*, consented not to the deed of the sanhedrim, in condemning and crucifying Christ. He begged his body from Pilate; and he and Nicodemus, now more avowed followers of Jesus than before, honourably interred it in Joseph's new sepulchre, John xix. 38—41. Matt. xxvii. 6. It does not appear that he attended the sanhedrim any more after our Lord's crucifixion.

4. JOSEPH, or JOSES, the brother of James the Less, and son of Cleophas, is perhaps the same with Barsabas, Mark xv. 40. Matt. xiii. 55. and xxvii. 36.

JOSHUA, *the Lord, the Saviour*, Acts vii. 45. Heb. iv. 8. a descendant of Ephraim, born *A. M.* 2460. His first name was Hoshea; but to shew that he would render Israel *safe* and *happy*, he was called *Jeho-*

shua or *Joshua*. He was a noted servant or agent of Moses. By Moses's direction, he engaged and routed the Amalekites, and was informed of God's perpetual indignation against that people. When Moses was on the Mount, Joshua tarried somewhere on the side of it, and came down with him. His residence was near the tabernacle. Zealous for Moses's honour, he was for prohibiting Eldad and Medad from prophesying. He was one of the spies that searched the promised land, Exod. xvii. and xxiv. and xxxii. and xxxiii. 12. Numb. xi. 28, 29. and xiii. and xiv. A little before Moses's death, Joshua was solemnly installed in the government of the Hebrew nation: and such honour was by Moses put upon him, as tended to make them reverence and obey him, Numb. xxvii. 18—23. Deut. iii. 21. and xxxi. 14—23.

After Moses's death, God directed and encouraged Joshua to take on him the government of the Hebrews, and promised to give him his continued presence and support. Joshua warned the Reubenites, Gadites, and eastern Manassites, who were settled by Moses, to prepare for crossing the Jordan, and conquering Canaan, along with their brethren. Spies were sent to view Jericho. These, by means of RAHAB, were preserved and returned safe, though no small search had been made for them: they reported, that the Canaanites were in the utmost consternation for fear of the Hebrew invasion. At this time, the Jordan overflowed all its banks; but as soon as the feet of the priests who bare the ark of the Lord, going at the distance of 2,000 cubits, or 3,648 feet, before the host, touched the brim of the waters of Jordan, they parted: those above stood like a mountain, and those below run off into the Dead sea, leaving an empty space of about six miles, for the Hebrew tribes to pass over. The priests, with the ark, continued in the middle of the channel, till all were got over. To commemorate this event, Joshua erected 12 large stones in the very spot where the ark had stood: and taking 12 other stones from the mid-channel of the river, erected them on the bank. Some days after, he ordered all that had been born for 38 years back, to be circumcised; fully assured of God's protecting them, when sore, from their foes. Next, the passover was celebrated. On the morrow after, they began to eat the old corn of Canaan, and the manna fell no more about their tents. Soon after, the Son of God appeared to Joshua as a glorious man with a drawn sword, and told him he was come as commander of the Hebrew troops, in their approaching wars. Joshua fell on his face, and reverently pluckt off his shoes, Josh. i.—v. —Directed by God, Joshua made his troops encompass Jericho seven days, and seven times on the seventh, with the ark carried before them, and some sounding with rams horns. When they had finished the 13th circuit, they gave a great shout, and the walls of Jericho all around fell flat to the ground. None but Rahab and her family were saved. The metal found in it was devoted to the service of God, and every thing else to ruin; and a curse was denounced against the rebuilder of the city. Achan, however, coveted, and took part of the spoil. Advised by some, Joshua, to ease his troops, sent no more than 3,000 to attack Ai. To punish Achan's theft, they were repulsed, and 36 slain. This exceedingly grieved Joshua, as he thought it would make the Canaanites triumph over God and his people. After solemn prayer, he was informed of the cause, and the sacrilege was punished, in the death of Achan and his family. Next, the Lord ordered the whole Hebrew host to attack Ai, and to use stratagems beside. It being taken, Joshua, and the Hebrews, seem to have marched northward to Ebal and Gerizzim. On Ebal they erected stones,

and plastered them with plaster, and wrote thereon plainly a copy of the Mosaic laws, or rather an abridgement, or perhaps no more than the blessings and curses in Deut. xxvii. and xxviii. An altar of rough stones was raised, and the burnt-offerings and peace-offerings being finished, the people feasted on the flesh of the last with joy and gladness, that they were the people of God. The priests then went down to the valley of Moreh, between the two hills, and with a loud voice read the blessings and curses. Six of the tribes, descended from free women, with their wives, and the strangers among them, stood on Gerizzim, and echoed AMEN to the blessings. Six of the tribes, four of which were descended of bond women, and one of Reuben, who had lost his birth-right, with their wives, and the strangers, stood on mount Ebal, and echoed their AMEN to the curses as they were read. After this solemn dedication of themselves to God's service, the Hebrews returned to Gilgal, Josh. vi.—viii. Deut. xxvii. Next, Joshua and the princes entered into a league with the Gibeonites; and being convinced of his mistake, he devoted that people to the slavish part of the service of God. Enraged that the Gibeonites had made peace with Joshua, Adonizedek, and four of his neighbouring princes, entered into a league to destroy them. Joshua, being informed of it, marched to their assistance, and routed the five kings. In their flight, hailstones killed multitudes of them; and, at Joshua's request, the sun and moon stood still, for a whole day, to give them light to pursue the fugitive Canaanites, and such as assisted them. A little before sun-set, Joshua caused these kings to be brought out of the cave of Makkedah, where he had shut them up, and, after causing his captains to trample on their necks, he hanged them. Joshua proceeded to burn their cities, and slay the inhabitants, all over the south part of the promised land.—Perhaps it was some years after, that he routed Jabin of Hazor and his allies, and made himself master of the north parts of the country. After employing his troops six years in the conquest of Canaan, he began to divide it to the Hebrew tribes. Caleb, and after him his brethren of Judah, and next the tribe of Ephraim, and the western Manassites, had their shares assigned them. After this, the tabernacle was fixed at Shiloh, and the tribes of Benjamin, Simeon, Zebulun, Issachar, Asher, Naphtali, and Dan, received their portion, and three other cities of refuge were appointed; and the REUBENITES, Gadites, and eastern Manassites, were dismissed to their homes. After Joshua had governed the Hebrews 17, or perhaps 25 years, he, finding his end approaching, assembled the Hebrews, rehearsed to them what God had done for them, and made them renew their solemn engagements to worship and serve him. He died aged 110, and was buried at Timnath-serah, Josh. ix.—xxiv. Probably himself wrote the book that records his transactions, except a part of the last chapter in it, which records his death; this must have been added by some other person. The Samaritans have another book of Joshua, different from ours, consisting of 47 chapters, carrying down the history till about 100 years after our Saviour's death; but it is filled with fables the most childish and trifling. Joshua was a distinguished type of our Redeemer!

JOSHUA, or JESHUA, the son of Jozadek, or Josedech, was high-priest of the Jews when they returned from Babylon. He assisted Zerubbabel in rebuilding the temple. Zechariah saw him represented as standing before the Lord in filthy garments, and Satan standing at his right hand to accuse and resist him; but the angel JEHOVAH rebuked the devil, and arrayed Joshua in pure raiment. Not long after, Zechariah was directed to make a golden crown

for him, Ezra iv. 3. Hag. i. 1, 2. Zech. iii. and vi.

JOSIAH, *the Lord burns*, the son of Amon, and king of Judah, began his reign in the 8th year of his age, *A. M.* 3363. In the 8th year of his reign, he began to be noted for his piety and zeal. In the 12th, he began to purge Jerusalem and Judah from idols, and burnt the deceased priests' bones on the altars of the false gods which they had served. As the Assyrians had no more power to protect their whole territories, or perhaps had given them the inspection of them, he extended his power over the country of the ten tribes, and destroyed the idols and monuments of their false worship. The altar of Bethel he quite demolished, and burnt dead mens' bones on it; but spared the bones of the prophet who had foretold its ruin. Having destroyed the monuments of idolatry, he repaired the temple of the Lord. As they were repairing the temple, Hilkiah, the high-priest, found a copy, perhaps the original one, of the law of Moses, which had been put into the side of the ark. Informed of this book by Shaphan the scribe, Josiah, who it seems had been formerly little acquainted with it, having heard a part of it read, was extremely affected, that the divine laws had been so broken, and such fearful judgments incurred. After rending his clothes for grief, he sent Hilkiah, Ahikam, Achbor, Shaphan, and Asaiah, to Huldah the prophetess, wife of Shallum the keeper of the royal wardrobe, to consult her what was to be done. She assured his messengers, that what was threatened should be fulfilled; but on account of Josiah's piety and grief for the wickedness that had prevailed, the stroke should be delayed, and he should be interred in his grave before the ruinous calamities were begun. Finding, it seems, by this book of the law, what a shameful neglect there had been of the three solemn feasts, he ordered his subjects to celebrate the passover, with such solemnity and exactness as had not been done since the days of Samuel. Not long before, if not afterwards, he convened the elders of Judah, and, without using any force, caused his subjects to renew their solemn covenant with God.

He gave orders to destroy the soothsayers and Sodomites out of the land, and to pull down every remainder of superstition and idolatry in Judah and Jerusalem. To defile the valley of Hinnom, where Molech, and perhaps other idols, had been worshipped, he filled it with dead mens' bones, and brake down the statues. Josiah went on in his reformation, and while he lived, continued eminently to fear God; but it appears, from the prophecies of Jeremiah and Zephaniah, that most of his subjects turned to the Lord but in a feigned manner. After he had lived 39 years, and reigned 31, Pharaoh-necho, king of Egypt, marched his forces that way. Josiah, either being in league with Nabopolassar, king of Babylon, or with the Assyrians, levied an army to stop him. In the battle he was slain, to the excessive loss and grief of his subjects. He died in peace with God and his conscience, and in a war in which his nation was not the aggressor. Jeremiah composed lamentations over his death; and it seems his army at Hadad-rimmon, in the valley of Megiddo, bewailed it in the most rueful manner. He had four sons, Jehoiakim, Jehoahaz, Zedekiah, and Johanan; three of whom succeeded him on the throne, 1 Kings xiii. 2. 2 Kings xxii. and xxiii. 2 Chr. xxxiv. and xxxv. Zech. xii. 11.

JOT, the smallest part. There is an allusion to the letter *Jod*, which in the Hebrew alphabet is very small, Matt. v. 18.

JOTHAM, *perfection of the Lord*, the youngest son of Gideon, who escaped, while his 70 brethren were slain by Abimelech, their bastard brother. By a parable of *olives, figs*, and *vines*, refusing to reign over the trees, while the *bramble* consented,

which he uttered with a loud voice from the top of an adjacent mount, he hinted to the men of Shechem, that since, while his father and worthy brethren refused to reign over Israel, they had made the worst and basest their king, they might expect that he and they should quickly turn out mutual plagues one to another. After he had finished this parable, he fled away to BEER, and concealed himself, and probably lived to see his parable fulfilled, Judg. ix.

JOTHAM, or JOATHAM, the son and successor of Uzziah, king of Judah. When his father became leprous, Jotham for some years ruled as his viceroy. In the 25th year of his age, he commenced sole governor, *A. M.* 3246. On the main he did that which pleased the Lord, but permitted the people to continue sacrificing in the high places. He built the great gate of the temple, fortified part of the wall of Jerusalem, built castles in mountains and forests, reduced the revolting Ammonites, and laid them under tribute. But in the end of his reign, his kingdom was harrassed by the Syrians under Rezin, and the Israelites under Pekah. After he had reigned 16 years, he died, and was succeeded by Ahaz; and so the twentieth year from the beginning of his reign, is the fourth of Ahaz, 2 Kings xv. 30—38. 2 Chron. xxvii.

JOURNEY; a travelling from one place to another. A *day's journey* is reckoned about 16 or 20 miles. So far around the Hebrew camp were the quails scattered for them, Numb. xi. 31. Shaw thinks the *eleven days journey* from Sinai to Kadesh-barnea, is but about 110 miles, Deut. i. 2.—A *Sabbath-day's journey*, is reckoned by the the Hebrews at 2,000 cubits, or near 730 paces; and, it is said, that if any Jew travelled above this from the city on a Sabbath, he was beaten; but it is probable they were allowed to travel as far to the synagogue as was necessary, Acts i. 12. 2 Kings iv. 23. The Hebrews seem to have had 52 journeys or marches from Rameses to Gilgal, Numb. xxxiii.

JOY, or GLADNESS, is an agreeable affection arising from conscious possession, or from hope of enjoying something pleasant or valuable, 1 Chron. xii. 4. Joy is either, (1.) *Divine*, which denote that infinite pleasure God takes in his people or work, and to do good to, and support the same, Isa. lxii. 5. Zeph. iii. 17. Psalm civ. 31. (2.) *Natural*, among creatures, consisting in natural cheerfulness, arising from some outward pleasure or profit, Prov. xxiii. 24. (3.) *Spiritual*, excited by the Holy Ghost, and arising from possession of, and a hope of enjoying for ever, God in Christ: this is attended with an agreeable earnestness in acting to his honour, Gal. v. 22. Thus the saints rejoice in Christ; they boast of their union with him; they praise him for his kindness to them, and for what he is in himself, Luke i. 47. A saint's *rejoicing in himself*, means his inward satisfaction in the testimony of a good conscience, Gal. vi. 4. (4.) *Shadowy* and *hypocritical*, arising from a fancied persuasion of relation to, and fellowship with, God, and an ill-grounded hope of the everlasting enjoyment of him, Matt. xiii. 20. (5.) *Sinful*, when men rejoice in their sin, Prov. xv. 21. and even lawful joy or mirth becomes sinful, if it be excessive, or takes place when God calls to mourning and grief, Isa. xxii. 13.—*Gladness* is sown for the upright, and their hope is *gladness;* spiritual pleasure, and endless joy, are prepared for, and shall, if they be faithful, be enjoyed by them, Psal. xcvii. 11. Prov. x. 28.

The ground or object of one's rejoicing, is called his *joy:* thus God is the *joy*, the *exceeding joy*, of his people; he, as their's, and as enjoyed by them, is the cause and ground of their superlative joy, Psal. xliii. 4. Christ's exaltation promised to him, to encourage him in his work, is the *joy set before him*, Heb. xii. 2. Our heavenly blessedness is called the

joy of the Lord. It consists in our delightful enjoyment of God in Christ, and it much resembles that pleasure he has in our redemption, Matt. xxv. 21—23. But the *joy of the Lord,* that is the strength of saints, is the ground of joy contained in the gospel-promises, and the inward gladness arising from a believing view of them; both which increase their spiritual vigour and might, Neh. viii. 10. Converts are the *joy* of ministers, who are instrumental in bringing them to Christ, 1 Thess. ii. 20. The temple, and its worship, was the *joy* of the Jews, Ezek. xxiv. 25. Jerusalem and Zion was the *joy of the whole earth;* as God was there present, and peculiarly worshipped, there was more ground of joy than elsewhere; or the words may signify, that they were the joy of the whole land, as all the Jews took pleasure therein, and boasted thereof, Psal. xlviii. 2. Lam. ii. 15. The church is created a *rejoicing,* and her people *a joy,* when she is so reformed, settled, purged, and blessed, as to abound with spiritual gladness, and to rejoice the heart of every pious beholder, Isa. xlv. 18. The falling into temptations, or troubles, is to be accounted *all joy,* as sanctified troubles work exceedingly for our real good, Jam. i. 2. *The joy of God's salvation,* is the heart-exhilerating blessings therein contained, and the spiritual gladness that issues therefrom, Psal. li. 12. Spiritual gladness is called *joy in the Holy Ghost,* as it proceeds from his dwelling and working in our heart, Rom. xiv. 17. A desert place is called a *joy of wild asses;* these animals, who abhor the noise and multitude in cities, with pleasure haunt and feed there, Isa. xxxiii. 14. The Medes *rejoiced in* God's *highness;* they cheerfully executed his awful judgments on the Chaldeans, Isa. xiii. 3. MIRTH and praise are chiefly the outward expressions of joy. That at the return of the prodigal, is the amazing pleasure on God's side, and the joy and praise on the side of men and angels occasioned by a sinner's conversion, Luke xv. 23—32.

JOYOUS, (1.) Pleasant and delightful, Heb. xii. 11. (2.) Full of mirth and revelling, Isa. xxii. 2.

IRON, a well-known strong and useful metal, and which, by an artful management, is rendered steel. Warlike instruments were made of iron. The stones of Canaan were *iron;* were hard, and contained iron-ore; or rather, iron was so plentiful in that part, that it was almost as easily obtained as stones, Deut. viii. 9. The heavens are *iron,* and the earth *brass,* when the air yields no rain, and the hardened earth no crop, Lev. xxvi. 19. *Iron* applied to yoke, furnace, or sceptre, denotes what is galling and severe, Jer. xxviii. 13. and xi. 4. Deut. iv. 20. Psal. ii. 9. Rev. ii. 27. and xii. 5. 1 Kings viii. 61. &c. when applied to hoofs, or teeth, it denotes great power to defeat, and ability to destroy, Mic. iv. 13. Dan. vii. 7. *Can iron break the northern iron and the steel?* in vain the obstinate Jews thought to outbrave the prophet Jeremiah, whom God made like an iron pillar; in vain they attempted to resist the Chaldean army, Jer. xv. 12.

ISAAC, *laughter, joy,* the son of Abraham by Sarah, so called, to mark the *laughter* and *gladness* occasioned by his birth. His mother, though 90 year old, suckled him herself. He was but young when he received some bad usage from ISHMAEL. When Isaac was about 25, or perhaps 33 years of age, his father was ordered to offer him for a burnt-offering. Isaac himself carried the wood for the sacrifice. When the knife was just ready to be plunged into his throat, the execution was divinely stopped, and a ram provided in his stead. When he was about 40, his father, by means of Eliezer, provided him with Rebekah the Syrian to wife. Isaac met her in the field, as she came, and lodged her in his mother's tent, who was now dead. Rebekah continued long barren; but Isaac, by prayer, pro-

cured her pregnancy. In the 20th year of their marriage, Rebekah fell with child of twins. They struggled in her womb. Upon her enquiry, the Lord informed her, that the two children in her womb should be very different in their tempers, and the nations to spring from them very different in their fate, and that the elder should serve the younger. Her two children were ESAU and JACOB; of whom the first was the darling of his father, and the last of his mother, Gen. xxi. xxii. xxiii. xxiv. and xxvi. After Isaac had fallen heir to Abraham, a famine happened in Canaan. He retired to Gerar, where ABIMELECH was king, in his way towards Egypt; but God discharged him from going down to it, and established his covenant with him and his seed. Fearing that the Philistines of Gerar might kill him for the sake of his beautiful wife, Isaac and Rebekah agreed to pretend that she was his sister. But Abimelech, from his window, observing Isaac use such familiarity with Rebekah as was not proper between brother and sister, called him, and reproved him for pretending that she was his sister, and thus laying a snare to involve his kingdom in guilt. All the subjects were charged to beware of injuring Isaac or Rebekah. Isaac had fine crops, and his flocks multiplied exceedingly. He opened the wells which his father had digged, and which the Philistines had stopped. Finding Abimelech wearied of him, Isaac retired eastward to the valley of Gerar. Here his servants digged wells. For two of them the Philistines strove, and pretended that the water was theirs: Isaac called the one Ezek, *i. e. contention*, and the other Sitnah, *i. e. hatred*. For a third they strove not, and he called it Rehoboth, as a memorial that the Lord had made *room* for him. Weary of strife, he retired eastward to Beersheba, where God again renewed his promise and covenant with him; and Abimelech, dreading the increase of his wealth, came to make an alliance with him. When he was about the 100th year of his age, he and Rebekah were mightily grieved with the conduct of Esau, in his marriage of two Canaanitish women, Gen. xxvi.

When he was about 137 years of age, his sight failed him exceedingly. Supposing his death to be at hand, he desired his son Esau to bring him some savoury venison, that he might eat, and give him his tenderest blessing before his decease. Rebekah overhearing it, caused Jacob to go to the fold, and bring her home some flesh, of which she made savoury meat for Isaac. This she caused Jacob, whom she had dressed as like Esau as she could, to carry to his father, and pretend that he was Esau. He complied with her sinful directions how to obtain the promised blessing. His father suspected, and felt him; but he constantly asserted that he was Esau. Isaac, thereon blessed Jacob with a fruitful land, and dominion over all his brethren. Jacob had scarcely gone off, when Esau came with his venison, and demanded his father's blessing. Finding that Jacob had imposed on him, Isaac trembled exceedingly at the recollection of what he had done; strongly he inclined to recal the blessing of Jacob, but he could not. At Esau's bitter intreaties, he blessed him in an inferior degree. Finding that Jacob's life was in danger from Esau, whom he had supplanted of his birth-right and blessing, Isaac and Rebekah agreed to send him to Mesopotamia, and charged him to beware of espousing a Canaanitess. About 43 years after, and 10 years before Jacob went down into Egypt, Isaac died, and was honourably interred, by Jacob and Esau, in the cave of Machpelah. Here too, Rebekah was buried, Gen. xxvii. and xxviii. and xxxv. 27—29.——Was this patriarch a distinguished type of our Saviour? How often promised, how earnestly desired, how long expected, and how supernatural, his birth! What joy it gave to angels

and men! and in his name, is the whole *joy* and *consolation* of Israel wrapt up. He is the only begotten Son of JEHOVAH; yet with what cheerfulness he assumed, our nature, bare his cross, and laid down his life a sacrifice for us!

ISAIAH, *the salvation of the Lord*, or ESAIAS, the prophet, the son of Amos; and it is said, but without any probable ground, that he was the cousin of king Uzziah; in the latter end of whose reign he began his predictions. Perhaps the first five chapters were uttered before the death of that king. In the year of Uzziah's death, he had a glorious vision of our Redeemer, attended and praised by seraphic angels and ministers. All self-abased, he bewailed his own loathsomeness; but a seraph touching his mouth with a burning coal from the altar, intimated, that his pollution was purged away. Readily he offered himself to the prophetic work, and was informed, that his preaching should occasion the hardening and ruin of his hearers, till the Assyrians should have rendered the land almost wholly desolate. When Ahaz and his people were put into the utmost consternation by the ravages of Pekah and Rezin, Isaiah told Ahaz, that he had no reason to be afraid of these kings, as the ruin of them and their kingdoms was at hand. When Ahaz refused to ask a sign of the preservation of his kingdom, God gave him the sign of the Messiah's proceeding from the Jewish royal family, as an infallible security thereof. Pointing to Shearjashab, his child in his arms, he told Ahaz, that before that child should come to the years of discretion, both Syria, and the ten tribes, should be destitute of a king. He, however, told him, that the Assyrians would lay the land of Judah almost desolate, when they ruined the kingdom of Israel. Isaiah had another son, whom the Lord ordered him to call Maher-shalal-hash-baz; *i. e.* in *hastening to the spoil, make haste to the prey*; he assured the Jews, before witnesses, that before that child should be able to cry, *My father* or *mother*, the kingdoms of Syria and Samaria should be ruined by the Assyrians; and not long after, Judah be brought to the brink of ruin, chap. i.--viii. When Hezekiah was sorely distressed by his bodily distemper, and by the Assyrian invasion, Isaiah prayed for, directed, and comforted, him; but afterwards prophesied, that, for his vanity, his seed should be eunuchs in the palace of Babylon. While Sargon's army besieged Ashdod, Isaiah, by going bare-foot and with few clothes for three years, prefigured the distressed condition of the Egyptians and Ethiopians for three years under the Assyrian yoke, Isa. xxxvi.—xxxix. and xx. Notwithstanding Isaiah's excellent qualifications for his work, and his faithful discharge thereof, his success was small, Isa. xlix. 1—5. After he had prophesied 45, or rather 60 years, it is thought he was sawn asunder, or, as others, died a natural death, about the beginning of Manasseh's reign.

Isaiah's separate history of king Uzziah's reign, was uninspired, and is now lost, 2 Chron. xxvi. 22. His inspired prophecy remains. The first part of it consists chiefly of declarations of sins, and threatenings of judgments: the last 27 chapters, together with chap. iv. xi. xii. xxv. xxxii. and xxxv. consist chiefly of promises. In chap. i. ii. iii. and v. the general scope is, to represent the ingratitude, unfruitfulness in good works, idolatry, profaneness, pride of women, oppression, drunkenness, perverting of judgment, &c. among the Hebrews; and to predict their terrible miseries by the Assyrians, Chaldeans, or Romans. This, too, is the scope of chap. vii. 17—25. and viii. and ix. and xxii. xxiv. and xxvii. 7 to 11. and xxviii. and xxix. and xxx. 1—17. and xxxi. 1—3. and lix. and lxv. and lxvi. In chap. vii. 5—9. and viii. 4. and ix. 8—21. and xvii. he predicts the ruin of Syria, and of the kingdom of the ten tribes; and the calamities of the

Philistines, chap. xiv. 29, 30, 31. of Moab, chap. xv. and xvi. and xxv. 10. of the Egyptians and Ethiopians, chap. xviii. xix. xx. of the Arabians, chap. xxi. 13—17. of the Edomites, chap. xxi. 11, 12. and xxxiv. of Tyre, chap. xxiii. of the Assyrians before Jerusalem, chap. x. xiv. 24—27. and xviii. 12, 13. and xxvii. 1. and xxx. 27—33. and xxxi. 4—9. and xxxiii. and xxxvii. and of the Chaldeans, chap. xiii. and xiv. and xxi. 1 to 10. and xliii. 14. and xlv. 1—4. and xlvi. 1, 2, 11. and xlvii.

Amidst these denunciations of wrath, we have many pleasant promises of the redemption and glorious kingdom of the Messiah, as chap. i. 18, 25, 27. and ii. 1—5. and iv. 2—6. and vii. 14. and viii. 14. and ix. 6, 7. and xi. and xii. and xxv. and xxvi. and xxviii. 16. and xxxv. &c. From chap. xl. to the end, the deliverance of the Jews from Babylon, and the vanity of idols, are often occasionally hinted; but the chief scope is to foretel the incarnation, suffering, and glory, of the Messiah; the erection of the gospel-church among the Gentiles; the rejection of the Jews, and their future restoration. The style of this prophet is sublime in the highest degree, and his views are extremely evangelic.

Isaiah is esteemed the most eloquent of the prophets, has the fire and purity of Domosthenes; but exceeds him greatly in his subject, as much as the important concerns of eternity exceed the low interests of time. It is said, that Isaiah's body was buried near Jerusalem under the Fuller's oak, near the fountain of Siloam, whence it was removed to Phineas, near the sources of Jordan; and thence to Constantinople, in the reign of Theodosius the younger. The eastern Christians tell us, that he forfeited the gift of prophecy twenty-eight years, for not opposing king Uzziah, when he resolved to enter the sanctuary, where was the altar of incense. The same authors tell us, he lived 128 years. Besides the prophecies of Isaiah still extant, he wrote a book concerning the actions of Uzziah, as cited in 2 Chron. xxvi. 22. but it is now lost; and Origen, Epiphanes, and St. Jerom, speak of another book called "The Ascension of Isaiah."

ISHBIBENOB, *sitting in force*, a Philistine, of the race of giants, whose spear weighed 300 shekels; being upon the point of killing David, he was himself slain by Abishai, son of Zeruiah, 2 Sam. xxi. 16, 17.

ISHBOSHETH, *a man of shame*, or ESHBAAL, the son and successor of king Saul. In the 40th year of his life, Abner made him king in the room of his father, over all the Hebrew tribes, except that of Judah, which clave to David. He reigned two years pretty peaceably; but Abner's forwardness drew on a war between the party of Ishbosheth and the subjects of David. It never seems to have gone beyond small skirmishes. Abner, taking offence at Ishbosheth's accusing him of an intrigue with Rizpah the concubine of Saul, deserted him, and began to set on foot the interest of David; but he was murdered by Joab. Informed hereof, Ishbosheth lost all courage; and, as he took his noon-tide sleep, Baanah and Rechab, his captains, and perhaps kinsmen, murdered him, brought his head to David, and were rewarded with the ignominious loss of their life. Ishbosheth's head was decently interred in the sepulchre of Abner. Thus fell the royal dignity of the house of Saul, *A. M.* 3956.

ISHI. Thou shalt no more call me *Baali*, but thou shalt call me *Ishi*; thou shalt look on me not as a rigid *lord*, but as a kind and affectionate *husband*; and shalt worship me in a manner quite free from the idolatry of Baal, Hos. ii. 16.

ISHMAEL, *God hath heard*, (1.) The son of Abraham by Hagar.—When about 18 years of age, he sported too roughly with Isaac, a child of four or five. On this account he and his mother were ex-

pelled the family. After being almost cut off with thirst, in his way to Egypt, and miraculously refreshed, he and his mother took up their residence in the wilderness of Paran, and lived by his shooting of venison. He married an Egyptian, by his mother's direction. According to the divine predictions to his father and mother, he had 12 sons, Nebaioth, Kedar, Adbeel, Mibsam, Mishma, Dumah, Massa, Hadar, Tema, Jetur, Naphish, and Kedemah; parents and princes of 12 Arabian tribes. He had also a daughter, called Mahalath, or Bashemath, who was the wife of Esau her cousin. His posterity took up their residence between Havilah and Shur in Arabia the Stony, and in part of Arabia Deserta, and were called Ishmaelites, Hagarenes, and, in the latter times, Saracens. See ARABIA. After Ishmael had lived 130 years, he died amidst his friends, the offspring of Keturah, &c. Gen. xvi. and xxi. and xxv.

2. ISHMAEL, the son of Nethaniah, being one of the royal family of Judah, was sent by Baalis, king of the Ammonites, to murder Gedaliah, the deputy of Nebuchadnezzar over the Jews who were left in Canaan. After he had ungratefully murdered that good man, so unwilling to suspect his wicked designs, and a number of Jews and Chaldeans with him, he murdered other 70, whom he met with, all except ten, who begged him to spare them, that they might discover to him their hid treasures. The rest of the Jews present, women and children, he carried captive, and marched towards his country of Ammon, where he had dwelt for some time. But Johanan, the son of Kareah, and the other warriors, returned to Mizpeh, and finding what he had done, pursued him, recovered his captives and spoil; but himself, and eight of his band escaped safe to the Ammonites. See Jer. xl. and xli.....

ISLE, ISLAND; properly a spot of earth surrounded with sea. The most noted isles on the north of Europe, are Britain, Ireland, and Iceland, and about three or four hundred smaller ones. The most noted in the Mediterranean, are Cyprus, Crete, Rhodes, Eubœa, Sicily, Malta, Sardinia, Corsica, Minorca, Majorca, and a multitude of lesser ones. Between Europe and America, are the Azores, and Newfoundland; and on the west of Africa, are the Canaries; and almost straight west from these, as in the eastern bosom of America, are the Caribbee and Antille islands, the largest of which are Cuba, Hispaniola, Jamaica, and Martinico. On the east of Africa is the isle of Madagascar. On the south and south-east of the East-Indies, are Ceylon, Sumatra, Java, Borneo, Celebes, Gilolo, Mindano, and Manilla, with about 12,000 others. On the south-east of Tartary, are Japan and Jesso. The Hebrews called any place separated by sea from their country, or even a place on the sea-coast, an island. So Lesser Asia and Europe, peopled by the descendants of Japheth, are called the *isles of the Gentiles*; and to these a number of promises of the spread of the gospel relate, Gen. x. 5. Isa. xlii. 4, 10. and xlix. 1. The isles on which Ahasuerus laid his tribute, were the maritime countries of Lesser Asia, and the isles in the eastern part of the Mediterranean sea, Esth. x. 1. Canaan is called an *isle*, Isa. xx. 6.

ISRAEL, *conqueror, or prince of God*, the name given by the angel to Jacob, when he wrestled with him all night at Penuel, Gen. xxxii. 24. See JACOB and HEBREWS.

ISRAELITES, the descendants of Israel; first called Hebrews from Abraham, who came from beyond the Euphrates; afterwards Israelites, from their progenitor Israel; and, lastly, Jews, particularly after their return from Babylon, from the tribe of Judah, the most considerable of all.

ISSACHAR, *reward, recompense*, the fifth son of Jacob by Leah. The name Issachar was given to him, because the occasion of his birth was

by some mandrakes which Leah gave to Rachel. He had four sons, Tola, Phuvah or Phua, Job or Jashub, and Shimrom. When this tribe came out of Egypt, they amounted to 54,400, under the government of Nathaneel, the son of Zuar. Their spy to view the promised land, was Igal, the son of Joseph; and their agent to divide it, was Paltiel, the son of Azzan: they were stationed before the tabernacle, in the camp of Judah, and increased in the wilderness to 64,300, Gen. xxx. 14 to 18. and xlvi. 13. Numb. i. 8, 29. and x. 14, 15. and xiii. 7. and xxvi. 23—25. and xxxiv. 26. They had their lot in one of the fattest places of Canaan, between the Zebulunites on the north, and the western Manassites on the south. They were extremely laborious and wealthy, and ready, like the obedient ass, to bear the heaviest burden of labour or tribute. Nor did they forget to invite one another to the worship of God, Gen. xlix. 14, 15. Deut. xxxiii. 18, 19. Tolah the judge, and Baasha the king of Israel, were the most noted of this tribe. It seems their princes were very active in the overthrow of Jabin's army by Barak, Judg. v. 15. Two hundred of the principal men, who had the rest under their direction, attended at David's coronation, and brought much provision with them. Under his reign, Omri, the son of Michael, was their deputy-governor, and their number able to draw sword was 143,600, 1 Chron. xii. 30, 40. and xxvii. 18. and vii. 1—6. Sundry of this tribe attended at Hezekiah's solemn passover, 2 Chron. xxx. 18.

ISSUE, (1.) Children, posterity, Gen. xlviii. 6. (2.) A running of blood, seed, &c. Lev. xii. 7. and xv. 2. Ezek. xxiii. 20. An issue of of this kind was very polluting; but a mother's did not pollute her sucking child. Did it not represent sin as very infecting?—The *issues from death*, that is, all the means of escape from the most imminent danger, yea death itself, belong to the Lord, Psal. lxviii. 20. *Out of the heart are the issues of life;* the holy thoughts and good works of men, demonstrate life to be in their heart, and prepare them for eternal life, Prov. iv. 23. To *issue*, is to spring forth, flow along, Ezek. xlvii. 8. 2 Kings xx. 10. or to *march forth* in haste, Joshua viii. 22.

ITALY, *calves*, a large peninsula of Europe, having the Alps to the north, which separates it from France and Savoy; and it is surrounded on all other sides by the Mediterranean sea. It is the most celebrated country in Europe, having been formerly the seat of the Roman empire, and afterwards, of that more singular usurpation, the dominion of the pope; for this ecclesiastical monarch, under the modest title of *servant of servants*, claimed a right to dispose not only of the affairs of such nations as acknowledged his supremacy, but also of Pagan lands to the ends of the earth; bestowing them, as an inheritance on the royal supporters of his church. Italy is so fine and fruitful a territory, that it is sometimes called the Garden of Europe. The air is temperate and wholesome, except in the land of the church, where it is very indifferent. The soil is fertile, and produces wheat, rice, wine, oil, oranges, citrons, pomegranates, all sorts of fruit, flowers, honey, and silk; and in the kingdom of Naples are cotton and sugar. The forests are full of all kinds of game, and on the mountains are fine pastures, which feed vast numbers of cattle. Here are also mines of sulphur, iron, several quarries of alabaster, jasper, and marble. Italy is a mountainous country; for besides the Alps, which bound it on the north, there are the Apennines, running quite across it from east to west, as well as mount Vesuvius, which is a volcano, and emits flames; besides several others. The principal rivers are, the Po, the Tiber, the Arno, the Adda, and the Adige. The archbishoprics and bishopries are very numerous, and there are seve-

ral universities. They have only one language, which is a corruption of the Latin, and is said to be most pure in Tuscany. They have an inquisition, but not so severe as that of Spain: however, there is no religion tolerated but the Jewish, all the rest of the inhabitants being Roman Catholics, except the Vaudois in Piedmont, and a few Protestants in maritime towns, who are suffered to live there on account of trade. Rome is said to be the capital city, though some will hardly allow it. The inhabitants have a great many good qualities as well as bad ones; they are polite, active, prudent, ingenious, and politic; but then they are luxurious, effeminate, addicted to the most criminal pleasures, revengeful, and use all sorts of artifices to destroy their enemies, which produce a great number of assassinations. Two things contribute to this, namely, the smallness of the states, so that they can easily fly from one into another, and the great number of asylums; for all chapels, convents, churches, and even churchyards, are places of security. Italy is mentioned Acts xxvii. 1. From Italy, Paul wrote his epistle to the Hebrews, chap. xiii. 24.

ITCH, a disease of the skin, in which sharp and saltish humours ouze forth, and gather into small boils, which occasion itching. Probably it is produced by certain animalcules nestling in the skin, and there breeding their young. Hence, one by touching the infected, catches the contagion, as these vermin fasten on his flesh. In curing the itch, not only must all the animalcules, but their eggs, be destroyed, which is easily done by a proper application of sulphur. The itch is two-fold; the moist, which is more easy of cure; and the dry, which can scarcely be healed, Deut. xxviii. 27.

ITHAMAR, the fourth son of Aaron. Never but in Eli's family was the high-priesthood vested in his family; but his descendants constituted eight of the orders of the priests, 1 Chron. xxiv. 1—3.

ITUREA, *which is guarded*, or *full of mountains*, a country on the south-east of Syria, and eastward of Bashan. Probably it was denominated from Jetur the son of Ishmael, and peopled by his posterity. Aristobulus, king of the Jews, compelled them to receive circumcision in the Jewish manner. Philip, a son of Herod the Great, was tetrarch here in our Saviour's time, Luke iii. 1.

JUBILEE. See FEAST.

JUDAH, *the praise of the Lord*, the fourth son of Jacob by Leah: his name imports, that his mother *praised* the Lord for giving her children. When about 14 years of age, he contracted a great familiarity with Hira, a Canaanite of Adullam; in consequence whereof, he married one Shuah, a Canaanitess, by whom he had three sons; Er, Onan, and Shelah. Judah married Er when very young, to Tamar, a Canaanitess: for some horrid wickedness, the Lord cut him off by an untimely death. According to the then custom of the east, Judah made Onan her husband, that he might raise up seed to his brother. Onan knowing that the seed should not be reckoned his, did, in an abominable manner, prevent his wife's pregnancy. For this, the Lord cut him off by death. Instead of giving Tamar, Shelah his third son to be her husband, Judah amused her with empty promises. This gave her disgust. Hearing that he was to pass that way to shear his sheep, she dressed herself as an harlot, and sat by the way-side till he came by. Caught with the snare, Judah, now a widower, went in to her; for allowance of which, he agreed to give her a kid, and gave his staff and bracelet as a pledge of it. Immediately after, he sent the kid by his friend Hira; but she could not be found, and the men of the place told him that there was no harlot among them. Not long after, Judah heard that Tamar was with

child, and was for burning her alive: but her exhibition of his bracelets and staff, made him quite ashamed, and he acknowledged his fault in tempting her to what she had done, in not giving her Shelah for her husband. She quickly bare to him Pharez and Zerah, Gen. xxxviii. Judah moved the selling of Joseph to the Arabian merchants, rather than to kill him, Gen. xxxvii. 26, 27. He solemnly engaged to return Benjamin safe to his father, if he permitted him to go with them to Egypt. By a most affecting oration, he pleaded the cause of Benjamin, when charged with stealing of JOSEPH's cup: and by offering himself a slave for him, he melted the heart of Joseph, Gen. xliv. In his last benediction, Jacob constituted Judah the superior of his brethren, and predicted him the father of the Messiah, and allotted him a land abounding with vines. The event answered the prediction. Judah's tribe by his three sons, Shelah, Pharez, and Zerah, prodigiously increased. At their coming out of Egypt their fighting men amounted to 74,600, under Nahshon the son of Aminadab. In the wilderness they increased to 76,500. Their spy to view, and agent to divide, the promised land, was Caleb the son of Jephunneh. They, with the tribes of Issachar and Zebulun, marched in the first division, through the wilderness, Numb. i. 10. and xiii. and xxvi. and xxxiv. They had the first, the southmost, and by far the largest, portion, on the west of Jordan. Soon after their settlement, they, instigated by Caleb, were the most active to expel the Canaanites from their territory. They marched the first of the Hebrew tribes, against the wicked Gibeathites, Josh. xv. Judges i. 1—10. and xx. 18. Othniel, the first judge and deliverer of Israel, was of this tribe, Judg. iii. In Saul's war with Nahash, the men of Judah in his army were but 30,000, and of the other tribes 300,000. In his war with Amalek, no more than 10,000 of this tribe assisted him, though the other tribes furnished him with 200,000. Whether the Philistines had exceedingly reduced the tribe of Judah, or what else was the cause of this great disproportion on these occasions, we know not. After Saul's death, the Hebrew kings began to be of the tribe of Judah, and family of David: nor did the government ever depart from them till the Messiah appeared, 1 Sam. xi. 8. and xv. iv. Gen. xlix. 10. See HEBREWS. Judah's posterity are often called by his name. Bethlehem is called the city of Judah, or Bethlehem-Judah; it was the native place of David their king, 2 Chron. xxv. 28. But there was another city called Judah, on the south-east corner of the portion of Naphtali; but whether on the east or west side of Jordan, we cannot positively determine, Josh. xix. 34.

JUDEA, or JEWRY. The country of Judah was never so called till after the captivity. Sometimes the whole land of Canaan seems to have been called Judea, Matt. xxiv. 16. Gal. i. 21. but more properly, it was divided into Perea beyond Jordan; Galilee, Samaria, and Judea, on the west of Jordan. Judea, thus taken, contained the original portions of the tribes of Judah, Benjamin, Dan, and Simeon. It consisted of three parts; the plain country on the west; the hill country southward of Jerusalem; and the south on the north borders of the land of Edom, Matt. iii. 1. Acts ii. 9. Zech. vii. 7.

JUDAS ISCARIOT. Why he was called *Iscariot*, whether because he was *Ish-karioth*, an inhabitant of Kerioth; or because he was *Ish-scariota*, the man who had the bag; or *Ish-carat*, the man that cuts off; or *Ish-shakrat*, the man of the reward or bribe; I know not. Our Saviour chose him to be one of his disciples, and gave him the charge of what money or provision he carried about with him. There is no evidence that his religious appearances, or his preaching, or miracles,

were inferior to those of his brethren: but covetousness was probably his besetting sin. Highly provoked that Mary had spent so much oil in anointing our Saviour's head, and that he justified her conduct, he resolved, in revenge, to betray him. He agreed with the chief priests and elders to deliver him into their hands, for 30 pieces of silver, about *3l.* 8*s.* 5*d.* He returned and eat the passover with his Master and fellow-disciples. At the supper of bitter herbs, Jesus, to gratify John, and manifest his own divine omniscience, pointed him out as the traitor. Filled with rage, he went directly to the chief priests, and brought a band of men to apprehend his Master. He led them to the garden, where Jesus was wont to retire for his devotion. He, by a kiss of our Saviour, gave them the signal whom they should apprehend. No sooner had he seen his Master condemned by the Jewish council, than his conscience upbraided him; he brought back the 30 pieces of silver, and confessed he had betrayed innocent blood. When the Jewish rulers told him, that that was none of their business, he might blame himself; he cast down the money, and, as they thought the price of blood was not fit for the treasury, they, as agents for Judas, gave it for the Potters' field, to bury strangers in. Meanwhile, Judas hanged himself; but the rope breaking, or the tree giving way, he fell, and his body burst asunder, and his bowels gushed out. Some think, the word we render *hanged*, imports, that he was *choaked with grief*, and that in the extremity of his agony, he fell on his face, and burst asunder, Matt. xxvi. and xxvii. Acts i. 16—20.

JUDAS, *the praise of the Lord*, or Jude; the same as *Thaddeus Lebbeus*, the son of Cleophas, and brother of James the Less, and the cousin and apostle of our Lord, Matt. x. 3. At his last supper, he asked Jesus, how he would manifest himself to his people, and not to the world? John xiv. 22.—It is said he was married, had two grandchildren martyrs for the Christian faith; and that having preached at Edessa, and in Mesopotamia, Judea, Samaria, Idumea, and chiefly in Persia and Armenia, he died in Lybia: but it is more certain, that, to confute the Gnostics, and others, he wrote an epistle to the scattered Jews. His allusions to the second epistle of Peter, and to the second of Paul to Timothy, renders it probable that it was written after *A. D.* 66. From the character of saints, and the various judgments of God on sinning angels and men, past or future, and from the odious character of seducers; he urges on them a constant zeal for truth, and a continued practice of holiness. His quoting a saying of Enoch, not the book that goes by his name, and a passage concerning the body of Moses, made some rashly question the authenticity of his epistle.

To JUDGE, (1.) To try and determine a cause, Exod. xviii. 13. The manner of giving sentence was different in different nations. The Jewish judges gave sentence, by simply declaring to the person, *Thou art guilty*, or, *Thou art innocent*. The Romans did it by casting various tables into a box or urn, marked with an *A*, if they absolved; and with a *C*, if they condemned the person. Some of the Greeks intimated the sentence of absolution, by giving a white stone; and of condemnation, by giving a black one; to this an allusion is made, Rev. ii. 17. (2.) To understand a matter: so the spiritual man *judgeth all things*, and *is judged of no man:* he has a solid knowledge of all things important; but no natural man can understand his views and experiences, 1 Cor. ii. 15. (3.) To esteem, account, as if on trial, Acts xvi. 15. (4.) To rule and govern, as one having power to try and determine causes, Psal. xlvii. 4. (5.) To punish, as in consequence of trial and sentence; and to declare and denounce such punishments, Heb. xiii.

4. Ezek. vii. 3—8. and xxii. 2. (6.) To censure rashly, Matt. vii. 1. (7.) To appear upon one's side, as in consequence of trial of his cause, Prov. xviii. 18. Christ does not *judge according to the seeing of the eye, or hearing of the ear*: does not esteem of persons or things, or give sentence, merely according to outward appearances, Isa. xi. 3. Saints *judge the world, judge angels*: they now condemn the wickedness of the world, by their holy profession and practice; at the last day, they shall assent to the sentence of damnation pronounced against wicked angels and men, 1 Cor. vi. 2. The saints are *judged according to men in the flesh, and live according to God in the spirit*; when they are outwardly corrected for their sin, or persecuted by wicked men, and yet inwardly live a life of fellowship with God, 1 Pet. iv. 6. Men become *judges of evil thoughts*, when, in a partial manner, they prefer one person to another, Jam. ii. 4.

A JUDGE, is one that tries the cause of others, and passes sentence upon them, Psal. ii. 10. God is the *Judge of all* the earth; he rules over, tries, and gives sentence, on all its inhabitants, Heb. xii. 23. Gen. xviii. 25. Christ is called the *Judge;* he is appointed of God to try the state and actions of all men, and to pass the sentence of everlasting happiness or misery upon them, 2 Tim. iv. 1, 8. Authority, wisdom, courage, activity, impartial equity, are necessary to qualify one to be a judge. The Jews had ordinary judges, both for civil and religious causes. In reforming the nation, Jehoshaphat established two classes or courts of judges; one took notice of matters pertaining to the Lord, and the other of what belonged to the state, 2 Chron. xix. These Judges, or ELDERS, it is said, were formed into three courts: First, the court of three judges, which decided small affairs of loss, gain, restitution, intercalation of months, &c. and had only power to punish with whipping. Perhaps this was no more than a court of arbitration; each party chose a judge, and the two chosen judges chose a third. The second court consisted of 23 judges. This determined matters of great moment relative to mens' lives. And the third court, or sanhedrim, consisted of seventy or seventy-two judges. This determined in the highest affairs relative to church and state. The high-priest was a kind of supreme judge. No judge was allowed to receive presents, nor to regard men for either poverty or greatness, or to follow a multitude; and all were required to honour them, Exod. xxiii. Deut. xvi. Exod. xxii. 28. No man was to be condemned unheard, nor on the testimony of less than two or three WITNESSES, John vii. 51. Deut. xvii. 6. The Hebrews had also extraordinary judges, who being raised up by God, on necessary occasions, had a kind of sovereign power. Some of them were immediately called of God, others were elected by the people, as Judg. iii. and xi. Nor does it appear, that the power of each extended over all Israel. Perhaps Jephthah did not exercise his power on the west of Jordan, nor Barak his to the east of it. These judges had the sole management of peace and war, and decided causes with an absolute authority: they executed the laws, reformed or protected religion, punished idolaters and other malefactors: but they levied no taxes, nor had any train but what their own revenues could afford; and, in fine, were much the same as the archons of Athens, the dictators of Rome, the suffetes of Carthage, and the governors of Germany, Gaul, and Britain, before the Roman invasion. After the death of Joshua, and the elders which outlived him, their judges were, Othniel, Ehud, Shamgar, Barak, Gideon, Abimelech, Tola, Jair, Jephthah, Ibzan, Elon, Abdon, Samson along with Eli, and Samuel. As the temple is expressly said to be founded in the 480th year after the Hebrews came out of Egypt, it is nor easy to calculate the

time of the Judges, so as to correspond herewith; and so much the more so, as Paul avers that God gave them judges about 450 years, 1 Kings vi. 1. Acts xiii. 20. But perhaps Paul's expression denotes, not the time of the judges, but the period between the birth of Isaac and the settlement in Canaan, which was 447, or about 450 years; or if it relate to the period of the judges, the 111 years of servitude must be taken into the account; though, according to the other reckoning in the book of Kings, these years of servitude must be comprehended under the years of the judges, or the rests procured by them. And it may be added, that when it is said, the land, under Othniel, had rest 40 years, that perhaps means till the 40th year of their settlement; and under Ehud and Shamgar, 80 years perhaps means no more than till the 80th year of their settlement. Besides, the years of some of the judges might run into those of another; or those of Samuel and Saul were perhaps but 40 years between them. Or, the 480 years may be reckoned thus: from the departure from Egypt to the settlement in Canaan, 47; from thence, during the rests of 40, of 80, of 40, of 40 years, under Othniel, Ehud, Barak, Gideon, 200; to which add, for the duration of the government of Abimelech, Tola, Jair, Jephthah, Ibzan, Elon, Abdon, Samson, and Eli, 109; and for Samuel, Saul, David, and the first four years of Solomon, 124; and then we have precisely 480. Or, from the departure from Egypt, to the settlement of the Reubenites and Gadites, 40 years; from thence to the invasion of the Ammonites, 300, Judg. xi. 26. thence to the reign of Saul, 36; and from thence to the building of the temple, 84 years; in all 480. After the death of Gideon, two, if not sometimes three judges, ruled at the same time in different places.

Probably the book of Judges was written by Samuel, and the book of Ruth written as an appendix thereto. In the 2d chapter, at the end, he gives us a summary of the whole. The Jebusites were masters of Jerusalem when it was written, chap. i. 21. the house of God was no more at Shiloh, chap. xviii. 31. His so often marking that then there was no king in Israel, during the period of that history, insinuates, that there was a king in Israel when the penman of this book lived. The mention of the *captivity* of the land, chap. xviii. 30. seems to point this book to some writer more late than Samuel; but he might call that ravage of the country under Eli, a *captivity*; or that clause might be long after added by Ezra.

JUDGMENT, (1.) Wisdom and prudence, whereby one can judge of what is proper or improper, right or wrong, Jer. x. 24. Isa. xxx. 18. Psal. lxxii. 1. (2.) Strict equity, such as should appear in judging, Luke xi. 42. (3.) The power of governing and judging the world: this the Father hath committed to Christ, John v. 22. and xvi. 8. (4.) The judicial blinding of obstinately impenitent sinners, John ix. 39. (5.) The decision of a judge, 1 Kings iii. 28. (6.) God's purposes, and the execution thereof, Rom. xi. 33. (7.) The solemn trial of men at the last day, that the wicked may be condemned, and the righteous adjudged to everlasting life, Eccl. xii. 14. Jude 6, 15. (8.) The punishment inflicted for sin, Prov. xix. 29. Ezek. xxx. 14. Isa. liii. 8. (9.) The statutes or commandments of God, or what he hath decided in his word, particularly in what relates to civil punishments, Psal. xix. 7. Matt. xii. 18. Exod. xxi. 1. (10.) Courts for trying causes, Matt. v. 21. (11.) Controversies to be tried and decided, 1 Cor. vi. 4. (12.) Sentiment, opinion, advice, 1 Cor. i. 10. and vi. 25. God brings forth mens' *judgment* as the noon-day, when, in his wise and righteous providence, he openly manifests and rewards them according to the goodness and equi-

ty of their cause, Psal. xxxvii. 6. Zion shall be redeemed *with judgment;* shall be delivered according to the wisdom and equity of God, and through the infliction of punishment on his Son, Isa. i. 27. Christ *brings forth judgment* to the Gentiles, sends it forth unto victory; when he reveals the truths of God, fully satisfies his offended justice, and, in a way of executing vengeance on Satan and his interests, forms a people to himself, Isa. xlii. 2, 3. Matt. xii. 18, 20. *Now is the judgment of this world come; now shall the prince of this world be cast out.* Now shall God separate multitudes to himself; now shall he bring down their carnal lusts and imaginations; now shall the Jewish nation be punished; now shall Satan be cast out from the hearts of men, and lose his authority in the world, John xii. 31. The Holy Ghost shall convince men of *judgment,* because the prince of this world is judged; by dislodging Satan from mens' bodies, and casting him out of their hearts, he shall demonstrate Jesus's power and authority, and evince his future appearance to judgment, John xvi. 11. God's *judgments* are true and righteous; his conduct in delivering his people, and punishing his enemies, corresponds with the predictions and threatenings of his word, and the equity of his nature, Rev. xix. 2.

JULIUS, *dowry,* the centurion of Augustus's band. Into his hands Festus committed Paul, to convey him prisoner to Rome. He shewed a great regard for that apostle. See PAUL. Acts xxvii.

JUNIA, *youth,* an early convert to the Christian faith, and of note among the apostles. But whether this person to whom Paul sends his salutation, was a man, or a woman, and the wife of Andronicus, I cannot determine, Rom. xvi. 7.

JUNIPER, a well-known shrub, whose male flowers are of the amentaceous kind, and consist of many small prickly leaves: the fruit is a roundish fleshy kind of berry; the kernels are angular, and the seed oblong. The leaves are ever-green, and are plain and simple, not unlike those of the cypress. Its appearance is a little similar to that of the cedar, and it seems some of the Greeks called it by that name. Tournefort mentions five kinds of the Juniper. Whether the Hebrew *Rethem* signifies juniper, is not altogether certain. So the ancient interpreters, Aquila and Jerome, indeed render it; but the valuable Syriac translation renders it turpentine-tree; the Chaldaic paraphrase, and the great Schultens, render it broom. It is certain a turpentine-tree was fit for Elijah to rest under, and that the fuel of it burns very fiercely, 1 Kings xix. 4, 5. Psal. cxx. 4. but whether the root of either it or juniper could be food, I know not: but it is certain broom has sometimes a rape or navew about its roots that may be eaten, Job xxx. 4. As coals of juniper, or turpentine-tree, burn long or fiercely, they are an emblem of terrible calamities here, and of everlasting torments hereafter, Psal. cxx. 4. Calmet thinks *Rethem* signifies any wild shrub.

IVORY, a hard substance, white in colour, and capable of a fine polish. It is the tusks of elephants, which are hollow from the base to a certain height, and the cavity is filled up with a marrowy substance mingled with glands. These ivory tusks resemble horns, Ezek. xxvii. 15. Some ivory tusks are from 90 to 125 pounds weight; and one found in the isle of Sumatra, in the East Indies, is said to have been 330 pounds. It is said the ivory of Ceylon and Achem does not become yellow by the wearing of it. In Russia, and other parts of Europe, a kind of ivory is found buried in the ground; and at Petersburgh is a tusk of 180 pounds weight; but whether these be real teeth of elephants, long ago there dropt, or horns of fishes brought thither at the flood, or a kind of substance formed in the earth, we cannot determine. Ivory was anciently very plentiful in Canaan;

wardrobes, it seems, were boxed with it, to prevent the damage of moths, Psal. xlv. 8. Solomon had a throne of it, 1 Kings x. 18, 22. Ahab, and some of the Israelitish nobles, had their houses boxed with it, and their beds made of it, 1 Kings xxii. 39. Amos iii. 15. and vi. 4. At Tyre, they sometimes made the seats for the rowers of their ships of it, Ezek. xxxvi. 6. In metaphoric language, it represents what is comely, pure, strong, and durable. See BELLY, NECK.

JUPITER, the great god of the Heathens. Perhaps the name is derived from Jao, Jeve, or JEHOVAH, and *pater*, father. It is certain, the Jupiters among the Latins, and Zeuses among the Greeks, were as common as the Baals in the east. Three Jupiters were principally famous, the son of Æther, the son of Cœlus, but chiefly the son of Saturn. His father is said to have been king of Crete about the time of Moses, or perhaps 300 years later, and to have endeavoured the destruction of all his children. When Jupiter, who was secretly brought up, came to man's age, he stripped his father of his kingdom, and appears to have been one of the most adulterous, and otherwise unclean wretches, that ever breathed. The Heathens, however, believed he had the government of heaven and earth; and that he gave to his brother Neptune the government of the sea, and to Pluto the government of hell. See NOAH. The Jews appear to have known nothing of Jupiter, or Zeus, till the time of Alexander the Great. Antiochus Epiphanes placed a statue of Jupiter Olympius in the temple of Jerusalem; another of Jupiter, the defender of strangers, in the Samaritan temple at Gerizzim. On account of his gravity and majestic mein, Barnabas was taken for Jupiter at Lystra, Acts xiv. 11, 12.

JUST, (1.) One who is upright and sincere in his actions and dealings with others, Luke xxiii. 50. (2.) The great Creator, who is essentially just and righteous, and the fountain of justice, Deut. xxxii. 4. (3.) One who is exceedingly faithful, keeping his word and promise, 1 John i. 9. (4.) One who in his life and death answered perfectly the demands of the law of God, 1 Pet. iii. 18. (5.) One who is, righteous by faith in Christ, Rom. i. 17. (6.) One who is not truly convinced of his own sinfulness, and is only righteous in his own opinion, Luke xviii. 9. (7.) One that is good-natured, mild, and indulgent, Matt. i. 19. (8.) One of a charitable, liberal disposition, Psal. xxi. 26.

JUSTICE, is, (1.) That essential perfection in God, whereby he is infinitely righteous and just both in his nature and in all his proceedings with his creatures, Psal. lxxxix. 14. (2.) That political virtue which renders to every man his due, and is (1.) Distributive, which concerns princes, magistrates, &c. Job xxix. 14. (2.) Commutative, which concerns all persons in their dealings one with another, Gen. xviii. 19.

JUSTIFY, (1.) To declare one innocent, Prov. xvii. 15. (2.) To absolve and acquit a sinner from the guilt and punishment of sin, through faith in Christ, Rom. iii. 28. and v. 9. (3.) To declare another to be less guilty than ourselves, Ezek. xvi. 51. (4.) To acknowledge a thing or person to be just, Matt. xi. 19. Luke vii. 35. (5.) To prove and manifest one's self to be in a justified state, Jam. ii. 21. *It is four-fold*, (1.) Falsely and vain gloriously, Luke x. 19. and xvi. 15. (2.) Politically, Deut. xxv. 1. Isa. v. 23. (3.) Legally, Rom. iii. 20. Gal. ii. 16. (4.) Evangelically, Rom. v. 1. *This is said to be*, (1.) By Christ, Gal. ii. 16. (2.) By grace freely, Rom. iii. 24. Tit. iii. 7. (3.) By faith, Gal. iii. 8. (4.) By his blood, Rom. v. 9. (5.) By his knowledge, Isa. 53. 11. *To justify*, is the opposite of *condemnation*. God is *justified*, when the righteousness of his conduct is openly manifested and declared: David's sin *justified* God; God appeared per-

fectly righteous in threatening or punishing it; and his confession *justified* God, as therein he acknowledged God's holiness and righteousness in all that came upon him for it, Psal. li. 4. God *justified* Christ, in accepting his service, in bringing him from the dead, and giving him glory, as the full evidence of his having fully finished what was required of him, Isa. l. 8. Christ was *justified in the Spirit*. By the power of his divine nature, he rose from the grave, and by the miraculous influences of the Holy Ghost, he was manifested to be the righteous Son of God, who had finished the work which the Father gave him to do, 1 Tim. iii. 16. God *justifies* men, when he declares them righteous in his sight, freed from the guilt of sin, accepted into his favour, and entitled to endless felicity, Rom. iii. 24, 28, 30, and viii. 33. and v. 9. They are considered as ungodly prior to it, Rom. iv. 5. This justification is founded on no works done or to be done by us; none of these are commensurate to the unchanging law of God, and all of them are, in every shape, excluded from the matter of our justifying righteousness before God, Gal. iii. 10. 12. Rom. iii. 20. 24, 28. Gal. ii. 16. But it springs from the absolutely free grace of God, Tit. iii. 7. Rom. iii. 24. and is founded on the death of Jesus Christ, Gal. ii. 16. Rom. iii. 24. and v. 9, 19. Phil. iii. 8, 9. Isa. xlv. 24. Jer. xxiii. 6. and xxxiii. 16. and it is by the *faith* or *knowledge* of Christ, Gal. iii. 8. Rom. v. 1. and iii. 28. and iv. 5. Isa. liii. 11. Good works, being the infallible fruits of justification, *justify* the saints; they manifest to their own conscience, and to the world, that they are justified, and righteous before God, James ii. 21—25.

Our justification is through the death and resurrection of Christ; his death is the price and ground of that very righteousness in which we are accounted righteous before God; and in his resurrection he was justified as our public head, and began to be exalted, that he might give us repentance and remission of sins, Rom. iv. 25. and viii. 34. and it is *justification of life*, in as much as we are therein entitled to eternal life of holiness and happiness; and all the perfections of God are deeply engaged to bestow the same upon us, Rom. v. 16, 18. Men *justify* God, when they acknowledge and declare the righteousness of his conduct, Luke vii. 29, 35. They justify themselves, when they imagine or declare themselves blameless in whole or in part, Luke x. 29. and xvi. 15. They justify others, when they believe or declare them righteous, Deut. xxv. 1. Prov. xvii. 15. or, by a worse practice, shew and vindicate them as less guilty than themselves, Ezek. xvi. 51. Jer. iii. 11.

JUTTAH, *turning away*, a city of the portion of Judah: but whether the same as the city Juda, Luke i. 39. I know not, Josh. xv. 55.

K

KAB

KAB, a measure of about 96 solid inches, which is somewhat more than 3½ pints English wine measure, 2 Kings vi. 25.

KABZEEL, *the congregation of God*, or JEKABZEEL, was a city of Judah, it seems, near the west shore of the Dead sea, Josh. xv. 21. and here Benaiah, the general of Solomon's army, was born, 2 Sam. xxiii. 20.

KAD

KADESH, *holiness*, KADESH, or KADESH-BARNEA, *holiness of an inconstant son*, was a place on the south of Canaan, about 24 miles south from Hebron, on the edge of the wilderness of Paran. It was anciently called *Enmishpat*, because there the Canaanites had judged their people, near to a well, Gen. xiv. 7. Perhaps it was called *Rithmah*, from the junipers, or

turpentine-trees, or other shrubs, that grew near to it, Numb. xxxiii. 18. with xii. 16. and xiii. 1. and xxxii. 8. Here the Hebrews long sojourned, and from hence Moses sent the spies to view the promised land, Deut. i. 46. Whether this be the Kadesh in the wilderness of Zin, where Miriam died, I dare not affirm. Lightfoot is positive it was; and Wells thinks it was not. There was another KEDESH in the lot of Naphtali, which was given to the Gershonites, and made a city of refuge, Josh. xxi. 32. and xx. 7.—Kishon, of the tribe of Issachar, which was also given to the Gershonites, was also called *Kedesh*, 1 Chron. vi. 72.

KADMONITES, *ancients*, or EASTERLINGS, a tribe of the Canaanites who dwelt to the north-east of Canaan, near mount Hermon. Possibly Cadmus, who retired to Bœotia in the time of Joshua or David, was one of them, and his wife Hermoine had her name from Hermon.

KANAH, *of reeds*, (1.) A river on the south border of the western Manassites; by some thought to be the same as CHERITH, so called from the reeds or canes growing about it: but perhaps it was a different river, and run westward into the Mediterranean sea, Josh. xvi. 8. and xvii. 9, 10. (2.) Kanah, a city of the tribe of Asher, and not far from Zidon, Josh. xix. 28. but whether this, or another place about four miles north of Nazareth, was the *Cana of Galilee*, where our Saviour attended at a marriage, I cannot certainly determine; though, with Phocas, and Maundrell, I rather incline to the latter, as it was much nearer the residence of Christ's mother, John ii.

KARKOR. We suppose it, and Nobah, and Jogbehah, were all cities about the head of the river Arnon, or a little northward from it, Judg. viii. 10.

KEDAR, *blackness*, a son of Ishmael, and father of the Kedarenes, who resided about the south parts of Arabia the Desert, ordinarily in tents, but sometimes in villages, and whose glory and wealth chiefly consisted in their flocks and herds, Isa. xlii. 11. and xxi. 16. It seems David lurked here during the persecution of Saul, Psal. cxx. 5. but it is more certain, that the offspring of Kedar traded with the ancient Tyrians in sheep and goats, Ezek. xxvii. 21. and that they were terribly harrassed by the Assyrians and Chaldeans, in their turn, Isa. xxi. 17. Jer. xlix. 28.

KEDEMAH, *ancient*, the youngest son of Ishmael. He could not be the father of the Kadmonites, as they existed before he was born, Gen. xv. 19. with xxv. 15. His posterity roved about the south-east of Gilead, and perhaps gave name to the city of Kedemoth, near the river Arnon, and given, by the Reubenites, to the Levites of Merari's family, Deut. ii. 16. Josh. xiii. 18. and xxi. 37.

KEEP, (1.) To hold fast, preserve firmly, 2 Tim. i. 12, 14. (2.) To watch over, protect, Psal. cxxvii. 1. (3.) To preserve, deliver, John xvii. 15. (4.) To observe, to put in practice sincerely or perfectly, Psal. cxix. 4. Matt. xix. 17. God *keeps covenant and mercy*: according to the tenour of his covenant, he is ever ready to forgive his peoples' sins, and to grant free favours to them, 1 Kings viii. 23. He *keeps* the door of mens' lips, in preserving them from vain, imprudent, and sinful, speech, Psal. cxli. 3. To *keep the heart with all diligence*, or *keeping*, is watchfully to observe its inclinations and motions, that it comply with no temptation, no appearance of evil, and earnestly to study that its whole temper, thoughts, and the words and works proceeding therefrom, correspond with the unerring law of God, Prov. iv. 23. To *keep* God's word, statutes, or laws, is to believe them firmly as indeed the word of God; to love, esteem, and delight, in them; and diligently endeavour to have our whole life exactly conformed thereto, Psal. cxix. 17, 34. The barren woman *keeps house*, when she is made

to conceive, bring forth, and attend children, Psalm cxiii. 9. The arms are called *keepers* of the house, which shake in old age, Eccl. xii. 3.

KEILAH, *dissolving*, a city belonging to the tribe of Judah. It stood north-west of Hebron, and about 16 or 20 miles south-west of Jerusalem, Josh. xv. 44. Naham, or Achotnaham, was the prince or chief proprietor of it in the days of Joshua, 1 Chron. iv. 19. David saved it from the ravage of the Philistines during his exile; and yet, had he continued in it, the inhabitants would have ungratefully delivered him up into the hands of Saul, 1 Sam. xxiii. 1—12. In the time of Nehemiah, it was a considerable place, Neh. iii. 17, 18. About 400 years after Christ, it was a place of some note.

KEMUEL, *God is risen*, the third son of Nahor, and father of Aram; from him probably sprung the Kamelites, who, Strabo says, dwelt on the east of Syria, and westward of the Euphrates, Gen. xxii. 21.·····

KENATH, *a buying*, a town of the eastern Manassites. Nobah, one of them, took it from the Canaanites, and called it after himself, Numb. xxxii. 42. It seems that it afterwards recovered its ancient name, and is placed by Pliny in Decapolis, but by Eusebius in Trachonitis, about four miles from Jogbehah.

KENAZ, *this bewailing possession*, fourth son of Eliphaz, the son of Esau, and one of the dukes of Edom, Gen. xxxvi. 15. (2.) Father of Othniel, and Caleb's younger brother, Josh. xv. 17. Judg. i. 13.

KENITES, *a race dwelling in safe retreats*, an ancient tribe, that resided somewhere in the desert of Arabia, between the Dead sea and the gulph of Elath, if not further to the north-west. It seems they coalesced with the Midianites; for Jethro, priest of Midian, was a Kenite, Judg. i. 16. Their land was promised to the Hebrews, Gen. xv. 19. but for the sake of Jethro, it seems they were generally spared, and dwelt mostly in the inaccessible rocks of Arabia, Numb. xxiv. 21. Such as dwelt in the south coasts of Canaan, seem to have mingled themselves with the Amalekites, perhaps to avoid the ravages of the Philistines; but, at Saul's direction, as he marched to destroy the Amalekites, they separated from them, and it seems returned to the south parts of the lot of Judah, 1 Sam. xv. 6. and xxvii. 10. They were often harrassed by their enemies, and at last the Assyrians carried the most of them captive, into countries more to the eastward, Numb. xxiv. 21. One Rechab, whom we suppose to have descended from Hobab, the brother-in-law of Moses, was one of the most considerable chiefs of the Kenites, and gave name to a tribe of them. These Rechabites appear to have been subdivided into three tribes, the Tirathites, the Shimeathites, and the Suchathites: they were proselytes to the Jewish religion, and many of them followed the business of scribes, 1 Chron. ii. 55. Jonadab, the son of Rechab, and friend of Jehu, having seen the terrible case of the Jews who lived in cities in the time of Ahab, Jehoram, &c. and perhaps seen some fatal consequences of the drinking of wine, solemnly charged the Rechabites never to drink wine or strong drink, nor to build any houses, but to dwell in tents, and feed cattle. This charge they so carefully observed, that when they had fled into Jerusalem, in the time of Zedekiah, which was about 300 years after, and Jeremiah took them into an apartment belonging to the temple, and urged them to drink wine, they begged to be excused, that they might not transgress the charge of their ancestor. The Lord declared his high approbation of their obedience, and promised to reward it with the perpetual preservation of their family, whether in the Chaldean captivity, or the present dispersion of the Hebrew nation, Jer. xxxv.

The KENIZZITES were a tribe

of the ancient Canaanites, who seem to have resided in the mountains of Judah, Gen. xv. 19.

The KERCHIEFS used by the false prophetesses, are thought to have been head-tires, or vails bound to the head, so as to cover most, if not all, of the face. They make *kerchiefs* on the head of every statue to hunt souls; they put them on the head of the idolatrous statues; or they put them on the head of those they spoke to, as if a divine token of their protection, and an emblem of victory: or it may mean, that they blind-folded people with their delusive speeches, Ezek. xiii. 18.

KERIOTH-HEZRON, *cities*, was also called HAZOR, and was a city of the tribe of Judah, Josh. xv. 25. There was another city called Kerioth, in the country of Moab, and which the Assyrians and Chaldeans terribly wasted, Amos ii. 2. Jer. xlviii. 24, 41.

KETURAH, *sweet smelling*. See ABRAHAM.

KEY, is often used to denote power and authority, whereby persons are shut up, or set at liberty. Eliakim's *key of the house of David*, was power to transact affairs in the kingdom of Judah, as minister of state to Hezekiah, the descendant of David, Isa. xxii. 22. Christ has the *key of David*, and openeth and no man shutteth, and shutteth and no man openeth; has full power and authority to admit or exclude men from the church or from heaven, and to open or shut mens' hearts, and to open up or seal the oracles of God, as he pleaseth, Rev. iii. 7. He hath the *key of the bottomless pit*; the *keys of hell and death*; hath power and authority to permit or restrain Satan, and his agents, as he pleaseth; and to save from, or condemn to, death and hell, as seemeth good in his sight, Rev. xx. 1. and i. 18. Ability and authority to explain the scriptures to men, are called the *key of knowledge*, Luke xi. 52. The *keys of the kingdom of heaven*, are power and authority to preach the gospel, and administer the sacraments, and to exercise government and discipline, that men may be admitted to, or excluded from, the church, as is proper, Matt. xvi. 19. The *key of the bottomless pit* given to the fallen star, is thought by some to refer to Arius, by others to Antichrist and Mahomet; it seems to denote permission from God to send forth and employ the policy and legions of hell to assist them in their delusive projects, Rev. ix. 1.

To KICK, is a metaphor taken from a fed horse, or other animal, kicking with his HEELS at his owner when he gives him provision, pricks him forward, or the like. To *kick* againt God, is wantonly and stubbornly to rebel against him, and make his benefits an occasion of rebelling against him, Deut. xxxii. 15. To *kick at his sacrifice*, is wickedly to profane and abuse it in contempt and hatred of him, 1 Sam. ii. 19. It was hard for Paul to *kick against the pricks*; it was not only without success, but infinitely absurd and hazardous, wantonly and outrageously to rebel against the Almighty God, to the pricking, tormenting, and ruining of his own soul, Acts ix. 5.

KID, a young GOAT, very often used in sin-offerings; and represented Jesus as in the likeness of sinful flesh, and through weakness crucified to make atonement for our sin, Numb. vii. xv. xxviii. xxix. *Kids* were sometimes given in presents, and their flesh was esteemed a delicious dish; but was never to be boiled in its mother's milk, as that would have been an appearance of cruelty, and an imitation of Heathenish superstition, Gen. xxxviii. 17. Judg. xv. 1. 1 Sam. xvi. 20. Judg. vi. 19. and xiii. 19. Gen. xxvii. 9. Exod. xxiii. 19. and xxxiv. 26. In allusion to which it is said, *Thou never gavest me a kid, to make* merry with my friends; thou never gavest me any distinguished token of thy favour, or such delightful experience

of thy redeeming goodness, as I might mention to the great joy of my friends, Luke xv. 25.

KIDNEYS, (1.) Inward parts of some animals, Lev. iii. 4. (2.) The kernel or substantial part of grains of wheat, Deut. xxxii. 14. (3.) The inmost powers, thoughts, and desires, of the soul, and which are sometimes called *reins*, Psal. xvi. † 7.

KIDRON, *making black*, or CEDRON, a brook which runs south-eastward, along the east side of Jerusalem, through what is called the valley of Jehoshaphat, or valley of the son of Hinnom. It runs along the west side of the Mount of Olives, between it and the city, and then runs south-eastward into the Dead sea. David crossed it in his escape from Absalom, and Jesus in his way to the garden of Gethsemane, 2 Sam. xv. 23. John xviii. 1. The brook Kidron, though it receives all the rivulets about Jerusalem, is generally but small, and sometimes dry; but amidst sudden and heavy rains, it swells exceedingly, and runs with great violence; and, on such occasions, carries off the filth of the city, which, by the common sewers, is carried into it. The valley through which this brook runs, for about 12 miles, is considerably unsightly. About the west end of it, Asa, Hezekiah, and Josiah, burnt the idols of their apostate predecessors, 1 Kings xv. 3. 2 Chron. xxix. 16. 2 Kings xxiii. 4.

KILL, SLAY, spoken of God, who has many ways to deprive of life, Lam. ii. 21. Spoken of man, lawfully, when a malefactor is put to death by the sentence of a magistrate, Deut. xiii. 9. unlawfully, 2 Sam. xiii. 28. 1 Kings xxi. 19.—Of wrath, which kills men, either as it preys upon their spirits, and wastes them inwardly; or, as it prompts them to such rash, furious, and wicked actions, as may procure their death; or, as it provokes God to cut them off, Job v. 2. The *killing* of beasts, of oxen, fatlings, or the fatted calf, is used in parables to set forth the provision made by the death of Christ for our souls, Prov. ix. 2. Matt. xxii. 4. Luke xv. 27. The saints are *killed* all day long, when they are grieved, oppressed, and persecuted, Psal. xliv. 22. Rom. viii. 36. The *killing* of Christ's witnesses by Antichrist, probably includes not only the murder of their bodies, but, chiefly the seduction of Protestants from their holy profession and zeal for God, Rev. xi. 7. To *kill with the sword*, includes all kinds of violent deaths, Rev. xiii. 10. God *slays men by the word of his mouth*, when he denounces and executes his destructive judgments upon them, Hos. vi. 5. The *letter killeth*; the Mosaic dispensation seals in death those who cleave to it. And if we adhere to the literal sense even of the moral law, if we regard only the precept and sanction as they stand *in themselves*, not as they lead to *Christ*, they are doubtless a killing ordinance, and bind us down under the sentence of death, 2 Cor. iii. 6. The desire of the slothful *kills* them; their delight in ease hurts their constitution, and exposes them to great straits and poverty: or their desire after things for which they care not to labour, leads them to methods that bring them to an unhappy end, Prov. xxi. 25. Sin *slays* men, when the prevalence of its reigning power, and the apprehension of its guilt, render them worse, and undo all their hopes of felicity, Rom. vii. 11. The Hebrews *slaying children in the valleys*, signifies their offering them in sacrifice to Molech, or other idols, in the valley of the son of Hinnom, or in other concealed places, Isaiah lvii. 5.

KIND, (1.) A sort, Gen. i. 11. and viii. 19. (2.) Courteous, loving, and ready to do good offices, Luke vi. 35. 1 Cor. xiii. 4. 2 Chron. x. 7. The Hebrews' *kindness of youth, and love of espousals*, denotes God's ancient favours to them, and their zealous profession of regard and obedience to God in the wilderness, when they had passed the Red sea,

and when they had come to mount Sinai, Jer. ii. 2.

KINDLE, to cause to burn, to stir up strife, anger, judgments, compassion, Prov. xxvi. 21. Psal. ii. 12. Ezek. xx. 48. Hos. xi. 8.

KINDRED, a number of people related to one another by blood or marriage. The *all kindreds of the earth*, that shall mourn at Christ's second appearance, are the vast multitudes of wicked and worldly men, Rev. i. 7. The *all kindreds* over which Antichrist rules, are vast multitudes of different nations, sexes, and conditions, Rev. xiii. 7. and xi. 9. God's New Testament people, are gathered out of every *kindred*, and tongue, and people, and nation; they are of many different nations, families, languages, and conditions, Rev. v. 9. and vii. 9.

KING, a supreme governor of a people, endowed either with legislative and executive powers, or executive only, for the good of society. At first the power of kings was of very small extent, over but one city, or large village. Benhadad had 32 kings subject to him, 1 Kings xx. 1, 16. In Canaan, Adonibezek conquered 70 kings, and made them eat bread under his table. Joshua conquered 31, Judg. i. 7. Josh. xii. Nimrod of Babylon was the first king we read of; but soon after, we find kings in Egypt, Persia, Canaan, Edom, &c. Gen. x. 10. and xiii. and xiv. and xx. and xxxvi. After the Hebrews were erected into a separate nation, God was properly their *king:* he gave them their civil laws; and by the Urim and Thummim, and by the prophets, or by visions, was his mind declared to them. Moses, who is called *king in Jeshurun*, or the upright people, as well as Joshua, and the judges, were but the deputies of heaven, and had no legislative power. After the Hebrews had been under his government for about 396 years, they, complaining that Samuel's sons behaved unjustly, begged to have a king like the nations around. As God had hinted to Moses that the Hebrews should have kings chosen from among their brethren, and required them to write each for himself a copy of the law, and observe the same in their whole conduct, and prohibited them from multiplying horses, wives, or treasures; it seems their desire of a king was not sinful in itself, but only in its manner, as it implied a weariness of the divine government, and in its end, to be like the nations around. After laying before them the manner in which most of the kings they should have would oppress them, disposing of their fields, crops, sons and daughters, at pleasure; God gave them king Saul in his anger, and afterward cut him off in his wrath, Hos. xiii. 11. After this their theocracy was in a languishing condition, and their kings' power was not a little similar to the just power of kings in our own times.

Besides Saul, David, and Solomon, their general sovereigns, the tribe of Judah were governed by Rehoboam, Abijah, Asa, Jehoshaphat, Jehoram, Ahaziah, Athaliah, Joash, Amaziah, Azariah, Jotham, Ahaz, Hezekiah, Manasseh, Amon, Josiah, Jehoahas, Jehoiakim, Jehoiachin, and Zedekiah, twenty in all; and the ten tribes by Ishbosheth, Jeroboam, Nadab, Baasha, Elah, Zimri, Omri, Ahab, Ahaziah, Joram, Jehu, Jehoahaz, Joash, Jeroboam, Zachariah, Shallum, Menahem, Pekahiah, Pekah, and Hoshea, twenty in all. After their return from Babylon, the Hebrews had no kings of their own for about 400 years, but had their own deputy-governors under the Persians or Greeks. After that, Hircanus, Aristobulus, Janneus, and his sons Hircanus and Aristobulus, all high-priests, ruled with supreme power. After these, Herod the Great, Archelaus, Herod Agrippa, and Agrippa his son, were kings tributary to the Romans; and the last had scarcely any power at all, but to manage the affairs of the temple. The two books containing the history of the Hebrew kings for a

bout 456 years, from the death of David to the release of Jehoiachin, seem to have been wrote piece-meal by Ahijah the Shilonite, Iddo the seer, Isaiah, &c. and to have been reduced into one work by Jeremiah or Ezra. The joint reign of some kings, the father with the son, the reckoning of the same year to the deceased king and to his successor, and the inter-reigns that happened before the settlement of some kings, as before the reign of Omri, Zachariah, and Hoshea, kings of Israel, and before the reign of Azariah in Judah, render it sometimes hard to adjust the dates in this book.

God is a *king*, and king of nations: with great wisdom and power he governs, and protects, all things in heaven and earth, Psal. xliv. 4. Christ is a *King; King of kings;* and *Lord of lords;* and *King of saints:* By his Father's appointment, he governs and defends his church; and hath all power in heaven and earth given him, for the promoting of her welfare; he restrains and conquers her enemies; and, at the last day, he will pass an irreversible sentence of judgment on the whole world, Psal. ii. 6. and xlv. 1. Matt. xxv. 34. Rev. xvii. 14. and xix. 16. The *king* that *reigned in righteousness*, and *princes that ruled in judgment*, were Hezekiah and his governors, types of Christ and his apostles and ministers, Isa. xxxii. 1. Saints are *kings:* they have the kingdom of God within them; they are heirs of the kingdom of glory; they war against and conquer sin, Satan, and the world; they rule their own spirit, and govern their body; and have no small influence on God's government of nations and churches, Rev. i. 6. and v. 10. and xx. 4. Leviathan is *king* over all the children of pride, or fierce-looking monsters; in strength or bulk, he exceeds all the animals, Job xli. 34. *Four kings*, and *king of the north and south*, Dan. xi. See PERSIANS and GREEKS.

KINGS, two canonical books of the Old Testament; so called, because containing the history of the kings of Israel and Judah, from the beginning of Solomon's reign, down to the Babylonish captivity, for the space of near 600 years, including the two books of Samuel. In the Septuagint and Vulgate, the two books of Samuel are called the first and second books of Kings; so that in these copies of the Bible there are four books of Kings. It is probable, according to some, that the two books of Kings were compiled by Ezra, from the public records. The first book of Kings contains the latter part of David's life and his death, the flourishing state of Israel under Solomon, his building and dedicating the temple, his defection from the true religion, and the sudden decay of the Hebrew nation after his death, being divided into two kingdoms. The rest of this book is taken up in relating the acts of the four kings of Judah, and eight of Israel. The second book, which is a continuation of the history of the kings, relates the memorable acts of sixteen kings of Judah, and twelve of Israel, and the end of both kingdoms, by the carrying off the ten tribes captive into Assyria by Salmaneser, and the other two into Babylon by Nebuchadnezzar.

KINGDOM, (1.) The country or countries subject to one king, Deut. iii. 4. (2.) The power of acting as king, or of supreme administration, 1 Sam. xviii. 8. and xx. 31.—God's universal dominion over all things, is called his *kingdom;* thereby he preserves, protects, gives laws to, and regulates, all his creatures, and can dispense favours or judgments as he pleaseth, 1 Chron. xxix. 11. Psal. cxlv. 12.

The visible church, especially under the New Testament, is called a *kingdom;* Christ rules in it, and maintains order, safety, and happiness, therein. It is called the *kingdom of heaven;* it is of an heavenly original, has a heavenly governor and laws, and is erected to render multitudes fit for heaven, Matt. iii. 2, 5, 19, 20.

and xiii. 47. and xvi. 18. Col. i. 13. The saints' new covenant state, and the work of grace in their heart, are called the *kingdom* of God, and the *kingdom* of heaven. Therein, God erects his throne in their heart, gives laws and privileges to their soul, renders them heavenly-minded, and meet to enter the heavenly glory, Matt. vi. 33. and xiii. 31. Luke xvii. 20. 21.

The state of glory in heaven is called a *kingdom*. How great is its glory, happiness, and order! how ready the obedience of all the unnumbered subjects of God, and the Lamb, therein, Matt. v. 10. Luke xxii. 16. 1 Cor. vi. 9.—The Hebrew nation, and the saints, are a *kingdom of priests;* they were, or are, a numerous and honoured body, who have access to offer up sacrifices, prayer, praise, and good works, acceptable to God through Jesus Christ, Exod. xix. 6. 1 Pet. ii. † 9. Heathenish and Popish nations, are called the *kingdoms of this world;* the ends, maxims, and manner, of government, are carnal and earthly, Rev. xi 15.

KINSMAN. See REDEEMER.

KIR, *a city, a wall,* KIRHERES, KIRHARESH, KIRHARESHETH, a principle city of the Moabites, ravaged by the Hebrews under Jehoram, 2 Kings iii. 25. and long after ruined by the Assyrians, and by the Chaldeans, Isa. xv. 1. and xvi. 7, 11. Jer. xlviii. 31. (2.) KIR, a place in Media, whither the Syrians, and part of the Hebrews, were carried captive by the Assyrians, and part of the inhabitants of which served in Sennacherib's army against Judah, 2 Kings xvi. 19. Amos i. 5. and ix. 7. Isa. xxii. 6.

KIRJATHAIM, or *double city;* a city on the east of Jordan, about 10 miles west of Medeba. It seems to have been built before Chedorlaomer's ravages, Gen. xiv. 15. Probably Sihon took it from the Moabites, and Moses took it from him, and gave it to the Reubenites; but the Moabites long after retook it. It was destroyed by the Chaldeans, but was rebuilt; and about 400 years after Christ, it was called Kariatha, Numb. xxxii. 37. Jer. xlviii. 1, 23. (2.) KIRJATHAIM, or KARTAN, in the tribe of Naphtali, and given to the Levites, Josh. xxi. 32. 1 Chron. vi. 76.

KIRJATHARIM, *the city of woods,* KIRJATHJEARIM, KIRJATHBAAL, or BAALAH, a city of Judah, situated in or near to a wood about 9 or 10 miles north-west of Jerusalem. It was one of the cities of the Gibeonites. Here the ark of God continued for perhaps about 80 or 90 years after it came back from the land of the Philistines Josh. ix. 17. and xv. 9, 60. 1 Sam. vii. 1. 1 Chron. xiii.

KISHON, *hardness,* probably the same with Ptolomy's Pagida; a river that is said to take its rise in the valley of Jezreel, and run almost straight westward into the Mediterranean sea, by the port of Accho. Dr. Shaw, however, denies that its source is so far east as some make it; and affirms, that rising near mount Carmel, it runs north-west till it enters the sea. It hath a multitude of turnings, in the manner of the Forth near Stirling. As a multitude of rivulets fall into it from the adjacent hills, it swells exceedingly in the time of rain. About the east end it, Jabin's army was routed, and multitudes of them were carried down by the swelling current of this river. It was called *ancient,* because it seems it had been early famed on some account, Judg. v. 21. Psal. lxxxiii. 9. The city of Kedesh, or Kadesh, was called Kishon, or Kishion, perhaps because it stood on the bank of this river, or had its streets *winding* hither and thither, Josh. xix. 20. and xxi 28. with 1 Chron. vi. 72.

KISS, is used as a token of affection to a friend, or of reverence and subjection to a superior, Gen. xxvii. 26, 27. 1 Sam. xx. 41. and x. 1. At their meeting for religious worship, the primitive Christians seem to have been wont to kiss one another. This the scripture requires to be an *holy kiss,* and a *kiss of chari-*

ty, i. e. proceeding from a pure heart, and the most christian and chaste affection, Rom. xvi. 16. 1 Pet. v. 14. but this kiss, and the love-feasts, happening to be early abused, to promote unchastity or disorder, the use with the abuse was laid aside. KISSING has been often abused to cover treachery, as by Judas and Joab, 2 Sam. xx. 9. Matt. xxvi. 49. to pretend affection, as by Absalom, 2 Sam. xv. 5. to excite unchaste inclinations, as by the harlot, Prov. vii. 13. or to mark idolatrous reverence to an idol; this was done, either by kissing the idol itself, or by kissing of the hand, and directing it towards the idol, Hos. xiii. 2. 1 Kings xix. 18. Job xxxi. 27. Every man shall *kiss his lips* that giveth a right answer, *i. e.* shall love and reverence him who bears a proper testimony, or gives a right decision in an affair, Prov. xxiv. 26. The *kissing of Christ*, or *the Son*, denotes the receiving of him by faith, submission to him, a public profession of, and adoring him, Psal. ii. 12. Righteousness and peace have *kissed* each other: that great work, redemption by Christ, shall clearly manifest God's *mercy* in redeeming his people *Israel*, and in the conversion of the Gentiles; his *truth* in fulfilling that great promise of sending his Son; his *righteousness* in punishing sin, on his Son, and in conferring righteousness on guilty and lost creatures; and his *peace* or reconciliation to sinners, and that peace of conscience which attends it, Psal. lxxxv. 10.

KITE. See VULTURE.

KITTIM. See CHITTIM.

KNEE, not only signifies that part of the body, so called, but the whole body, a part being put for the whole, Psal. cix. 24. or for persons; so *weak* and *feeble knees*, denote weak and disconsolate persons, Job iv. 4. Heb. xii. 12. Isa. xxxv. 3. To *bow the knees* to one, imports adoration of, or prayer to, him, 1 Kings xix. 18. Eph. iii. 14. or to reverence and be in subjection to him, Gen. xli. 43. Phil. ii. 10. To bring up, or *dandle on the knees*, is affectionately to nourish, as a mother does her own child, Gen. xxx. 3. and l. 23. Isa. lxvi. 12. The *smiting of the knees* one against another, is expressive of extraordinary terror and amazement, Dan. v. 6.

KNIFE. To put *a knife to* our *throat*, at the table of the churl, is carefully to restrain our appetite, as if we were in the utmost hazard of eating too much, Prov. xxiii. 2. The *knives* used in killing and cutting the sacrifices, some think, though perhaps with little reason, might represent Pilate, Herod, and other instruments of our Saviour's death, Ezra i. 9.

KNOCK. Jesus *knocks* at the door of our heart; by his word, Spirit, and providence, he awakens, invites, and urges us, to receive himself as the free gift of God, and Saviour come to seek and save that which is lost, Rev. iii. 20. Our *knocking* at his door of mercy, is, by fervent and frequent prayer for his presence and favours, Matt. vii. 7, 8. Luke xi. 10.

KNOW, (1.) To understand, perceive, Ruth iii. 11. (2.) To have the experience of, 2 Cor. v. 21. (3.) To acknowledge, to take particular notice of, to approve, delight in, and shew distinguished regard to, Isa. lv. 5. 1 Cor. viii. 3. John. x. 27. Amos iii. 2. Gen. xxxix. 6. 1 Thess. v. 12. (4.) To make known, and see discovered, 1 Cor. ii. 2. (5.) To have carnal knowledge of, Gen. iv. 1. and xix. 5. Judg. xix. 22.—I *know nothing by myself;* I am not conscious of any allowed wickedness, 2 Cor. iv. 4. We *make known* our requests unto God, when we, directed by his word and Spirit, express the desires of our heart in prayer to him, Phil. iv. 6. He that perverteth his way, is *known*, when God exposes him to shame and punishment on account of it, Prov. x. 9.

KNOWLEDGE, (1.) The infinite understanding of God, whereby he perfectly perceives and comprehends himself, and all things possible or

real, 1 Sam. ii. 3. (2.) A speculative knowledge, whereby one has a merely rational perception of things natural or divine, without any faith in or love to God produced or strengthened thereby, 1 Cor. viii. 1. Rom. i. 21. Eccl. i. 18. (3.) A spiritual knowledge of divine things, whereby, through the instruction of God's word and Spirit, we not only perceive, but are powerfully and kindly disposed to believe in, and love God in Christ as our God, 2 Cor. vii. 6. John xvii. 3. (4.) The supernatural gift of interpreting dreams, explaining hard passages of scripture, or foreseeing things future, Dan. v. 12. 1 Cor. xiii. 2. (5.) Spiritual prudence, and gracious experince in the ways of God, Prov. xxviii. 2. (6.) The perfect and immediate views of the glory of God in heaven; in this we shall *know God, as we are known;* apprehend his existence, and glorious excellencies and work, without any mistake, 1 Cor. xiii. 12. (7.) Instruction whereby knowledge is communicated, Prov. xxii. 17. (8.) Some think that faith is called *knowledge*, as it supposes knowledge, and is an apprehending of things invisible, on the testimony of God, Isa. liii. 11. But it seems more proper to say, by the knowledge of Christ, which supposes faith in him, he shall justify many.

Saints are enriched with *all knowledge;* they are made wise unto salvation, and know every thing important concerning it, Rom. xv. 14. 1 Cor. i. 5. 1 John ii. 20. *Through knowledge* the just shall be delivered; by the infinite wisdom of God, and by means of their faith, spiritual knowledge, and prudence, shall they escape trouble, or get out of it, Prov. xi. 9.

KOHATH, *a congregation*, the second son of Levi, and father of Amram, Izhar, Hebron, and Uzziel. From him, by Aaron the son of Amram, sprung the Hebrew priests. The rest of his family, at their departure from Egypt, were 8,600 males, 2,750 of whom were fit for service. They, under Elizaphan the son of Uzziel, pitched on the south side of the tabernacle, and they marched after the host of Reuben. Their business was, to carry on their shoulders the ark and other sacred utensils of the tabernacle; but were not, under pain of death, allowed to look at any of these, except perhaps the brazen laver, Exod. vi. 16—25. Numb. iii. and iv. and x. 21. Besides the thirteen cities of the priests, the Kohathites had, from the Ephraimites, Shechem, Gezer, Kibzaim, or Jokmeon, and Bethoron; from the Danites, Elthekeh, Gibbethon, Aijalon, and Gathrimmon; from the western Manassites, Tannach, and Gathrimmon, which either were the same, or afterwards exchanged for Aner and Ibleam, Josh. xxi. 20—26. 1 Chron. vi. 66—70. In the days of David, Shebuel, Rehabia, Jeriah, and Micah, were the chief of the Kohathites; and Shebuel, and Rehabiah, descendants of Moses, had the charge of the sacred treasures. 4,400 of the descendants of Hebron, and sundry of the Izharites, were officers on the east and west of Jordan, in affairs civil and sacred, 1 Chron. xxiii. 12—20. and xxvi. 23—32.

KORAH, *bald, frozen, icy,* KOREH, CORE, the cousin of Moses, son of Izhar, and father of Assir, Elkanah, and Abiasaph. Envying the authority of Moses and Aaron, Korah, together with Dathan and Abiram, sons of Eliab, and On, the son of Peleth, chief men of the Reubenites, with 250 other chiefs of the congregation, formed a party against them. It seems On deserted them, but the rest kept in a body. They haughtily upbraided Moses and Aaron, as taking too much upon them, since the whole congregation were sacred to God. Moses replied, that they were too arrogant to find fault with the prescriptions of God, and that tomorrow the Lord would shew whom he allowed to officiate in the priesthood. He advised Korah, and his

250 accomplices, to appear with their censers full of incense on that occasion, to stand the trial. They did so, and put sacred fire into their censers. They also convened a great body of the people, to rail on Moses and Aaron, at least to witness God's acceptance of their incense. From a bright cloud hovering over the tabernacle, God ordered Moses and Aaron to separate themselves from the assembly, that he might destroy them in an instant. Moses and Aaron begged that he would not destroy the whole congregation, for the sin of a few who had stirred them up. The Lord granted their request, and directed them to order the congregation to flee as fast as they could, from the tents of Korah, Dathan, and Abiram. They had scarcely retired, when the earth, according to Moses's prediction, opened her mouth, and swallowed them up alive, and all their tents and families. Meanwhile, a fire from God consumed the 250 men that offered incense with Korah. It seems the sons of Korah detested their father's arrogance, and were perhaps miraculous preserved, and continued in their sacred office. Their descendants were Samuel, Heman, and others, sacred musicians in the time of David; and to them were eleven of the Psalms, viz. 42, 44, 45, 46, 47, 48, 49, 84, 85, 87, 88, delivered to be set to music, Exod. vi. 24. Numb xvi. and xxvi. 9, 11. 1 Chr. vi. 33 to 38. and xxv. Some of them were porters to the temple, chap. xxvi.....

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LABAN, the son of Bethuel, the brother of Rebekah, and father of Leah and Rachel. He appears to have been a very active man, and to have had a very great deal of power in his father's life-time; but he was an idolater, both outwardly in worshipping idols, and inwardly in his heart, in loving this present evil world, Col. iii. 5. See ELIEZER and JACOB.

LABOUR, (1.) Diligent care and pains; and so the diligent and hard work of the ministry, is called *labour*, and ministers *labourers;* and travelling is called *labour*, Prov. xiv. 23. Eccl. i. 3. 1 Thess. v. 12. 1 Tim. v. 17. Josh. vii. 3. (2.) The pangs of a woman in child-birth, Gen. xxxv. 16, 17. (3.) The fruit of labour and diligence, Exod. xxiii. 16. Eccl. ii. 10, 11. Hab. iii. 17. (4.) The sufferings and toils of saints in this present life, in the service of God, Rev. xiv. 13. The *labour* of saints and ministers, includes both their obedience and suffering, 2 Cor. v. 9. To *labour in the Lord*, is, in a state of union to the Lord Jesus, and deriving strength from him, to be earnestly employed in his service, whether of preaching the gospel, supporting such as do it, privately instructing others, or caring for the poor, 1 Thess. v. 12. Rom. xvi. 12. Christ's *hiring labourers* into his vineyard, at the third, sixth, ninth, and eleventh hours, either signifies the calls of God to men to work in his vineyard, under different dispensations of divine mercy; or his calling them to a knowledge of the truth at different periods of life. The former of these seems to be the most agreeable to the drift of the parable. But if the latter be thought the most natural, it should be remembered, that it gives no ground to hope that a death-bed repentance will ever be accepted of God. For supposing we consider those hired at the eleventh hour, to mean persons called late in life from darkness to light; yet they are such as labour in the vineyard, or church of God, one hour, that is, *one twelfth part of their*

life. If a man, therefore, be 60 years old, and is now just ready to depart, if he came in at the eleventh hour, he turned to God fully at 55 years of age, and has been given up to him the last five years of his life. Or, if a man be going off the stage of life at 30 years of age, if he came in at the eleventh hour, he has been devoted to the Lord's service two years and half. Surely then it is high time for careless sinners to awake out of the sleep of sin, Matt. xx. 1--16.

LACHISH, *walking*, a city of Judah, about twenty miles south-east of Jerusalem, and seven south-west of Eleutheropolis. The king of it was one of the assistants of Adonizedek against the Gibeonites, and had his kingdom destroyed by Joshua, Josh. x. 5, 32. and xii. 11. and xv. 39. Rehoboam fortified it; and Amaziah fled to it when his servants conspired against him, 2 Chron. xi. 9. 2 Kings xiv. 19. As it had been most early, or most eminently, involved in idolatry, the inhabitants were ironically warned to flee off whenever Sennacherib invaded Judea, Mic. i. 13. When he came, he besieged it with his whole force, and hence he directed his threatening letter to Hezekiah; but whether Lachish was taken, or whether Sennacherib raised the siege to take Libnah e're Tirhakah should come up with his Ethiopian troops, I know not, 2 Kings xviii. 17. and xix. 8. 2 Chr. xxxvi. 9. Isa. xxxvi. 2. and xxxvii. 8. It is certain, Nebuchadnezzar took and demolished it, Jer. xxxiv. 7. but it was afterwards rebuilt, and was a place of some note about 400 years after Christ.

LADE. Men are said to be *laden*, when oppressed with grievous taxes and hard servitude, 1 Kings xii. 11. or oppressed with troublesome ceremonies and traditions, Luke xi. 46. or oppressed with the guilt, and the care, of getting or keeping ill-gotten wealth, Hab. ii. 6. or when deeply conscious of guilt and misery, the soul is overwhelmed with sorrow and trouble on account of it, Matt. xi. 28. Isa. l. 4. 2 Tim. iii. 6.

LADY. See LORD.

LAISH, or LESHEM. See DAN.

LAKE, a very large pool of standing water, such as the lake of Merom, Gennesaret, Sodom, &c. See JORDAN, SEA. Hell is called *a lake burning with fire and brimstone*, to represent the terrible, disagreeable, and lasting nature, of its torments, Rev. xix. 20. and xx. 10--15.

LAMB, the young of the sheep, under a year old. The Hebrew word שֶׂה *Seh*, Exod. xii. 3. which is generally translated *Lamb*, signifies also a *kid*, as appears from verse 5 of the same chapter, where we are told, that the Hebrews at the passover were at liberty to chuse indifferently either a lamb or kid. It was prohibited to sacrifice the paschal lamb while it used the teat, or to seethe a lamb in the milk of its dam, *id.* xxiii. 19. Upon every other occasion, the law required, that the young should be left eight days with its dam before it was offered in sacrifice, *id.* xxii. 30. and Lev. xxii. 27. The prophets represent the Messiah to us like a lamb: the Lamb of God, is the name whereby John the baptist called Jesus Christ, when he saw him coming to him, John i. 29, 36. to signify the innocence of this divine Saviour, and his quality as a victim which was to be offered up for the sins of all the world. Lastly, he might allude to these words of the prophet: Isa. liii. 7. 'He is brought as a lamb to the 'slaughter, and as a sheep before his 'shearers is dumb, so he openeth not 'his mouth.' And in many places of the Revelations, v. 6, 8, 12, 13. vi. 1. vii. 9. xii. 11, &c. he is pointed out to us under the idea of a lamb that has been sacrificed. In Isa. xi. 6. it is said, that in the time of the Messiah, the lamb and the wolf will feed peaceably together; and in the gospel, the wicked at the day of judgment are compared to goats, the righteous to sheep or

lambs. Our Saviour sent his disciples to preach the gospel to the Gentiles, like lambs amidst wolves, Luke x. 3.

The parable of the EWE LAMB, 2 Sam. xii. 1, &c. is remarkable:—The rich man that had many flocks and herds, was David, who had many wives and concubines, with whom he should have been content, without violating another man's bed. Bathsheba was very likely the only wife of Uriah, here called his only lamb, with whom he was perfectly well satisfied, and she with him. The traveller means David's straggling appetite, or wandering desire; which may be said in the beginning to be like a traveller, in time becomes a guest, and at last entirely lord and master. Nathan's reply, "Thou art the man," is as much as to say, Thou, O king, art the offender, thou art the judge, and hast pronounced a dreadful sentence against thyself.

LAME, maimed, or infeebled in the limbs, 2 Sam. iv. 4. *Lameness*, disqualified for officiating in the priesthood, or for being offered in sacrifice. Did not this intimate, that in Jesus, our great priest and sacrifice, there is no want of ability to perform his work? Lev. xxi. 18. Deut. xv. 21. Persons weak in body, or in their intellects and grace, and halting between different opinions, are called *lame*, Isa. xxxiii. 23. Heb. xii. 13.

LAMECH, *poor, humbled, smitten*, a descendant of Cain by Methusael. He is reckoned the first that ever married more wives than one; his wives were Adah and Zillah. One day he, with a solemn air, told them, that he had slain, or could slay, a man to his wounding, and a young man to his hurt; and that if Cain should be avenged seven-fold, Lamech should be seventy times seven-fold. The meaning of this speech is not agreed on. Some think, that in his blindness he slew Cain, who was hid in a bush, mistaking him for a wild beast, and afterwards slew his own son Tubal-cain, for directing him to shoot at that bush: others think, he had slain two godly persons; and that the name of Tubal-cain, his son, imported his daring resolution to defy the vengeance of heaven, and bring back Cain to his native soil. Perhaps rather he meant no more but to threaten his unruly wives with some dreadful mischief, if they were not duly submissive; boasting that he was able to slay a man, suppose he were wounded; and threatening, that if the murder of Cain, who killed his brother, was to be seven-fold punished of God, they might expect, that the murder of Lamech, who had killed no body, should be seventy times more punished.

By Adah, Lamech had two sons; Jabal, who first invented dwelling in tents, and roving about with herds of cattle; and Jubal, who was the first inventor of music on harps and organs. By Zillah, he had Tubal-cain, the first inventor of foundry and smith-work, and is supposed to be the Vulcan, or god of smiths, among the Heathen; and a daughter called Naamah, or the *comely one*, who is perhaps the most ancient Venus of the Pagans, Gen. iv. 18—24. (2.) Lamech, the son of Methuselah, and father of Noah, who lived 777 years, and died five years before the flood, Gen. v. 25—31. 1 Chron. i. 3. Luke iii. 36.

LAMENT. See MOURN.

LAMENTATIONS, a mournful poem composed by Jeremiah, in acrostic verse, upon the destruction of Jerusalem by Nebuchadnezzar; called Echa, from the word it begins with. Another on the death of Josiah, which is supposed to be lost, 2 Chron. xxxv. 25. In the two first chapters of that which is extant, Jeremiah describes the calamities of the siege of Jerusalem: in the third he deplores the persecutions himself had suffered: the fourth turns upon the ruin of the city and temple, and the misfortunes of Zedekiah: the fifth is a kind of prayer for the Jews in their dispersion and captivity. At the end he speaks of the cruelty of

the Edomites, who had insulted Jerusalem in her misery, and contributed to her demolition; and whom he threatens with the wrath of God. The style is lively, pathetic, moving, and tender. One would think, says Dr. South, that every letter was wrote with a tear, every word with the anguish of a broken heart.

LAMPS, a kind of lights made with oil, in a vessel; they were ordinarily placed on a high stand, or candlestick, which stood on the ground. Perhaps those used by Gideon and his soldiers, were a kind of *torches* of old linen rags wrapt about a piece of iron or potter's earth, and from time to time moistened with oil, Judg. vii. 20. It seems Nineveh was taken in the night, when the enemy needed *torches* to illuminate their chariots, Nah. ii. 3, 4. Successors are called a *lamp*, because they increase or continue the glory of their predecessors, 1 Kings xv. 4. Psal. cxxxii. 17. The governors of Judah, are like *a torch in sheaf* amidst their enemies; the Maccabees, and their successors for about 100 years, were noted destroyers of the Syro-Grecians, Arabians, Edomites, Philistines, and others; and in the beginning of the millennium, it is thought their governors will still more signally cut off their foes, Zech. xii. 6. The *burning lamp* issuing out of a smoking furnace, that passed between the pieces of Abraham's divided birds and animals, imported the peculiar presence of God with the Hebrews in their Egypitan bondage, and that their salvation therefrom should at last be gloriously effected, Gen. xv. 17. God is likened to a *lamp;* he enlightens, comforts, and honours, his people, 2 Sam. xxii. 29. The *seven lamps* of the golden candlestick, figured out Jesus and his church as possessed of the fulness of the Holy Ghost, and of divine oracles and knowledge, Exod. xxv. 37. The Holy Ghost is likened to *seven lamps of fire* burning before God's throne, to mark the instructive, comforting, heart-warming, and sin-destroying, nature of his influence, Rev. iv. 5. The *seven lamps* of the golden candlestick in Zechariah's vision, which received their oil from the bowl or fountain by pipes, are ministers, and truly religious people deriving their light, comfort, gifts, and grace, from Jesus, by the pipes of ordinances, reading the scriptures, meditation, prayer, and by faith, Zech. iv. 2. Christ's eyes, *i. e.* infinite knowledge, and of discovered affection or wrath, are, as *lamps of fire*, most penetrating and pure, and yet how terrible to his enemies! Dan. x. 6. The word of God is a *lamp* and *light;* it discovers manifold mysteries; it directs mens' course, and comforts their hearts amidst the darkness of this world, Psal. cxix. 105. The *lamp* ordained for God's anointed, is either a successor for the continued honour of David's family, or rather JESUS, who is the light of the world; and the gospel, which from age to age maintains the fame and honour of our Redeemer in it where it is received, Psal. cxxxii. 17. A profession of religion is called a *lamp;* it renders men shining and useful, and instructors of others, Matt. xxv. 3, 4. Prosperity is a *lamp;* it renders men cheerful, and enables them to diffuse comfort to all around, Prov. xiii. 9. and xx. 20. See CANDLE, FIRE, LIGHT. The salvation of the church from her troubles, is likened to a *burning lamp;* it is bright and visible, and its effects are instructive and comforting, Isa. lxii. 1.

LANCE, a spear; but the word CHIDON is translated *target*, 1 Sam. xvii. 6.

LANCETS, javelins, short spears, 1 Kings xviii. 28.

LANCH, to put from shore into the sea, Luke viii. 22.

LAND, (1.) The whole continent of the earth, as distinguished from the sea, Matt. xxiii. 5. (2.) A particular country, especially what parts of it are fit to be ploughed, Matt. ix. 26. Gen. xxvi. 12. Acts iv. 37. Matt. xix. 29. (3.) The inhabitants of a country, Isa. xxxvii.

11. Canaan is called *Immanuel's land*, or the Lord's land. It enjoyed the peculiar care, protection, presence, and ordinances, of our Redeemer, and in it he long dwelt, in our nature, Isa. viii. 8. It was a *land of promise*, as given by promise to Abraham and his seed, Heb. xi. 9. It was a *land of uprightness;* as there, men having the oracles of God, ought to have walked uprightly towards God and man, Isa. xxvi. 10. Egypt is called a *land of trouble and anguish*, because there the Hebrews were exceedingly distressed, and it has long been a scene of terrible calamities, Isa. xxx. 6. Babylon was a *land of graven images;* idolatry mightily prevailed in it, Jer. l. 38. The *land of the living*, is this world, wherein men are before death, and the heavenly state, where no death ever enters, Psal. cxvi. 9. and xxvii. 13. The grave is the *land of darkness and of the shadow of death*, Job x. 21, 22. and *of forgetfulness*, as men are soon forgotten after they are buried, Psal. lxxxviii. 13.

LANES, the narrow passages in a city, where poor people generally dwell, Luke xiv. 21.

LANGUAGE, a set of words made use of by the people of any particular country or countries, to express their thoughts. No doubt God at first inspired men with language. Without supposing this, we see not how they could so early converse with God, or the man with his wife. While men lived so long, and applied only to the more simple methods of life, as before the flood, their ideas were few, and their language was easily preserved without alteration. For some time after the flood, mankind were still of one language and speech; but what it was, is not so readily agreed. Could we with Shuckford, believe that Noah went almost directly eastward to China, we should readily imagine, the Chinese language, which is but simple, and its original words very few, was the first one. But as it is certain, Noah did not retire to these eastern regions before the building of Babel, and not evident that he did so afterwards, we cannot give into this opinion. When we observe the simplicity and emphasis of the Hebrew tongue; when we consider how exactly the Hebrew names of animals suit their natures, and how exactly the names of persons suit to the reason of their imposition; we cannot but declare for the Hebrew. It is absurd for the Chaldaic, Assyrian, Arabic, or Ethiopic, to be put in competition in this claim. Every unbiassed observer will plainly see them but dialects of the Hebrew tongue; and perhaps they, as well as the Phenician, were for many ages almost quite the same with the Hebrew. As the Jews lived in a manner so distinct from other people, they bid fairest to preserve their language uncorrupted. As we have no standard book in the Hebrew, besides the Old Testament, the signification of not a few of its words, seldom used, is not altogether certain to us; but by tracing them in similar words of the Arabic, &c. we may arrive at what is very probable. How God confounded the language of mankind at Babel; whether he made them forget the meaning of their words, and put one for another, or whether he inspired the most of them with new languages, is not easy to say. It is certain, the ancient language of the Gomerians, Huns, Greeks, &c. did not a little resemble the Hebrew; and that there are other languages, such as the Sclavonic, and sundry of America, between which and the Hebrew we can scarcely trace the smallest resemblance. Into how many languages speech was divided at Babel, it is impossible to say. Alstedius enumerates about 400; but makes only 72 distinguished ones, and five chief ones, viz. the Hebrew, Greek, Latin, Germanic, and Sclavonic. At present, a sort of Arabic mightily prevails in western Asia, and in the north of Africa. Mingled dialects

of the Latin and Teutonic, &c. mostly prevail in the west of Europe. The French and English are the most esteemed.—When God cast off the Gentiles, he confounded their language; when he called them back to his church, he gave his apostles the miraculous gift of speaking with tongues, Gen. xi. Acts ii. The *language of Canaan*, or a *pure language*, is a proper manner of speech in prayer to God, and edifying conversation with men, Isa. xix. 18. Zeph. iii. 9. As the use of language is to convey ideas from one to another, that must be the best style which conveys them in the most just, clear, and affecting, manner, suiting at once the subject spoken of, and the person speaking, and those to whom he speaks. To render language perspicuous, every word and phrase, if possible, should be *pure*, belonging to the idiom in which one speaks; should be *proper*, authorized by the best speakers and writers in that language; and should *precisely* express the idea to be conveyed, without any foreign or superfluous circumstance added thereto. In sentences, there ought to be *clearness;* the words, especially those which express the principal ideas, being so placed as to mark the relation of one idea to another, without the least ambiguity: there ought to be *unity*, the principal object being still kept unchanged, and no way obscured or diverted from, by a mention of things slightly related to it, whether included in parenthesis or not: there ought to be *strength*, so as it may make the more impression; useless words ought to be rejected, and the principal words placed where they appear most brightly, and the members of the sentence made to rise in their importance: there ought to be HARMONY, the words being so chosen or disposed, as the sound may be expressive of the sense, at least not disagreeable to the ear. In every language, especially of the eastern nations, whose imaginations were warm, there is a great use of tropes and figures, and which, if they rise naturally from the subject, and from the genius of the speaker, and are but sparingly used, and that only to express thoughts of proper dignity, tend not a little to explain a subject, and to embellish the style, by rendering it more copious, more dignified, more expressive, and more picturesque. Metaphor, hyperbole, personification, address, comparison, interrogation, exclamation, vision, repetition, and amplification, are the principal figures of speech. To preserve the world from counterfeit writings, God has endowed every man with a style, or manner of language, peculiar to himself; and often it is *concise, diffuse, perplexed, manly, smooth, sprightly, smart, gloomy*, or *dull*, &c. according to the turn of the person's passion, imagination, or thought. To hide pride from man, scarcely any possess all the graces of language; few towering writers are very correct, and as few very correct writers have much fire: nay, few authors write always like themselves; but even the elegant sometimes sink into the *frigid*, or soar into *airy bombast*.—As sublimity of style lies in the expression of grand thoughts in few and plain words, it must indeed be opposite to airy bombast, or high swoln language, without sentiment, or clothing thoughts, puny and common; and to childish conceits, silly puns, forced and unnatural antitheses, unnatural and self-opposing comparisons, affected jingles of sound, —and to every ill-timed elevation or fall of the language, that corresponds not with the rise or fall of the thought: but it is so far from being contrary to real simplicity and plainness, that simplicity is one of the principal beauties of sublime language; and nothing is more contrary to the true sublimity of style, than the airy bombast, and pert conceited manner, which some absurdly imagine the perfection of language. In respect of ornament, style is either *dry*, where is scarcely a word to embellish, or *plain*, or *neat*, or *elegant*, or

florid. As both the first and last are extremes, the first approaching to the frigid and grovelling, and the last to the airy bombast, neither is much to be coveted.

As the true propriety of language lies in its suitableness to the subject, and the persons concerned, nothing can be supposed more proper to be used on religious subjects, or more truly sublime, than the style of the *only wise*, and the most gracious, God, in his word. Nor can I imagine, what can tempt any to think otherwise, except it be their vain affectation of idle romances, their ignorance of the scriptures, especially in the original tongues, and their hatred of their Divine Author.—Can language more beautifully correspond with its subject? In the descriptions of God, and his appearances, how grand and majestic! Exod. xv. 1—18. Deut. xxxiii. 2—43. Psal. xviii. 1—18. Isa. lx. 10—28. and lvii. 15. Amos iv. 13. Hab. iii. In describing the overthrow of nature, cities, or nations, how noisy and terrifying! 2 Pet. iii. 9, 10. Rev. vi. 14—18. Isa. xxiv. Jer. l. and li. Nah. i. 3—6. and ii. to 10. and iii. 17, 18. In painting forth the Messiah, and the glory and peace of his kingdom, how sweet and delightful! Isa. xi. and xii. and xxxv. In gospel-invitations to receive him as the free gift of God, how *soft* and *captivating!* Psal. xxxiv. 8. and lxxvi. 10—12. Deut. xxxii. 39. Prov. i. 23. and ix. 4, 5. and xxiii. 26. Isa. i. 18. and lv. 1, 3, 7. In expostulation, how rapid and urgent! Prov. i. 22. Ezek. xxxiii. 11. Isa. lv. 2. In lamentation, how *pathetic* and *tender!* as if every word was a groan, Jer. ix. 1. Lam. i.—v. Matt. xxiii. 37. Luke xix. 41 to 44. In the discourses of Jesus, and the epistles of John, how *familiar*, but never frigid, grovelling, or gathered up from the rabble! In God's promulgation of the ten commandments from Sinai, how plain, but truly sublime!

No book has its style more adorned with every beautifying trope or figure, than the oracles of God. As the historical part is mostly surprisingly plain, so the poetic and other parts are decked with all the finery of true ornament. Tropes remove the words used from their natural signification, to another someway connected therewith. These in scripture, are drawn from things obvious and well known, and represent the object expressed under the intended idea. When the name of the cause is put for that of the effect, or that of the subject for that of the adjunct, or the reverse, it is called a *metonymy*, Rev. i. 10. Zech. xi. 1. 1 John i. 3. When more universal terms are put for such as are more restricted, or a whole for a part, or the contrary, it is called a *synecdoche*, Matt. iii. 5. John xix. 42. Psal. i. 1. Acts ii. 41. When more is signified than the expression necessarily bears, it is a *meiosis*, or abatement, as is often the case in negative precepts and promises, Exod. xx. 3—17. Isa. xlii. 3, 4. When less is meant than the expression naturally bears, it is an *hyperbole*, or excess of the language, Gen. xi. 4. and xiii. 16. Job xxix. 6. 2 Sam. i. 23. When the contrary of what the expression naturally signifies is meant, it is an *irony*, Deut. xxxii. 38. Eccl. xi. 9. 1 Kings xviii. 27. When one thing is represented in words that natively mean a thing somewhat similar, it is a *metaphor*, John x. 9. and xiv. 6. A metaphor continued, or often repeated, forms an *allegory*, or parable, Song i. to viii. Luke xv. Figures relate to a whole sentence. Their principal kinds are, (1.) *Exclamation*, whereby, as with an outcry, the vehemence of some particular passion is expressed, Zech. ix. 17. Rom. vii. 24. (2.) *Doubt*, where a debate in one's mind what he should do, is expressed, Gen. xxxviii. 30. (3.) *Correction*, whereby one retracts what he had said, as too little, or too much, or as an entire mistake, Gal. ii. 20. 1 Cor. xv. 10. (4.) *Suppression*, when one stops before he finishes his sentence, as overwhelm-

ed with wonder, grief, rage, &c. Psal. vi. 3. (5.) *Omission*, when one seems to pass what he plainly but briefly hints, Heb. vi. 1. (6.) *Address*, to persons or things, Psal. xxxv. 10. 1 Kings xxii. 28. Job xvi. 18. (7.) *Suspension*, when the principal point is reserved till the last, and the reader or hearer kept in expectation of it, Luke xvii. 26, 30. (8.) *Interrogation*, when questions are asked, and sometimes answered, in a discourse; to which *expostulatory* reasoning with one, may be reduced, John iii. 4. Gen. xviii. 14. Isa. lv. 2. and x. 3. (9.) *Prevention*, where an objection is directly or indirectly started and answered; to which may be joined *premunition*, whereby one, in the beginning of his discourse, guards himself against the prejudice and misapprehension of those he speaks to, Rom. ix. 1--6, 19, to 23. (10.) *Concession*, in which something is granted in order to infer some other thing from it, Job xix. 4. Rom. ii. 17—24. James ii. 19. (11.) *Repetition* of the same ideas, in the same or in different words, Psal. xviii. 1—3. and xxii. 1. Isa. lxi. 10. (12.) *Circumlocution*, whereby, to avoid indecency, or the like, a thing is described in words more in number, or less plain, Jer. xxii. 28. Job xviii. 4. (13.) *Amplification*, when every principal expression in a passage, adds plainness, strength, or grandeur, to what went before; to which *climax*, or *gradation*, where the term or phrase conclusive of the former expression begins the next, may be added, Isa. i. 22, 23. Rom. viii. 29, 30. (14.) *Omission of copulatives*, to mark eagerness of passion, Rom. i. 29—31. and sometimes frequent *repetition of copulatives*, renders a sentence solemn, and every verb or substantive therein emphatic, Rev. v. 12. (15.) *Opposition*, whereby things different, or contrary, are placed together, that the nature of either, or both, may be shown with more clearness and force, 1 Tim. i. 13. 2 Cor. v. 7. Rom. viii. 1. Mark xvi. 16. Ezek. xx. (16.) *Comparison*, whereby things similar are likened to one another to illustrate one of them, Song ii. 2, 3. of this kind are *parables*. (17.) Lively *description*, wherein, by a nice arrangement of the principal ideas, the thing is almost as clearly represented as if it were before our eyes, 2 Pet. iii. 9, 10. (18.) *Vision*, or *image*, whereby things distant, or unseen, are represented in a lively and emphatic manner, to raise wonder, terror, compassion, care, Rev. xviii. 9—19. Heb. xii. 1. (19.) *Personification*, when qualities, or things inanimate, are represented, as if thinking, speaking, hearing, or acting, as rational persons, Isa. i. 2. and xiv. 8—12. Rom. viii. 22. Job xxviii. 22. (20.) *Change of person or time*, as when a speaker puts himself for others, or the present time for the past or future, &c. Isa. xvi. 9. and liii. 12. To this may be reduced, *introduction of persons* speaking, Isa. iii. 7. and iv. 1. (21.) *Transition*, from one subject to another, in which a subject tending to illustrate the principal, is sometimes abruptly introduced, 1 Cor. xii. 31. Isa. xi. and xii. Rom. xiv. 1. (22.) *Sentence* is a short and lively remark on what is treated of, Rom. iii. 31. To which may be reduced, *ipophenema*, or a concluding remark on a discourse, Rom. xi. 33.

LANGUISH, the world, or earth, *languisheth*, when its surface is withered, its cities destroyed, and inhabitants killed, Isa. xxiv. 4. and xxxiii. 9. Vines, olives, flowers, and other vegetables, *languish*, when they wither and fade, Jer. xxiv. 7. Joel i. 10. Nah. i. 4. Persons *languish*, when they become weak, and their comeliness fades, Jer. xv. 9. Psal. xli. 3.

LAODICEA, *the justice of the people*. There were at least six cities of this name; but the scripture mentions only that of Phrygia, on the river Lycus near Colosse. It was anciently called Jupiter's city, and then Rhoas; but Seleucus, or perhaps Antiochus, the Syro-Grecian king,

rebuilt it, and called it Laodicea, after his wife. Though Paul never preached here, yet a Christian church was early planted here. They were in the same danger of false teachers as the Colossians, and therefore Paul orders his epistle to the Colossians to be read to them. He also mentions a letter from Laodicea; but whether it was the epistle to Timothy, or that to the Ephesians, which the Laodiceans had had the perusal of, or whether it was some letter the Laodiceans had sent him, we know not. There is still extant, a letter pretended to be that of Paul to the Laodicean church; but it is agreed to be spurious, and Timotheus, a priest of Constantinople, says, it was forged by the Manichees, Col. ii. 1. and iv. 15, 16. About *A. D.* 96, the Christians of Laodicea were become extremely ignorant, proud, self-conceited, and careless about eternal things: Jesus Christ therefore directed John to write them an epistle, for their conviction and amendment; at present, Laodicea is not only unchurched, but is a mere desert, with some ruins scarcely sufficient to mark that ever such a city was in the place, and is called Eskhissar by the Turks, Rev. i. 11. and iii. 15—21.

LAPWING. Calmet thinks the *Duchiphah* is the hoopopoo, which is a bird about the bigness of a thrush. Its beak is long, black, thin, and a little hooked. It has a tuft of feathers on its head, which it raises or lowers as it pleaseth. Its legs are grey and short; its neck and stomach reddish; its wings and tail black, with white streaks; its wings roundish at the point; its flight slow. In northern countries, it is seen but about three months of the year; during the rest of it, it probably removes to warmer regions. Its form is beautiful, but its voice is hoarse and unmusical. It generally makes its nest in old ruins, or on way-sides. It feeds much on worms, and on human dung, and makes its nest thereof. Others take this bird to be the black-breasted Trianga, with a hanging crest or top on its head. It is a beautiful bird about the size of a pigeon, and very common in fen countries through most of Europe. On each foot it has four toes, connected as those of the duck. It is very dexterous in decoying persons, or dogs, from its nest, Lev. xi. 19.

LARGE. Assyria was a *large* or extensive country, or place, Isa. xxii. 18. Hos. iv. 16. David was set in a *large place*, or room, when he had great liberty and comfort, and was advanced to extensive power and authority, Psalm xviii. 19. and xxxi. 8. and cxviii. 5.

LASCIVIOUSNESS. See WANTON.

LAST, (1.) Late, later, or latest in time, Gen. xlix. 1. God is *the first and the last;* is from eternity to eternity, Isa. xliv. 6. (2.) Worst in condition: *Many that are first shall be last, and the last shall be first:* the Jews, that were first brought into a church-state, and had the gospel first preached to them, shall in the end be most miserable; and the Gentiles, that were last called to the fellowship of God's Son, shall, multitudes of them, be for ever most happy, Matt. xix. 30. and xx. 16.

The LATIN tongue, was the language of the ancient Romans, but now it is only learned in the schools; but the Italian, French, Spanish, and in part the English and Portuguese languages, are derived from it, John xix. 20.

LAUD, to praise, extol, Rom. xv. 11.

LAVER, a vessel for washing. The Mosaic *laver* was made of the fine brazen looking-glasses, which the Hebrew women brought to him for the service of the tabernacle. This laver held the sacred water for the priests to wash their hands and feet with, by cocks, at which it seems the water ran into basons. It stood between the altar and the entrance of the tabernacle, Exodus xxxviii. 8. Solomon made ten new *lavers*. According to Calmet, these

consisted of two vessels, a square one placed above another shaped like a bason. The square vessel was adorned with the figures of the head of an ox, lion, and cherubim, drawn thereon. The bason was supported by a cherubim standing on a pedestal, which was mounted on brazen wheels, to run on from one place to another. Each of these contained 40 baths. These lavers contained water to wash the pieces of the sacrifice, and were placed five on the south side, and five on the north side of the entrance to the temple; but Ahaz removed them off their bases, to make way for his idolatrous worship, 1 Kings vii. 27—39. 2 Chron. iv. 6—14. 2 Kings xvi. 17. Solomon also made a huge *laver*, containing 2,000 baths for ordinary, and 3,000, or about 6,426 gallons and three pints, on extraordinary occasions. This was supported by 12 brazen oxen, three of which had their heads toward every quarter; this was for the priests to wash at, and was called the *brazen sea*, 1 Kings vii. 22--44. 2 Chron. iv. Some think these lavers represented Jesus in his fulness of grace to sanctify his people, who are priests unto God; and to render their sacrifices of prayer and praise acceptable in his sight.

LAUGH. God *laughs* at men, when he disregards their trouble, contemns their opposition, and takes pleasure in punishing them, Job ix. 23. Psal. ii. 4. and xxxvii. 13. Prov. i. 26. Mens' *laughter* imports, (1.) Their rejoicing in the blessings promised to or possessed by them; and in their divine security from the calamities of famine, pestilence, &c. Gen. xvii. 17. and xxi. 6. Luke vi. 21. Job v. 22. (2.) Their sinful mirth, doubt of God's fulfilment of his promise, or the derision of other men, Luke vi. 25. Gen. xviii. 12, 13. If 'I laughed on them, they believed it not; and the light of my countenance they cast not down:' when I looked cheerfully on them, or even conversed familiarly with them, they did not become presumptuous, but supposed I had a serious meaning, and they were afraid of abusing my smiles, Job xxix. 24. *Even in laughter the heart is sorrowful:* amidst sinful or excessive mirth, an evil conscience often stings, and sad calamities happen, Prov. xix. 13. *Laughter is mad, and as the crackling of thorns:* foolish and excessive mirth shews one so far destitute of reason; it is very dangerous to be meddled with, and, as it is senseless, so it is short-lived, Eccl. ii. 2. and vii. 6.

A LAW, properly, is the declared will of a superior, obliging his subjects to perform what is pleasing to him, and to avoid what displeases him; but the scripture uses this word to express any thing that communicates instruction to, or occasions any obligation on, an inferior. It is the same with commandments, precepts, statutes. When God created man at first, he imprinted the knowledge, love, and reverence, of his law on their minds. Sin has utterly erased this impression of the divine law, Rom. ii. 14, 15. Our consciences indeed now suggest to us our obligation to believe in, worship and serve the Supreme Being; to honour our parents and governors; to promote our own real welfare and happiness in time and eternity; and to do to others as we would reasonably wish they should do unto us, &c. but all this is entirely from the influence of the Holy Spirit. In the innocent state, God added the positive laws of observing a Sabbath, of abstinence from the fruit of the tree of knowledge, and of fruitfulness in, and government of, the earth, Gen. i. and ii. After the fall, the law of sacrifices was imposed, Gen. iii. 21. The Jews often mention the seven precepts imposed on Noah and his family. The first whereof, they say, enjoined subjection to governors; the second prohibited blasphemy; the third prohibited idolatry and superstition; the fourth forbade incest, sodomy, bestiality, and the like impurities; the fifth prohibited murder; the sixth prohibited all kinds of

theft; and the seventh forbade the eating any part of an animal while it was yet living: but we cannot safely depend on their accounts of this seven-fold law, Gen. ix. God imposed the law of circumcision on Abraham and his family, Gen. xvii. To Moses, and the Hebrews in the desert, God gave a threefold system of laws; a *moral* system, which binds all persons in every nation and age where it is published; a *ceremonial*, which prescribed the rites of their worship and sacred things, and thereby pointed out Jesus Christ and the blessings of his new-testament church and heavenly kingdom; and which were obligatory only till Jesus had finished his redemption-work, and began to erect his gospel-church, Heb. x. 1. and vii. 9--11. Eph. ii. 15, 16. Col. ii. 14. Gal. v. 2, 3. and a *judicial* or *political* system, which directed the policy of the Jewish nation, as under the peculiar dominion of God as their supreme Magistrate; and never, except in things relative to moral equity, was binding on any but the Hebrew nation, especially while they enjoyed the possession of the promised land.

The moral law was most solemnly proclaimed by God himself, after a terrible thunder, lightning, and earthquake, from the midst of the flames of fire, and was divided into ten precepts, and written by God himself once and again, upon two tables of stone: four, respecting our duty to God, were written on the first, which, in sum, required our loving him as the Lord our God, with all our heart, soul, mind, and strength; six were written on the second, which, in sum, required our loving our neighbour as ourselves, Exod. xix. and xx. and xxxii. and xxxiv. Matt. xxii. 37 to 39. More particularly, the first commandment required, that God alone should, both in heart and life, be acknowledged, worshipped, and glorified, as the true God, and our God; and all Atheism, profaneness, and idolatry, abstained from. The second required, that all the ordinances of worship instituted by God in his word, should be received, observed, and kept pure and entire; and all carnal conceptions of God, all idolatry and superstition, be detested. The third required, that God's names, titles, attributes, ordinances, words, and works, should be, under the severest penalties, used only in a holy and reverent manner. The fourth required, that whatever times God has appointed in his word, particularly one whole day in seven, be carefully observed, in spiritual exercises, as holy to the Lord. The fifth required the preservation of honour, and performance of relative duties between parents and children, husbands and wives, masters and servants, magistrates and subjects, ministers and people; and, in fine, between superiors and inferiors, in age, station, gifts, or grace; and between equals one to another. The sixth required all lawful endeavours to promote and preserve the life of ourselves and others, temporal, spiritual, or eternal; and prohibited all malice, envy, murder, angry words, drunkenness, and every thing else tending to the hurt of soul or body. The seventh prohibited all kinds of whoredom, fornication, adultery, incest, bestiality, self-defilement, and other uncleanness, and every thing in heart, speech, or behaviour, tending thereto. The eighth required, that every thing lawful be done to promote our own and our neighbour's outward estate: and all dishonesty, stealing, robbery, extortion, oppression, sacrilege, &c. be detested. The ninth required the utmost care to maintain and preserve truth, and our own and our neighbour's good name; and prohibited all falsehood, lying, dissimulation, flattery, railing, or reproachful language. The tenth prohibited the very root of wickedness in the heart, and first motions thereof, and all discontentment, envy, inordinate affection, towards our neighbour, or any thing that is his.

The ceremonial law regulated the office and conduct of *Priests*, LEVITES, NETHINIMS, NAZARITES, and of CIRCUMCISION, FEASTS, OFFERINGS, TABENACLE, TEMPLE, and utensils thereof, *vows*, *purifications*, &c. In respect of observance, this law was a heavy yoke, and partition-wall; but in respect of the signification of its ceremonies, it was an obscure gospel, Gal. v. 1. Eph. ii. 14. Col. ii. 17. The judicial law regulated the affairs of their kings, judges, fields, marriages, punishments, &c. Some laws relative to redeemers, murders, adultery, cities of refuge, malefactors, strangers, &c. seem to have been partly ceremonial, and partly judicial. Great care was taken to keep up the knowledge of the divine law. Besides the tables of the ten commandments deposited in the ark, a copy of the books of Moses was laid up somewhere in the side of the ark. The Jews say, that every tribe had a copy of it. From this, other copies were taken. Every king was obliged to transcribe one for himself. The whole law was to be publicly read over at the feast of tabernacles, in the year of release, besides the reading of it on other public occasions. Nay, they were required to have it written on their hearts, and to teach it diligently unto their children, Deut. xvii. and xxxi. 9--19. and vi. and x. To this day, the Jews have the utmost regard for their law, reading in the ancient manner a certain portion of it every Sabbath, in their synagogues. The book of it publicly used, is written with the greatest exactness, and is carefully preserved from every thing tending to defile it. See TRADITION. With a great parade of ancient learning, Spencer attempts to prove, that most of the Jewish laws, of the ceremonial kind, are but an imitation of the customs of Egypt; and some the very reverse of others, of the abominations used there, to render these odious to them. That some of the ceremonies were intended to render the vile customs of the Heathen around detested by the Hebrews, we doubt not; but that God formed the rites of his worship after those of idolaters, we dare not suppose. His own infinite wisdom, and the nature of the things to be represented thereby, were a standard of regulation, much more becoming the majesty of heaven. Many of the Egyptian rites were still very different from the Jewish; and as to the similarity of some, it is reasonable to suppose, that the Egyptians, in the time of Joseph, Solomon, Hezekiah, or afterwards, borrowed them from the Hebrews.

Some think, that by *laws*, *precepts*, or *commandments*, in Moses, is meant the *moral* law; by *statutes*, the *ceremonial*; and by *judgments*, the *judicial* laws, are signified: but this observation will not always hold. It is certain, that by law, commandment, precept, statute, and judgment, used in this signification, is often meant one and the same thing. The name *law*, or *commandment*, may denote a thing as the will of a superior; *statute* represents it as ordained and establised by high authority; *judgment* represents it as full of wisdom, and as the standard by which God will judge men. Those passages of scripture, which require any good quality in us, or good work to be performed by us, are the law in a strict sense, John i. 17. The ten commandments are called *the law*, or *commandment*; nay, sometimes the last six are so called, Jam. ii. 11. Rev. xxii. 14. Rom. ii. 25. and vii. 7--8. and xiii. 8. The commandment of loving one another, is *old*, as it was contained in the moral law ever since the creation; and it is *new*, as enjoined afresh by our Saviour, as exemplified in his life, and enforced with the new motive of his dying love, 1 John ii. 7, 8. and John xiii. 34. The whole constitution of the covenant between God and the Hebrews, and the rites of worship thereto belonging, are called a *law*, or *law of ordinances*, and a *carnal commandment*; as, by the authority

of God, so many rites, especially relating to carnal sacrifices, washings, and the like, were therein required, Heb. x. 1. and vii. 16. Eph. ii. 15. The five books of Moses are called *the law*, as they abound with the requirements and prohibitions of God, Mal. iv. 4. Matt. v. 17. and for the same reason, the Old Testament is called *a law*, John x. 34. and xv. 35. 1 Cor. iv. 21. The whole word of God is called a *law, statutes*, &c. as it is the sole rule of our faith and practice, Psalm i. 2. and xix. 7—8. The doctrines of the gospel are called *a law*, and the *law of faith;* they teach and instruct men; and, when believed by them, they strongly influence to holy obedience, Isa. ii. 3. and xlii. 4. Rom. iii. 27. and they are a *perfect law of liberty*, proclaim a perfect deliverance and redemption to us through the blood of Christ, and produce a free obedience to him; or, this perfect *law of liberty* may be taken for the law as a rule in the hand of Christ, which is pleasant to the saints, James i. 25. and ii. 12. The *law* may sometimes denote mens' observance of God's commandments, as that corresponds to the law imposed in the scripture, or impressed on the heart, Rom. iii. 21. Gal. iii. 11. Phil. iii. 11. The *commandments of men*, were the traditions of the Jewish elders, Matt. xv. 9. *The commandments*, by willingly walking after which the Jews ruined themselves, and the *statutes not good* given to them, were the idolatrous laws of Jeroboam, Omri, and Ahab, requiring them to worship the golden calves, Baal, &c. Hos. v. 11. Ezek. xx. 25. Mic. vi. 16.

The commandments and word of God, are a *law ordained to life*, and are *statutes of life*. In believing and obeying these, we receive life spiritual, and are prepared for life eternal, Rom. vii. 10. Ezek. xxxiii. 15. One is *without the law*, when not bound by the law, 1 Cor. ix. 21. or when he is without the knowledge of it, and destitute of the experience of its convincing power on the conscience, Rom. ii. 12. and vii. 8, 9. or when he has not the word of God revealed to him, Rom. ii. 14. Those *under the law*, are either Jews under the ceremonial, or sinners under the curse of the broken law. By *the law* is the knowledge of sin; by our conscience, comparing our dispositions and conduct with the commands and prohibitions of the divine law, our sinfulness is perceived, Rom. iii. 20. One through the *law*, is dead to *the law;* dies, when the commandment comes home in its convincing power on his conscience. Through its convincing force men are made to give up all expectations of life by their own works, and flee to Jesus for relief, Gal. ii. 19. Rom. vii. 9. The *law is the strength of sin;* the law occasionally irritates the corruption of mens' nature, they being offended with the strictness of its precepts, and the terrible nature of its curse; and its curse binds them over to endure the punishment of their sin, Rom. vi. 21. The *law worketh wrath;* it occasionally stirs up our corrupt heart to rage against God more and more, Rom. iv. 15. This law has *dominion over a man as long as it or he liveth*. When we are not united to Jesus as the end of the law for righteousness, it constantly demands perfect obedience, under pain of eternal wrath, and full satisfaction for the crimes we have already committed, Rom. vii. 2. One is *dead to the law*, and *redeemed from under it*, by the body or mediation of Christ, when, united to him, justified, and fixed in a new covenant state, Rom. vii. 4. and vi. 14. Gal. iv. 4, 5. The *law is not made for a righteous man;* it is not made for him as a covenant to terrify, and condemn him: but *the law is good, if a man use it lawfully;* if he improve it, to drive him to Jesus Christ; and as a rule to direct him how to walk in Christ, 1 Tim. i. 8, 9. The *law entered*, that the offence might abound; the publishing of the law, moral or ceremonial, from Sinai, did not take away sin, but mightily tend-

ed to discover it, Rom. v. 20. It was *added because of transgression*; i. e. the *ceremonial* law. Some think that this law was inflicted as a punishment for the national sin of idolatry, Exod. xxxii. 1. at least the more grievous parts of it; and the whole of it was a prophetic type of Christ. The *moral* law was added to the promise, to discover and restrain transgressions, to convince men of their guilt and need of the promise, and give some check to sin, Gal. iii. 17—19. The *law is a schoolmaster to bring us to Christ*; the ceremonial law pointed him out, and led to him as the end and antitype of all its rites; the moral law, applied by the Holy Ghost, induces us to flee to Jesus, to obtain in him that righteousness which it requires, and escape that wrath which it denounceth, Gal. iv. 24. God *puts his law into mens' hearts*, and writes it in their inward parts, when, by the powerful application of his word, he sanctifies their nature, Heb. viii. 10. and x. 16. The *law of the spirit of life in Christ Jesus, makes free from the law of sin and death*. The gospel, powerfully applied by the quickening Spirit of Christ, frees us from the strength of sin; the energy of the Holy Ghost, uniting us to Jesus Christ, frees us from the corruption of our nature, Rom. viii. 2. *Precept upon precept, line upon line*, &c. imports, instructions given in small portions, and often repeated, as to children weak in capacity, Isa. xxviii. 10.

LAWFUL, agreeable to law. *All things are lawful, but all things are not expedient*: it is lawful, simply considered, to eat any kind of provision; but it may be so circumstantiated as not to promote the edification of others, 1 Cor. vi. 12. In his trance, Paul heard things which were not *lawful to be uttered*; so mysterious and grand, that it was not proper to declare them to men in their embodied state, as they could not be profited thereby, 2 Cor. xii. 4.

LAWGIVER. God is a *lawgiver*; he is the only Lord of our conscience; whose mere will binds it to obedience; he being absolutely supreme and infallible. Moses was a *lawgiver*; by him God gave his system of laws to the Hebrews; the law is called his, and he is said to give its commandments, Numb. xxi. 18. Deut. xxxiii. 31. David and his successors in rule, are called *lawgivers*; they had power of enacting laws for the civil government of the Hebrew nation, Gen. xlix. 10. Psal. lx. 7.

LAWYER, an explainer of the Jewish laws. The lawyers were generally enemies to our Saviour in the days of his flesh, rejected the counsel of God against themselves, and were condemned by him for binding heavier burdens on others than themselves chose to bear, Tit. iii. 13. Matt. xxii. 35. Luke vii. 30. and xi. 45—52.

LAZARUS, *the help of God*, together with his sisters Martha and Mary, dwelt in Bethany. Jesus sometimes lodged in their house. One time when he was there, Martha, the elder sister, was extremely careful to have him handsomely entertained. She complained to him, that Mary, who earnestly attended his instructions, did not assist her. Jesus told her, that she herself was too attentive to unnecessary things, while the one thing, of securing eternal salvation, was alone absolutely needful; and that Mary had chosen the good part of an interest in, and fellowship with, God, which should never be taken from her, Luke x. 38—42. Not many months before our Saviour's death, Lazarus fell dangerously sick: his sisters sent to Jesus, who was then beyond Jordan, to come with all expedition to cure him. Upon hearing of it, Jesus told his disciples that this sickness would not shut up Lazarus in the state of the dead, but tend to the signal illustration of the glory of God. That the intended miracle might be the more noted, Jesus staid two days longer where he was, till Lazarus was actually dead. He then told the disciples, that their friend Laza-

rus slept, he meant, in death; and that he went to awake him. Thomas, imagining that he spoke of common sleep, replied, that if Lazarus had fallen into a sound sleep, it was a good sign that the principal danger of the fever was over. Jesus then told them plainly, that Lazarus was actually dead. On the 4th day after his death, and when he had been for some time interred, Jesus came to Bethany.

Martha, hearing that he was at hand, met him, and, inattentive to his omnipotent power, suggested, that had he been present, her brother had not died. Jesus told her, her brother should be raised from the dead. She told him, that she knew he would be raised at the last day. Jesus replied, that as himself was the resurrection and life, he could raise him when he pleased: and upon Jesus's asking if she believed this? she replied, that she believed he was the Christ, the Son of the living God. Martha went in, and informed Mary, that Jesus, the Master, was come, and called for her. Mary went forth, and the Jews imagined she was going to her brother's grave to weep. Mary met our Saviour all in tears, fell at his feet, and said, If he had been present, her brother had not died! When he saw what grief she and the Jews who came with her were oppressed with, and what miseries sin had subjected men to, he affectionately groaned in himself, and asked where Lazarus was buried? The Jews present observing him weep, said, Behold, how he loved him! and added, Could not this man, who opened the eyes of the blind, have prevented his friend's death? After coming to the grave, he ordered them to remove the stone from the mouth of it. This Martha was averse to, and objected, that now her brother's smell would be very offensive, as he had been dead four days. Jesus admonished her to believe, and she should quickly see a display of the glorious power of God. After thanking his Father for hearing him always, he bid Lazarus come forth. The dead body immediately started up alive, and Jesus ordered those present to take off his grave clothes, that he might be able to walk. This noted miracle, wrought almost at the gates of Jerusalem, so enraged the Jewish rulers, that they resolved to murder both Jesus and Lazarus, that the report of it might be stopt. Six days before his crucifixion, Jesus lodged again in the house of Lazarus. Lazarus sat at the table, Martha served, and Mary, to the great vexation of Judas, anointed our Saviour's head. Jesus vindicated her conduct, and told his disciples, that this deed of her's should, to her honour, be divulged through the whole world, John xi. and xii. 1 to 8. Matt. xxvi. 6--13. Mark xiv. 3--9.

Lazarus, the name of the poor man in Christ's parable. He is represented as covered with ulcers; as laid at a rich man's gate, and in vain begging for some of the crumbs that fell from the rich man's table; as having his sores licked by the dogs; and, in fine, as dying, and carried by angels into the heavenly state. Soon after, according to the parable, the rich man died, and was buried; but his soul being tormented in hell, he, seeing Abraham and Lazarus afar off, in glory, begged that Abraham would send Lazarus to dip his finger in water, and cool the tip of his tongue. Abraham bid him remember that Lazarus in his lifetime had been afflicted, but was now comforted; and that himself had enjoyed his prosperity, and was now tormented; and told him, that there was no passing from the heavenly state to the infernal regions. The rich man then begged that Lazarus might be sent to his five brethren, to warn them to flee from the wrath to come: but this was also refused, as one's return from the dead could be no more effectual to convince them than the inspired writings which they had, Luke xvi. 19—31.

This parable or history is formed on the doctrine of a future state, as it prevailed in the Jewish church at

that time. It informs us of these three things; first, that from mens' prosperous or adverse condition in this life, there is no judgment to be made concerning their condition in the next; for the happiness of men here, is often exchanged for misery hereafter. Solomon has long since observed, that no man knows either the love or hatred of God by all that is before him, Eccles. xi. 1. Secondly, whatever alteration is made in the condition of the soul after its departure from the body, it shall be thenceforth for ever unchangeable: and, thirdly, that every man may be sure of this from scripture; and they who are not satisfied with what the scripture says to prove this, will never be satisfied, though one should rise from the dead to assure them of it. The many who conversed with Lazarus after he rose from the dead, and were not convinced, is a wonderful proof of this truth.

LEAD, a coarse and heavy, but useful, metal, from which an oil and spirit, somewhat like vinegar, is sometimes extracted, and with the ore of which silver is ordinarily mixed. It seems, that as early as the age of Job, it was used in engraving, and that they poured it into the incisions of the characters, for the lasting continuance thereof, Job xix. 24. It is certain, that the Midianites, not long after, had considerable quantities of it among them, Numb. xxxi. 22. The Tyrians had plenty of it from Tarshish, Ezek. xxvii. 12. The Jews were as *lead*, much abouning in guilt and corruption, and easily melted and afflicted in the fire of God's wrath, Ezek. xxii. 18, 20. Great wickedness, or the judgments of God on account of it, on the Jews or Chaldeans, are likened to a *talent of lead* on the mouth of an ephah, Zech. v. 7, 8.

To LEAD, (1.) To direct, Psal. xxxi. 3. (2.) To govern, conduct, Psal. lxxx. 1. (3.) To seduce, draw into error and wickedness, 2 Tim. iii. 6. God *led* the Hebrews in the wilderness by the symbol of his presence, in the pillar of cloud, that directed their motions, Psal. cxxxvi. 16. Isa. lxiii. 12. and *leads* his people in every age, by the direction, and drawing influence of his word, Spirit, and providence, Psal. xliii. 3. His goodness *leads* men to repentance; it points forth the duty and advantage thereof; and is calculated to stir up men to bewail their offence of God, so gracious and kind, Rom. ii. 4. Jesus is a *leader*, who by his authoritative word, holy Spirit, and exemplary pattern, teacheth them how to walk and act, Isa. lv. 4. The Holy Ghost *leads* men; by applying the word of God to their heart, and by his directive and drawing influence, he enables them to walk aright in the path of holiness, Rom. viii. 14. Gal. v. 18. Ministers are *leaders*, by their directive and exciting doctrines, and by their exemplary practice; and magistrates are such, by their laws, and the pattern of their conduct, Isa. ix. 16. The chiefs of a class, or army, are their *leaders*, who direct and govern them, 1 Chron. xii. 27. and xiii. 1.

LEAF, there are leaves of trees, of books, or doors, Gen. viii. 11. Jer. xxxvi. 23. 1 Kings vi. 34. Some think that Adam and Eve's first clothing of *fig-leaves*, was an emblem of our self-righteousness, which must be put off, to put on the Lord Jesus, our glorious sacrifice, Gen. iii. 7. A profession of the true religion is called *leaves*; it is very adorning and beautiful, and is a blessed mean of bringing others to Christ for the cure and health of their soul, Psal. i. 5. Jer. xvii. 9. Ezek. xlvii. 12. Matt. xxi 19. Prosperity is likened to a *leaf*; how comely and pleasant for awhile! but how quickly it withers and perisheth away! Dan. iv. 12, 14. To mark his troubled, restless, and comfortless condition, Job compares himself to a *tossed leaf and dry stubble*, Job xiii. 25. To fall, or *fade as a leaf*, is to be destroyed, or lose every good appearance, easily and suddenly, Isa. xxxiv. 4. and lxiv. 6.

LEAGUE, a COVENANT, or solemn agreement for peace, protection, assistance, or subjection, between nations, or between princes and people, Josh. ix. 11—16. 2 Sam. v. 3. 1 Kings v. 12. and xv. 17. *After the league* made with Antiochus Epiphanes, *he wrought deceitfully;* after a covenant of friendship with Demetrius, his nephew, the true heir, he deceitfully procured the kingdom of Syria to himself: after a covenant of friendship with his other nephew, Philometer, king of Egypt, he deceitfully invaded that country, to seize it for himself, Dan. xi. 23. To be in *league with the stones of the field,* fowls, or beasts, is, by virtue of an interest in God's covenant of peace, to be secured by him who is their proprietor and manager, from receiving any hurt by them, Job. v. 23. Ezek. xxxiv. 25. Hos. ii. 18.

LEAH, *weary, tired.* See JACOB.

LEAN. An animal body is *lean,* when there is so little flesh that the bones stick out, Gen. xli. 3, 4. A land is *lean,* when it is a poor barren soil, and produces little of what is useful, Numb. xiii. 20. A soul is *lean,* when destitute of the grace and comfort of God's Spirit, and so rendered unsightly in his presence, and incapable to fulfil his service, Psal. cvi. 15. Persons poor and debased in this world, and poor in their own eyes, are called *lean* cattle, Ezek. xxxiv. 20. Jacob's fat flesh became *lean,* when his once numerous and wealthy posterity were reduced to a small number, and rendered miserable, by the Assyrians overturning the kingdom of the ten tribes, and almost ruining that of Judah, Isa. xvii. 4. *My leanness! my leanness! Wo unto me!* Their wickedness in the time of Hezekiah, and after the death of Josiah, and forty years after Christ, brought fearful and wasting judgments of sword, famine, and pestilence, on the Hebrews; and still they are in a wretched condition, as to both spirituals and temporals, Isa. xxiv. 16. God sent *leanness* on Sennacherib's fat ones, when his captains and valiant men, to the number of 185,000, were destroyed by an angel in one night, and but a small part of his army left, Isa. x. 16.

To LEAN, to rest upon a staff, pillar, or supporting assistant, Heb. xi. 21. Judg. xvi. 26. To *lean,* in the metaphoric language, signifies, to trust or depend upon any person or thing for assistance or comfort, 2 Kings xviii. 21. Saints *lean* upon Christ, when, trusting in his word, they depend on him for righteousness and strength, and delight themselves in his love, Song viii. 5. Hypocrites *lean on the Lord,* when they profess a strong attachment to his truths, ordinances, and ways, and expect that he will shew them singular favours and deliverances, Mic. iii. 11. Men *lean* to their own understanding, when, without seriously consulting of God, they trust to their own wisdom and prudence to direct their management, Prov. iii. 5. They *lean* on their house, when they depend on the increase and continuance of their children and wealth to be the portion and comfort of their soul, Job viii. 15.

LEAP, SKIP, to jump to and fro, especially to express joy, Jer. xlviii. 27. Acts iii. 8. To move, or march with great cheerfulness and speed; so the Danites *leapt* from Bashan, when they, by a speedy march, seized on Laish, on the north border of Bashan, Deut. xxxiii. 22. The *lame man shall leap as an hart,* and *the tongue of the dumb shall sing.* Many lame and dumb persons were, to their great joy, perfectly healed by Jesus and his apostles: and many, by the influences of his Spirit, have the maladies of their soul removed, and are made joyful in the Lord, Isa. xxxv. 6. By God's assistance, David *leapt over a wall;* he surmounted great difficulties, and took strong towers and fenced cities, Psal. xviii. 29. Those who *leaped on the threshold,* were either such as irreverently entered the courts of the Lord, or who entered the temple of idols, as Dagon's priests did, by jumping over

the threshold; or who, by violence or theft, got into peoples' houses, and returning with their ill-gotten goods, joyfully jumped in at their masters' doors, Zeph. i. 9.—The possessed person *leapt* upon the sons of Sceva, and violently attacked them, Acts xix. 16.

LEARN, (1.) To get the knowledge of things by hearing or observing, 1 Cor. xiv. 31. Psal. cxix. 71. (2.) To imitate, to follow as a pattern, Psal. cvi. 35. Matt. xi. 29. (3.) To take heed, 1 Tim. i. 20. (4.) To know the sentiment of others, Gal. iii. 2. (5.) To practice, Psal. cvi. 35. Christ *learned obedience*, by the things which he suffered; by his sufferings he experimentally felt what they were; and improved them all to excite his holy manhood to fulfil the obedience required of him, Heb. v. 8. None besides the witnesses for Christ, *could learn* their new song; none but saints can heartily ascribe all salvation and glory to God and the Lamb. None of the Papists can join in pure gospel-worship, where all the glory of our salvation is ascribed to Jesus alone; because they make angels and saints sharers thereof, as if they were mediators along with him, Rev. xiv. 3. Some *are ever learning*, and yet never come to the knowledge of truth; have long the means of instruction, and profess to use them, and yet never have any solid knowledge of divine things, 2 Tim. iii. 7.

LEASING, falsehood, lies, Psal. iv. 2. and v. 6.

LEAST, (1.) The smallest quantity, Numb. xi. 32. (2.) Such as are meanest, of lowest rank, value, and usefulness, Judg. vi. 15. Eph. iii. 8. (3.) Most humble and self-debased, Luke ix. 48. The wilful breaker of the *least* of God's commandments, shall be called *least* in the kingdom of heaven, *i. e.* shall be of little use or esteem in the visible church; and, without repentance, shall never be admitted into the kingdom of glory, Matt. v. 19.

To LEAVE, (1.) To depart from, Job xvi. 18. to cease dwelling with, Gen. ii. 24. to cease insisting further on, Heb. vi. 1. (2.) To let remain behind, Lev. vii. 15. Exod. xvi. 19. Joel ii. 14. God never *leaves* his people without his sensible presence and comfort, unless the Holy Spirit be grieved by some evil indulged, or good omitted; nor will he ever *leave or forsake them*, except they forsake him as their God, Saviour, and portion, Psal. cxli. 8. Heb. xiii. 5. I Chron. xxviii. 9. Dying parents *leave* their *fatherless children* to God, when, by the effectual fervent prayer of faith, they commit them to his care, and trust in his promise, that he will preserve, direct, and provide for them, Jer. xlix. 11.

LEAVEN, a piece of dough, but especially what is salted and soured for fermenting. Such bread as was made of dough unsoured, and unfermented, was called *unleavened*; and what was made of fermented dough, was called *leavened*, Exod. xii. 15. *Leaven*, in a figurative sense, denotes doctrines, whether true or false; because as leaven changes and transforms into its own nature what is mixed up with it, so does true or false doctrine affect the conduct.—Thus the gospel of Christ, which gradually prevails to reform and convert the nations of the world; and the work of inward grace, which gradually prevails in, and assimilates the heart of men into its own likeness, Matt. xiii. 33. (2.) The corrupt glosses on the scripture, or vain traditions of the Pharisees, Sadducees, and Herodians, and their corrupt examples, whereby many were infected, Matt. xvi. 6, 12. (3.) Scandal, and scandalous sinners, who infect and cast a blot on the church, 1 Cor. v. 6. (4.) Malice, hypocrisy, and the like corruptions in the heart, which exceedingly defile us, and render us infectious to others, 1 Cor. v. 7.—To commemorate Israel's hasty departure from Egypt, without having time to leaven their dough, they were prohibited the use of *leaven* at the passover-feast,

or to offer it on God's altar, in any of their meat-offerings. Did this signify, that in our whole worship of God, we ought to beware of the infecting influence of our sinful corruption, and to act with sincerity and truth? Exod. xii. 15--10. Lev. ii. 11. Amos iv. 5. 1 Cor. v. 8. A portion of *leavened* bread was allowed in thank-offerings, though it was not put on the altar; and might hint, that our grateful service of God may be accepted, though mingled with imperfection, Lev. vii. 13.—Two loaves of *leavened* bread were required in the festival-offering of pentecost, perhaps to denote the spreading influence of the gospel, and the operations of the Holy Ghost, in the new-testament church, Lev. xxiii. 17.

LEBANON, *white, or the moon,* a famed mountain in the south of Syria, and north of Canaan. When taken at large, it is about 300 miles in circumference, and consists of two large mountains, Lebanon or Libanus, and Antilibanus. According to the ancients, these mountains lay east and west; but the moderns say, that they lie south and north: Lebanon on the west side, and Antilibanus on the east, with Hollow Syria, or the pleasant valley of Lebanon, between them, Josh. xi. 17. According to Calmet, mount Lebanon is shaped like a horse-shoe, with its opening towards the north. It begins about ten miles from the Mediterranean sea, well northward in Syria, and runs south till almost over against Zidon, then turns eastward on the north frontiers of Galilee, and lastly, turns northward, running as far as Laodicea Scabiosa, in Syria. But according to Maundrel and Reland, the valley between the two mountains is much more long and narrow than Calmet's representation will *allow of.* But the truth is, travellers are in so much danger from the wild beasts that haunt it, and from the scarcely tamer Arabs that rove about it, that they dare not search it with such care and deliberation as an exact description would require. In Lebanon, it is said, four mountains do, as it were, rise one above another; the first has a fruitful soil, excellent for vines; the second is barren; the third enjoys an almost perpetual spring; the fourth is often, but not always, covered with snow. This mountain is thought to be higher than the Pyrenees between France and Spain, or the Alps between the east of France and Italy. The vines in the lower parts of it, and the cedars on the top of it, which were anciently very numerous, but now reduced to a few, rendered it extremely beautiful and fragrant. But vast numbers of lions, leopards, and other wild beasts, rendered it dangerous to walk on, Hos. xiv. 5—7. Song iv. 8, 11. and v. 15. The springs in it, and the water that descended from it in the rivers of Jordan, and Eleutherus, Abana, and Pharphar, that run to the southward, and in the rivers of Rossian, Cadichæ, and Abvali, that run west or north, are fine water, Jer. xviii. 14. Moses had a strong desire to see Lebanon, but was only allowed a distant prospect of it, Deut. iii. 25. and xxxiv. From Lebanon, Solomon had his wood for the building of the temple and other structures: from Lebanon, the Tyrians and Sidonians had their wood for shipping and building: from Lebanon, the Assyrians and Chaldeans had a great part of the wood they used in their sieges of the cities of Syria, Canaan, and Phenicia: but all its wood was not sufficient to burn one sacrifice that could truly expiate sin, Isa. xxxiii. 9. Hab. ii. 17. Isa. xl. 16. The *tower of Lebanon,* looking towards Damascus, was perhaps a castle built by David or Solomon, at the south-east of Lebanon, to awe the Syrians; if it was not rather the house of the forest of Lebanon, a stately structure at Jerusalem, mostly built with cedars from Lebanon, Song vii. 4. 1 Kings vii. 2. At present, a kind of Popish monks, called Maronites, dwell about the lower parts of Le-

banon, in circumstances sufficiently wretched. Wild Arabs, of the Mahomedan sect of Ali, swarm almost every where in it. Here also, I think in the western parts of it, dwell the Druses, who are said to be chiefly the remains of the European croisades, that went to these parts in the 11th, 12th, and 13th centuries, for the recovery of the Holy Land. They are baptized, and are exceedingly opposed to the Jews and Mahometans, and have hiherto refused to submit to the Turkish yoke; but the bulk of them have little more religion than the wild beasts among whom they dwell, allowing of lewdness with mothers, sisters, daughters, &c.

Jesus Christ, and his church, are likened to *Lebanon*, for their spiritual comeliness, and their fragrancy and fruitfulness, Psal. lxxii. 16. Isa. xxxv. 2. and lx. 13. Hos. xiv. 5--7. Jerusalem, and the temple in it, are called *Lebanon*, because much built of the cedars of Lebanon: and the houses of Jerusalem were so many and high, as to resemble the forest of Lebanon, Hab. ii. 17. Zeph. xi. 1. Ezek. xvii. 3. Jer. xxii. 23. Sennacherib's army, and the Assyrian empire, are called *Lebanon*. How great was once their glory and strength! but how cut down at last by the axe of God's judgments! Isa. x. 34. Ezek. xxxi. 3, 15, 16. 'Lebanon shall be turned into a fruitful 'field, and the fruitful field be es'teemed a forest:' the Gentile nations shall become a flourishing church, and the Jews shall be cast out, and live without God, without Christ, and without hope in the world, Isa. xxix. 17 and xxx. 15. To *go up to Lebanon and Bashan*, or *mount Gilead*, and *cry*, signifies, that the Jews would have none to help them, Jer. xxii. 21.

LEDGE, a roll of short brazen staves, with a plate of brass along their heads, 1 Kings vii. 28, 35, 37.

LEEK, in botany, agrees with the onion both in botanical characters and medicinal virtues. The Hebrews in the wilderness longed for the leeks and onions they were used to eat in Egypt, Numb. xi. 5. See ONION.

LEES, the dregs of wine settled to the bottom; and so, wines *on the lees*, are wines strong and purified, by the lees settling to the bottom, Isa. xxv. 6. Men are *settled on their lees*, when, through long prosperity, they have arrived at much outward strength, and are fixed in, and delighted with, corrupt courses, Isa. xlviii. 11. Zeph. i. 12.

LEG. Mens' *legs* are taken for their strength, Psal. cxlvii. 10. and are called *strong men*, who bow themselves, becoming feeble in old age, Eccl. xii. 3. The *iron legs* of Nebuchadnezzar's visionary image, and feet and toes, partly of iron and clay, not rightly coalescing together, represented the strong Roman empire, with two consuls at its head; and, after many ages, divided into the eastern and western empires, and which at last was mingled with Goths, Huns, Vandals, &c. but did not rightly incorporate with them, nor retain its strength, after they had well begun their invasions; and which was divided at last into ten kingdoms. See HORNS, Dan. ii. 33. A parable in the mouth of fools, is like the *unequal legs of the lame:* a wise sentence, or scripture expression, looks ill from the mouth of foolish and wicked people, and is disagreeable and inconsistent, Prov. xxvi. 27.

LEGION, a kind of regiment or body of soldiers in the Roman army, consisting of different numbers at different periods of time. In the time of Romulus, the legion consisted of 3,000 foot, and 300 horse; though, after the reception of the Sabines, it was augmented to 4,000. In the war with Hannibal, it was raised to 5,000, and some writers say, that at one time it amounted to 6,200 footmen, and 730 horsemen. But after this it sunk to 4,000 or 4,500, which was the number in the time of Polybius. In scripture, it signifies a great number, Matt. xxvi. 53. Luke viii. 30.

To LEND, *hoping for nothing again,* is to give freely, or lend without usury, Luke vi. 35. Lending to the needy is a very necessary duty, Deut. xv. 8. and xxiii. 19. In ordinary cases, borrowers must, in some measure, submit themselves to the will of *lenders,* Prov. xxii. 7. Deut. xxviii. 12. but desolating judgments make both alike poor and miserable, Isa. xxiv. 2.

LENTILES, a kind of grain like vetches or pease, of which they made a coarse kind of food used by mourners, Gen. xxv. 34.

LEOPARD, the long-tailed Felis. Its upper part is beautifully spotted, and the lower is streaked. It is smaller than the tyger; but surprisingly swift, strong, and active, and no less voracious and fierce. Its feet are formed for climbing, and it can draw back its claws at pleasure. It watches for its prey by way-sides, or where the animals are wont to haunt. It is said to allure them with a sweet smell, and then to spring or leap from a tree upon them, and tear them. It is so inveterate an enemy to mankind, that, it is said, it will fly upon their very picture painted on paper. God compares himself to a *leopard:* with what patience he waits for the proper season of vengeance! with what fierce indignation he breaks forth upon, and tears to pieces, his incorrigible opposers, chiefly wicked professors of the true religion! Hos. xiii. 7. Wicked men are likened to *leopards;* how spotted with corruptions in heart and life! how fierce and intractable to what is good, till God by his grace subdue them! Isa. xi. 6. Jer. xiii. 23. Nebuchadnezzar and his army are likened to *leopards;* with what guileful cruelty and fierce rage they watched over, and besieged, the cities of Judah, and nations around, till they took them, and murdered the inhabitants! Jer. v. 6. Hab. i. 8.—The Grecian empire is likened to a *leopard with four wings* and *four heads;* from small beginnings, and with much craft, cruelty, and bloodshed, it was founded. Alexander, who formed it, was spotted with many vices; his army was adorned with many skilful commanders, and he quickly made himself master of nations unnumbered. After his death, his empire was divided into four parts. See GREECE, HORNS, Dan. vii. 6. The pope and his agents are likened to a *leopard,* to mark their outward glory and splendour, and their crafty, cruel, and bloody persecution of the saints, Rev. xiii. 2.

LEPER, one affected with the *leprosy.* Lepers are excluded from the society of other people, and hence sometimes formed one of their own. We find four of them in one, in the days of Elisha, and ten of them in another, in the days of our Saviour, 2 Kings vii. 8. Luke xvii. 12. The leprosy is two-fold in kind or degree. That of the Jews was probably much the same with the elephantiasis, or leprosy of the Arabs, Egyptians, &c. and which came into, and raged in, Italy about sixty years before the birth of our Saviour. It chiefly rages in warmer climates. It begins within the body, and throws out a sanious moisture, that corrupts the outside of it, covering it with a kind of white scales, attended with a most tormenting itch. The afflicted person becomes hoarse; his blood mingled with whitish particles, and the serum of it so dry that vinegar poured thereon boils up, and salt applied to it does not dissolve, and so strongly bound together with imperceptible threads, that calcined lead thrown into it swims above; his hair becomes stiff, and if pluckt, brings away rotten flesh with it; his eyes become red and inflamed, similar to those of a cat; his tongue becomes dry, black, swollen, ulcerated, and furrowed; his face resembles a half burnt coal, furrowed with hard knobs, greenish at bottom, and white at the top. The body becomes so hot, that a fresh apple held but an hour in the hand, will be considerably withered and wrinkled; the parts infected be-

come insensible, and at the last the nose, fingers, privy members, &c. fall off, being rotten. In the 10th and 11th centuries, this terrible distemper was common in Europe, introduced, I suppose, by the Arabs and Moors; and it is said there was, according to Matthew Paris, 9,000 hospitals for lepers. At present, it is scarcely known in Europe, unless we suppose the venereal disease to be a kind of it. Sometime ago, a leprosy resembling that of the Africans, terribly afflicted the people of Barbadoes, especially the blacks.

—The Jews generally supposed the leprosy to be inflicted of God, for the punishment of some horrible crime. For reproaching of Moses, the distinguished deputy of God, was Miriam infected: for treacherous and dishonest procuring of clothes and money, was Gehazi smitten; and for profanely presuming to offer incense, was king Uzziah punished with it, Numb. xii. 2 Kings v. 2 Chron. xxvi. Moses directs no medicine for the cure of it; and it does not appear that the Jews applied any remedies, but waited for the healing of it only from God. Whenever a Hebrew suspected himself, or was suspected by others, to be infected with this fearful disease, he presented himself for inspection to the priest, who, in trying him, was in no danger of catching the plague. A freckle, a boil, a spot, or scab in the skin, or the falling off of part of the hair, were no certain tokens of leprosy. Nevertheless, the suspected person was to wash himself and clothes in water. A swelling with a white spot bright and reddish, created strong suspicions; in which case, the leper was to be shut up seven days, and at the end thereof re-inspected by the priest. If the hair in the sore had turned white or yellow, if the plague was in sight deeper than the skin, if it continued to spread in the flesh after the first inspection, if there was quick raw flesh in the swollen part, if there was a white reddish sore in the bald head, the priest pronounced him unclean; and as the disease was extremely infectious to such as touched or drank after those who had it, he was excluded from the city or camp till God should heal him, and was obliged to cover his upper lip, and call out to every body that was coming near him, that he was *unclean*. If, on the second inspection, the sore was not in sight deeper than the skin, if it had spread nothing during the seven days, if the hair of the infected place was not turned white, or if the plague, being thrown out from the inside, had covered the whole body with an universal leprosy, the priest pronounced him clean; only he was to wash himself in water, on account of his scabs.

When it pleased God to heal one that had been pronounced unclean, the priest went out of the camp or city, and inspected him. For his ceremonial purgation, two birds were taken: the one was slain over a vessel full of fresh water, mingled with cedar-wood, scarlet-wool, and hyssop. The other bird was dipt into this mixture of water and blood, and then dismissed to fly whither it pleased. The healed leper was seven times sprinkled with the mingled blood and water. He then shaved off all the hair of his body, washed his clothes and flesh in water; after which, he might come into the city or camp, but not into his own house. On the 7th day, he again shaved and washed himself. On the 8th, he offered two he-lambs, and one ewe-lamb, for a trespass-offering, burnt-offering, and sin-offering, with a quantity of oil; or, if poor, offered one lamb, and two young doves. Part of the blood of his trespass-offering was by the priest sprinkled on the tip of his right ear, and on his right thumb and right toe. After sprinkling some of the oil seven times towards the tabernacle, the above parts of the leper's body were anointed with another part, and the rest was poured on his head; and after the offering of the burnt-offer-

ing and sin-offering, he was dismissed, to go to his house, or to the house of God, whenever he pleased.—Did not this leprosy represent the corruption of our nature, in the reigning power of it, and which is of a most dreadful, defiling, spreading, and obstinate nature, separating from God? Inward uprightness, bitter repentence for, and hearty striving against sin, and particularly, an affecting sense of the universal vileness of our heart and life, are certain tokens that we are not willingly under the dominion of sin; yet every appearance of evil, must lead us to wash ourselves in the fountain opened for sin and uncleanness.—Nor is there any deliverance from this plague, but by the grace of God, and through the application of Jesus's blood and Spirit to our soul. Perhaps the leprosy of a garment was produced by a small kind of vermin: if greenish or reddish spots rendered a garment suspicious, the priest was to inspect it, and shut it up seven days. If, on his second examination, he found the tokens of leprosy spread, he tore out the infected threads, and ordered it to be washed. If the tokens were not spread, he ordered it to be washed;—and if, on the third inspection, he found the tokens departed, it was again washed, and declared to be clean. If, on the third or fourth examination, the plague continued after the infected threads had been torn out, the whole garment was to be burnt in the fire. Probably the leprosy of a house was produced by vermin of the same kind; if pale reddish spots in the wall, lower than the rest, rendered a house suspicious, the priest, after inspecting it, shut it up seven days. If, on the 7th, the symptoms were increased, the infected materials were carefully removed, and pure ones put in their place. If the leprosy again appeared, the house was demolished, and its materials cast into an unclean place. If the house was got cleansed, a sprinkling with the mixture of the water and blood of the offering of birds, removed the ceremonial defilement. Did not this leprosy hint, that obstinacy in wickedness, brings ruin and destruction upon families, nations, churches, and the world itself? Lev. xiii. and xiv.

LET, is expressive, (1.) Of command, Deut. v. 12. (2.) Of intreaty, 2 Sam. xiii. 6. (3.) Of permission, Gen. xlix. 21. (4.) Of intrusting, or assigning by lease, Matt. xxi. 33. To *let*, also signifies to hinder, keep back, Isa. xliii. 13. 2 Thess. ii. 7..

LETTER, (1.) A character in the alphabet used in writing. The Egyptian method of writing, by a kind of pictures of the things themselves, was perhaps the most ancient in the world. The Chinese method of using a distinct character for every word, somewhat like our short-hand, is also very ancient; but it is very incommodious, as it would take a man's life to learn the half of their 80,000 letters, unless these letters, as some say, be formed from simple ones, by stated rules. The invention of letters, that may be combined in so many thousand different forms, is so marvellous and useful, that I am almost led to believe God himself the author of it, perhaps in the Tables of the Law. No letters were known in Europe, till Cadmus, about the time of David, brought 16 of the Phenician characters hither. From these the Greek, Roman, Coptic, Gothic, and Sclavonic characters, were formed, one after another. From the Hebrew or Assyrian characters, the Phenician, Syrian, Samaritan, Ethiopic, and Arabic characters, seem to have been formed, though with considerable alterations. (2.) A messenger or epistle sent by one person to another, 2 Sam. xi. 14. (3.) Learning, knowledge of the mysterious sense of God's word, John vii. 15. (4.) The outside of things; so circumcision of the flesh, is called circumcision of the *letter*, Rom. ii. 29. The outward observance of Moses's ceremonies, outward service of God, or walking according to our

corrupt lusts, is called the *oldness of the letter*, Rom. vii. 6. See KILL.

LEVI, *who is held and associated*, the third son of Jacob by Leah, born about *A. M.* 2254. He assisted Simeon in murdering the Shechemites, and for that reason, had his father's dying denunciation, that his seed should be scattered among the Hebrew tribes in Canaan, Gen. xxxiv. 25—33. and xlix. 5 to 7. He had three sons, Gershon, Kohath, and Merari, and a daughter called Jochebed. Himself died, aged 137 years; but his three sons produced three different families. At their return from Egypt, the tribe of Levi was by far the least of all the Hebrews, consisting of 22,273 males above a month old. The Levites faithfully cut off their idolatrous friends, for their worshipping of the golden calf. God rewarded their zeal, by constituting them his sacred ministers.—Aaron, and his male descendants, were chosen to be priests. The rest of the tribe were made a kind of inferior agents in holy things. As after five years of probation, they were to enter their service at 30 years of age, and leave it at 50, no more than 8,560 were fit for service. In their consecration, they were sprinkled with the holy water of separation; they shaved off their hair, and washed their clothes: they brought two bullocks to the door of the tabernacle; the first-born Israelites, or some in their name, laid their hands on them, to denote their resigning to them their station in the public worship of God. The Levites then laid their hands on the two young bullocks, and the one was offered for a burnt-offering, and the other for a sin-offering. To signify their being dedicated to the service of the God of all the earth, they were made to walk to and fro before the tabernacle; and thus entered on their work, which, in the wilderness, was to bear the things pertaining to the tabernacle: and in that, and after ages, to take care of the tabernacle, temple, and furniture thereof, and to teach the people, and assist the priests. They had no sacred apparel; but, though the tribe of Levi were but about the 40th part of the people, they had 48 cities, with the suburbs thereof, assigned for their dwelling, and had about the 5th part of the Hebrew incomes, Exod. vi. and xxxii. 16—25, 26—29. Numb. iii. and iv. and viii. and x. and xviii. Did these Levites prefigure Jesus? From the earliest ages of time he was promised; early was he circumcised and initiated; and, at twelve years, he began his service in the temple. At 30 years of age, he entered on his public service, and having wasted his body till it seems he appeared as one of fifty, he retired, by death, resurrection, and ascension, to his eternal state. He bears all his people's cares, and supports the whole frame and government of the church; and is himself crowned with glory and honour. When Joshua divided Canaan to the Hebrew tribes, he gave the Levites no inheritance, as they were to live on sacred oblations; but they had 48 cities scattered among the other tribes, with a field of 3,000 cubits around for pasture and gardens. Six of these cities were cities of refuge, and others of them were retained by the Canaanites. Their tythes too, and other dues, were but ill paid, as often as religion was in a languishing condition, Josh. xx. and xxi. with Judg. i. Neh. xiii. Soon after, a vagrant Levite helped Micah, and the Danites of Laish, to introduce idolatry; and his descendants were, for many ages, priests to that idol. Another, by the affair of his wicked wife abused at Gibeah, occasioned the death of 40,000 Israelites, and of the whole tribe of Benjamin except 600, and all the inhabitants of Jabesh-gilead except 400 virgins, Judg. xvii.—xxi. Eli and Samuel, both Levites, were judges of Israel, 1 Sam. i.—viii. 8,300 Levites attended at David's coronation; and, in his days, they began to enter on their service at 25 years of age, and there were

of them fit for service, 38,000; of whom 24,000 were appointed to officiate in the service of the tabernacle or temple; 6,000 of them were judges; 4,000 were porters; and 4,000 were sacred musicians. It seems, that the officiating Levites, as well as the priests and singers, if not also the porters, were divided into 24 classes, and had their turns of service assigned them by lot, 1 Chron. xii. and xxiii.—xxvi.

When Jeroboam the son of Nebat established his idolatrous worship of the golden calves, many of the Levites left his kingdom, and retired to the kingdom of Judah. Jehoshaphat dispersed them through his dominions, along with some of his princes, to teach the people. Those of Libnah revolted from king Jehoram. Under the direction of Jehoiada, the Levites, being furnished with arms, mightily assisted to establish Joash on the throne. In Hezekiah's time, they were more hearty for promoting reformation than the priests; and as few of the priests sanctified themselves, the Levites assisted in killing the burnt-offerings. Under Josiah, they directed the repairs of the temple, and zealously assisted at the solemn passover, 2 Chron. xi. 12, 13. and xix. and xxi. 10. and xxiii. and xxix.—xxxi. and xxxiv. and xxxv. A considerable number of them returned from Babylon, some with Zerubbabel, others with Ezra; and 1,760 priests, and 212 Levites, dwelt at Jerusalem, Ezra ii. 40—42. and viii. 18, 19. 1 Chron. ix. 13. Ten of them, by Ezra's direction, put away their strange wives, Ezra x. 23, 24. Under Nehemiah, they assisted at his solemn fast, in reading the law, Neh. viii. 7. and ix. 4, 5. and 17 of them subscribed his covenant for reformation, chap. x. About this time, or not long after it, Nehemiah ordered their tythes to be punctually given them, as the withholding thereof had obliged them to desert the service of the temple, and betake themselves to civil employs, Neh. xiii. 10—13. After our Saviour's death, we find the tribe of Levi in the utmost disorder; the high-priesthood was disposed of to the highest bidder; the Levites were allowed by Agrippa to wear the sacerdotal robes of the common priests, and the porters to become singers.

LEVIATHAN, a monstrous animal; but whether it be the crocodile, the teethed whale, or the huge land dragon, is not agreed; and indeed all the three might be known to Job. The crocodile is of the lizard kind, with a two-edged tail, and triangular feet: on each of the two fore feet are four toes, and on the hinder ones five. Crocodiles grow to about 25 or 30 feet or more in length, and it is said some grow to an hundred, and they are about the thickness of a human body. About the 33d degree of north latitude, they abound in America, and in the north parts of Africa, and no where more than in the river Nile, in the land of Egypt. They deposit their eggs, which are not bigger than those of a turkey, in the sand on the shores, that they may be hatched by the solar heat: and unless the ichneumon sought out and destroyed their eggs, they would quickly plague the adjacent countries with their prodigious increase. It is said, the Tentyritæ, a tribe of the ancient Egyptians, caught them with nets, or bridled them; but none else were so daring: they are so frightful, that it is said some have been terrified out of their wits at the sight of them. It is extremely dangerous to awaken one that is asleep. They are covered with scales, like to a coat of mail, almost impenetrable, and which cannot be separated; only their belly is soft, and easily pierced. They have scarcely any tongue; but their teeth, to the number of 36, if not 60, are very sharp and terrible, and are closely joined together. Their mouth can take in a whole man, or even a cow. Their eyes are sparkling, especially when they sun themselves, and sneeze. Their breath is excessive warm, and is emitted like

smoke; and with their motion, they occasion a froth in the water. They generally live on fish; but ordinarily lie among rushes and reeds, and thence dart on men, or other land-animals, and drag them into the water, that, being drowned, they may be the more easily mastered. Unterrified, they will attack any creature, and with a sweep of their tail, break their legs, and so bring them down; but their back-bone being stiff, they can only run straight forward. In cold climates, the crocodiles are less, and are called alligators, and their flesh is said not to be unsavoury meat.

Whales are much larger than crocodiles. Pliny speaks of one in the Red sea, or Arabian river, 600 feet long, and 360 broad: and Pontoppidan says, there are of them in the north seas of 100 fathoms long, and mentions a monster called the Kraken, still far larger. But ordinary whales are from 50 to 100 feet in length. They breathe by lungs, bring forth their young alive, and suckle them, and carry them along with them. Their body is thick, their head very large, the lower jaw larger than the other; their eyes are small, like those of a bullock, and placed at a great distance from one another; their tail is a little forked. From their fat is made oil and spermaceti. Some whales have jaws 12 or 14 feet long, and teeth of 6, 8, or 12 feet in length, which closely join into one another. Of the many kinds of whales, the teethed ones are represented as the most fierce, and seldom taken. They have eyes of about a foot long, and some say ten or twelve times longer, of a reddish colour, like that of the morning sky. They often lie among hard rocks and ice, and are extremely bold and daring. They throw great quantities of water out of their mouth, and sometimes a glistering and oily mucus, called spermaceti.

Land-dragons were known among the Troglodytes on the banks of the Red-sea. They haunt lakes and sea shores, and can plunge into rivers and seas. They are exceedingly big, and terrible in their appearance. Their jaws are wide, their tongue three-forked: they have three rows of sharp teeth, and are all over covered with hard scales, impenetrable to arrows or darts. Their breath is fiery, and eyes flaming. They are terrible to, and fearless of, every other animal; will attack and conquer an elephant. That one which at Bagrada was like to destroy the Roman army, is said to have been 120 feet long, and was destroyed by engines that threw great stones at it. The kings of Egypt, if not also of Assyria, are likened to this monster, which is also called a *dragon*, and *serpent*, to denote their terrible and destructive influence, Psal. lxxiv. 13, 14. Ezek. xxix. 3. Isa. xxvii. 1.

LEVITICUS, the third book of Moses, so called, because it chiefly consists of laws relative to the Levitical priesthood. In the first seven chapters, are prescribed the laws of the various offerings. In the next three, we have an account of the consecration of Aaron and his sons, the death of Nadab and Abihu, and some rules relative to priests' mourning, and their drinking no wine, during their attendance on their sacred work. From chap. xi. to xv. are inserted the laws relative to ceremonial purification from uncleanness, of eating, or touching of unclean beasts, and of child-birth, leprosies, running issues. In chap. xvi. are the laws relative to the fast of expiation. In the six following chapters are the laws prohibiting the eating of blood, the sacrificing to devils, and all alliances with the Canaanites, and all heathenish superstition, divination, idolatry, theft, perjury, incest, sodomy, and bestiality; and those requiring four years abstinence from the fruit of trees, or leaving of gleanings to strangers, and the poor; and those regulating the blemishes which rendered priests unfit for sacrificing, or eating the more sacred food, and which ren-

dered animals unfit to be sacrificed. In chap. xxiii. are the laws for the sacred feasts, the passover, pentecost, feast of trumpets, feast of expiation, and feast of tabernacles. In the xxiv. we have an instance of blasphemy, and the law appointing death for that crime. In chap. xxv. the rules of the years of release and Jubilee are prescribed. In chap. xxvi. are promises of mercy to the obedient and penitent, and fearful threatenings of vengeance against the disobedient and obstinate. The last regulates the devoting of things to the Lord, and of redeeming what had been devoted. All these laws were given at the foot of Sinai, perhaps in a few days after the erection of the tabernacle. To a carnal reader, nothing appears more trifling than some parts of this book: but to one truly spiritual, the book is a rich mine of the gospel of Christ.

LEVY, to raise, by taking a part from among the rest, as tribute is raised from the rest of the incomes of the nation; or an army, or number of workmen, raised in a nation, 1 Kings ix. 21. and v. 13, 14.

LEWD, openly wicked, given to the most shameless course of uncleanness, Acts xvii. 5. Ezek. xxiii. 44. In thy filthiness is *lewdness;* thou art become shameless and obstinate in thy wickedness, idolatry, &c. Ezek. xxiv. 13. *Lewdness is discovered and borne,* when sinners are openly and heavily punished for it, Ezek. xxiii. 35.

LIBERAL, ready to give to the poor and needy. Men stand by *liberal things,* as shewing kindness to the poor is an especial mean of procuring and establishing one's wealth, Isa. xxxii. 8. Prov. xi. 25. God giveth *liberally,* with a willing and bountiful heart, and in large abundance, James i. 5. Solomon asked wisdom, and God gave him wisdom, riches, and honour. Jacob asked but food and raiment for his journey, and God increased him into two bands. Abraham asked but one son, and lo, his issue was as the stars of heaven for multitude. The prodigal thought it much to be received as an *hired servant:* and behold, a robe, a ring, and joy on his return, as a son that was lost, but is found; was dead, but is alive again. The debtor only sought forbearance, and the creditor freely forgives him all his debt, 1 Kings iii. 13. Gen. xxviiii. 20. xxxii. 10. and xv. and xxii. Luke xv. Matt. xviii. 26.

LIBERALITY, is either what is given to the poor, or the bountiful disposition wherewith one gives it, 1 Cor. xvi. 13. and 2 Cor. viii. 2.

LIBERTY, (1.) FREEDOM, to do or forbear any particular action, as one pleaseth, 1 Cor. vii. 39. and viii. 9. and x. 29. (2.) Freedom from human slavery or imprisonment, Lev. xxv. 10. Heb. xiii. 23. (3.) Freedom from the ceremonial law, Gal. v. 1. (4.) The happy state of eternal glory, where one is delivered from all misery and servitude, Rom. viii. 21. *Where the Spirit of the Lord is, there is liberty,* i. e. freedom from the slavery of sin, Satan, and condemnation; and great boldness in approaching to God, 2 Cor. iii. 17. It is heinously wicked, to use Christian *liberty* to the hurt of our weak brethren, or to cover a loose practice, Rom. xiv. 1 Cor. viii. 1 Pet. ii. 16.——Liberty of conscience, is a freedom from restraint in our choice of, and judgment about, matters of religion: the contrary to which is spiritual tyranny, inconsistent with the nature of religion, which should be free and voluntary, or a rational service.

LIBERTINES, such Jews as were free citizens or burgesses of Rome; they had a separate synagogue at Jerusalem, and sundry of them concurred in the persecution of Stephen, Acts vi. 9.

LIBNAH, *white, whiteness,* (1.) A place in the Arabian desert, where the wandering Hebrews encamped, Numb. xxxiii. 20. (2.) A city of Judah, given to the priests, and

which I suppose stood about 12 or 16 miles south-west of Jerusalem, Josh. xxi. 13. The inhabitants of it, offended with Jehoram for his idolatry and murder, revolted from his government, 2 Kings viii. 22. This city sustained a terrible siege from Sennacherib, Isa. xxxviii. 8. About 300 years after Christ, it still existed as a village, and was called Labina, if not also Lobna.

LIBYA, *the heart of the sea*, a large country westward of Egypt. A number of the inhabitants lived anciently in a vagabond manner, roving from place to place. They were, we suppose, the descendants of Lehabim the son of Mizraim, and are called Lubim. The eastern part of Libya, was generally subject to Egypt. The Lubims assisted Shishak and Zerah in their warlike expeditions, 2 Chron. xii. 3. and xvi. 8. They assisted Pharaoh-necho and Pharaoh-hophrah, against the Assyrians or Chaldeans, and suffered terrible ravage and ruin by the latter, Neh. iii. 9. Jer. xlvi. 9. Ezek. xxx. 5. The western Lybians had bloody wars with the Carthaginians, and in the end were miserably ruined. Some Jews, who for ordinary resided in Lybia, were converted by Peter's sermon at Pentecost, and it seems carried Christianity to those quarters; where, for some ages after, we find a Christian church: but which, for about 1200 years past, has scarcely made any appearance. For about 2000 years past, the country had been enslaved by the Greeks, Romans, Saracens, and Ottoman Turks in their turn.

LICE, in zoology, a genus of insects, the body of which is lobated at the sides, the legs are six, serving only for walking; and the eyes are two, and are simple. Most animals are infected with lice, or insects which feed upon them: thus sheep have a species, oxen another, &c. and mankind are not free from them: for, besides the common kind, whose natural habitation is in the heads of children, there is another kind, the crab-louse, whose natural residence is about the pubes. Authors also reckon the death-watch among the number of lice.

Swarms of lice were the third plague wherewith God punished the Egyptians, Exod. viii. 16. The Hebrew word כנים, *Chinnim*, which the Septuagint render Σκνιφες, some translate *flies*, and think them the same with what we call gnats. Origen says, that the sciniphe is so small a fly, that it is hardly perceptible to the eye: but where it fixes, it causes a sharp stinging pain. It is the conjecture of Pererius, and approved by Rivet, that it was some new kind of creature called by an old name, analogically: however the original, according to the Syriac and several good interpreters, signifies lice.

LIE, or Lye, (1.) An untruth told with a design to deceive, or at least tending to it, Judg. xvi. 10. (2.) False doctrine, John ii. 21. Rom. iii. 7. All lying, falsehood, and equivocation, are condemned in scripture, under pain of eternal damnation, Exod. xxiii. 1, 7. Rev. xxi. 8. An idolatrous picture or image of God, is called a *lie*, as it gives a false and deceiving representation of him, Rom. i. 25. Great men, and the houses of Aczib, are or were a *lie*, very unsubstantial, and ready to disappoint such as trust in them, Psal. lxii. 9. Mic. i. 14.

LIEUTENANTS, the deputy governors of the Persian king, Ezra viii. 36. Esth. iii. 12.

LIFE, an active existence, Eccl. ii. 17. or the duration of active existence; and this is natural life, and which employed to virtuous or vicious purposes constitutes moral life, Rom. viii. 6. the one terminating in happiness, the other in misery. See Live.

LIFT, (1.) To raise higher, Gen. vii. 17. (2.) To render more honourable and conspicuous, 1 Chron. xiv. 2. 1 Sam. ii. 7. God *lifts up* himself, or lifts up his feet, when he hastens to deliver his people, Psal. lxxiv. 3. and when he displays his power and greatness, and overthrows

his and his peoples' enemies, Psal. xciv. 2. Isa. xxxiii. 3, 10. Christ was *lifted up*, when he hung on the cross, when exalted to heaven, and when publicly offered in the gospel, John viii. 28. and xii. 32, 34. He and his people *lift up the head*, when they are filled with joy, glory, and honour, Luke xxi. 28. Psal. cx. 7. Men *lift up the eyes*, when they view carefully, Gen. xiii. 20. Isa. xl. 26. or when they pray with expectation of a gracious answer, Psal. cxxi. 1. The *lifting up* of the hands, imports swearing, Deuter. xxxii. 40. threatening, Ezek. xx. 15. threatening and oppression, Job xxxi. 21. invitation, Isa. xlix. 22. blessing of others, Lev. ix. 22. prayer to God, Psal. xxviii. 2. applying earnestly to work, Psal. cxix. 48. rebelling against a sovereign, 2 Sam. xviii. 28. or helping, encouraging, and comforting, a distressed and disconsolate neighbour, Heb. xii. 12. The *lifting up of the heart or soul* to God, imports solemn dedication to God, joy in his service, and earnest prayer to him, 2 Chr. xvii. 6. Lam. iii. 41. Psal. xxv. 1.

LIGHT, (1.) Of small weight; not heavy, Numb. xxi. 5. (2.) Of small moment, value, or use, 1 Sam. xviii. 23. 1 Kings xvi. 31. Persons are *light*, when they are inconstant, vain, frothy, and unchaste, Judg. ix. 4. Zeph. iii. 4. And so *lightness*, is either frothiness and lewdness, Jer. iii. 9. and xxiii. 32. or a vain and thoughtless inconstancy of mind, 2 Cor. i. 17. The saints' afflictions are *light*; far easier to be borne than what they deserve, and than what Christ bore for them; and made easy, by his assisting and supporting them; and small, in comparison of the glorious reward. See BURDEN. To *set light* by, or *make light of*, is to contemn and mock, Deut. xxvii. 16. Matt. xxii. 5.

LIGHT is a very marvellous and delightful substance. Its motion is extremely quick, and is said to move about ten millions of miles in a minute. It renders other bodies visible and agreeable, Eccl. xi. 7. After God had formed the heavens, and the substance of the earth, he formed light; and by including it in a kind of luminous cloud, moving round the earth, or having the earth moving round it, he divided it from the darkness. On the 4th day, he made the sun, moon, and stars, to be means of communicating this light to our lower world: and they, and all other things tending to give or transmit or receive light, as windows, eyes, sight, candles, and return of the day, &c. are called *lights*, Gen. i. 3, 16. 1 Kings vii. 5. Psal. xxxviii. 10. Job xxiv. 14. God is *light*; his nature is infinitely pure and glorious; he has all wisdom, excellency, and usefulness; and is the author of all knowledge and comfort to his creatures, 1 John i. 5. Isa. x. 17. Psal. xxvii. 1. He is *in the light*, possesses his own excellencies; is in Christ; and is clearly manifested in his word and works, 1 John i. 7. Christ is *the light*; he is the fountain of all light and knowledge, natural, spiritual, and eternal, and in him we discern every thing important, Luke ii. 32. The *light of God's countenance*, or *light of the Lord*, is the instruction given by him, the discoveries of his glory and love, the comforts of his Spirit, and joy of his salvation, Psal. iv. 6. Isa. ii. 5. God's judgments are *as the light that goeth forth*; his laws are clear and plain, and his sentences and punishments are righteous, pure, speedy, and irresistible, Hos. vi. 5. John Baptist, and other ministers, are called *light*, or *lights*; they are endowed with the knowledge of divine things, and are means of instructing, directing, and comforting, others, John v. 35. Matt. v. 14. Saints are compared to *light*; they have the saving knowledge of divine things, and, by their instruction and holy conversation, are agreeable means of conveying knowledge and comfort to others, Eph. v. 8. Luke xvi. 8. Good kings are called *light*, to denote their agreeable splendour,

and the counsel and comfort which their subjects receive from them, 2 Sam. xxi. 7. A son, or successor, is called *light*, as he honours and keeps his ancestors in view, 1 Kings xi. 36. The word of God, particularly the gospel, is a *light* or a *lamp*: it discovers to us things divine and eternal, and guides us to glory and happiness, Psal. cxix. 105. Matt. iv. 16. The saving knowledge produced by God's word in our heart, is *light*: we thereby discern the most glorious and eternal objects, and are wise unto salvation. Prosperity, joy, or comfort, is called *light*, and *light of life*, to represent the excellency, purity, and knowledge, and comfort thereof, Col. i. 12. The saints' whole new-covenant state is called *marvellous light*: what knowledge, comfort, and happiness, are therein bestowed! 1 Pet. ii. 9. The *light* of the saints *shines more and more unto the perfect day*, when their inward gifts and graces increase, and are more and more manifested in their holy conversation, Matt. v. 16. Prov. iv. 18. Their *light rejoiceth*, when their sound knowledge, grace, and good works, delight themselves and others, and gradually increase in brightness, Prov. xiii. 9. and xv. 30. The *light of the moon* shall be *as the light of the sun*, and *the light of the sun shall be as the light of seven days;* great shall be the comfort of the Jews, when delivered from the Assyrians, or from their Chaldean captivity, &c. and much superior to that under the Old Testament, shall be the spiritual knowledge and comfort of the New Testament church, in the apostolic and millennial age, Isa. xxx. 26.

LIGHTNING, flashes of fire that attend thunder. The motion thereof is quick and majestic; and it is called *God's light*, that is as it were spread along the sky, as he forms it, and it is grand and glorious, Job xxviii. 26. and xxxvi. 30. Christ's face is as *lightning*, shining agreeably to his people; but awful and terribly to his enemies, Dan. x. 6. His coming to destroy the Jews, and judge the world, will be as *lightning*, very sudden, alarming, and of a wide-spread influence; and as lightning springs from the east even unto the west, so the Roman armies, beginning on the north-east of the Jewish country, spread ravage and ruin through the whole of it, Matt. xxiv. 27. Luke xvii. 24. Divine judgments are likened to *lightning*: how terrible and spreading! and how often, in the execution of it, cities are set on flames, and burnt! Rev. viii. 5. and xvi. 18. and xi. 19. Satan falls as *lightning from heaven*, when his power and interest are suddenly ruined, Luke xi. 18.

To LIGHTEN, (1.) To make light by unloading, Acts xxvii. 18. (2.) To make to see or shine; or to fill with comfort, Psal. lxxvii. 18. and xxxiv. 5. See ENLIGHTEN.

LIGURE, a precious stone, which Theophrastus and Pliny describe under the names of Ligurius; and say, that it is like a carbuncle, of a brightness sparkling like fire. St. Epiphanius and St. Jerom took it for a kind of Hyacinth. Some have asserted, that it is the same as Lyncurius, or the Lynx-stone formed, as is said, of the lynx's urine, which is congealed into a shining stone, as soon as it comes out of the creature's body: but this Pliny himself, who relates it, observes is fabulous. The Hebrew word for this stone is *Leschem;* nor can we refer it to any class of particular gems, as we find no mention of it under this name in any modern fossil history. The ligure was the first stone in the third row upon the high-priest's breastplate; and upon it the name of Gad was inscribed, Exod. xxviii. 19.

LIKEN. See COMPARE.

LIKENESS, similitude, (1.) The outward form of any thing, Ezek. i. 5. (2.) An image, representing a person, or thing, Deut. iv. 12, 15. (3.) A resemblance between one person or thing and another, Acts xiv. 11. Adam was made after the *likeness of God*, which consisted, (1.) In

his *nature*, not that of his body, for God has no body; but that of his soul, which was an active, intelligent, immortal spirit; and herein resembling God, the Father of spirits. (2.) In his *place* and *authority*: let us make man in our image, and let him have *dominion*. As he had the government of the creatures, he was as it were God's representative on earth. Yet his government of himself by the *freedom of his will*, had in it more of God's image, than his government of the creatures. (3.) In his *purity* and *rectitude*, he was *upright*, Eccles. vii. 29. He had an habitual conformity of all his natural powers to the whole will of God. His understanding saw divine things clearly, and there were no errors in his knowledge: his will complied readily and universally with the will of God, without reluctancy: his affections were all regular without any inordinate appetites or passions; his thoughts were easily fixed to the best subjects, and there was no vanity or ungovernableness in them. And all the inferior powers were subject to the dictates of the superior. Thus holy, thus happy, were our first parents in having the image of God upon them. But how is the image of God upon man defaced! how great are the ruins of it!

But, however deeply man is fallen, this likeness or image of God may be recovered through Christ; for as it consists in the *knowledge of God*, in *righteousness*, and *true holiness*, Eph. iv. 22--24. Col. iii. 10. every Christian believer is called to experience these, and all the blessed fruits of them. The Lord renew this likeness upon our souls by his sanctifying grace!

Adam, after his fall, begat Seth in his *own likeness*, corrupt in dispositions, as well as himself, Gen. i. 26. and v. 3. Jesus was sent in the *likeness of sinful flesh*; appeared in outward form as another man, Rom. viii. 3. Moses saw the *similitude* of the Lord; had a singular display of his glory; or perhaps saw the Second Person of the Godhead in the form of a man, but saw not the face, or essential glory, of God, Numb. xii. 8. The Hebrews *saw no similitude*, that is, no bodily shape or form of God, at Sinai, Deut. iv. 12, 15. Those who have not sinned after the *similitude of Adam's transgression*, are infants who have not sinned actually as he did, Rom. v. 14. God *used similitudes* by the ministry of the prophets; he, by parables, and comparison of things spiritual and future to what was earthly and present, instructed the Jews, Hos. x. 12.

LILY, one of the principal flowers. This flower consists of six leaves formed into the shape of a bell; the pistil is in the center of the flower, and becomes an oblong and three-cornered fruit, containing two rows of seed. The root is of a bulbous form. Lilies have very high flowers, and many spring from one root; they are no less fragrant, comely, and medicinal, especially the roots of white lilies are excellent for softening and for ripening swellings. Tournefort mentions 46 kinds of lilies; and, besides, there is the *lily of the valley*, which has but one leaf, formed in the manner of a bell; and of which there are seven kinds. Lilies were so plentiful in Canaan, that it seems they heated their ovens with withered ones, Mat. vi. 28, 30. In some countries, lilies grow to the height of four feet; but their neck is so weak, that it can scarcely support the head.

LIME, a kind of substance formed from chalk, burnt stones, shells, or bones, &c. It is of great use for building, and for manuring fields. One of the kings of Moab, having got a king of Edom, perhaps that one who assisted Jehoram, either dead or alive, burnt his bones *into lime*, Amos ii. 1. The Assyrian army was like the *burnings of lime*, when, by a kind of pestilence, they were mostly cut off in the fire of God's vengeance, Isa. xxxiii. 12.

A LIMIT, is the utmost boundary of a place. The *limit* of God's house,

round about, being *most holy*, imports, that even the most circumstantial things belonging to the church are holy in themselves, and tend to promote holiness, Ezek. xliii. 12. To LIMIT, is to point out, and fix, Heb. iv. 7. To *limit* the Holy One of Israel, is to doubt of, or defy the power of God, its going beyond certain bounds, which we, in our imagination, fix for it, Psal. lxxviii. 41.

LINE, (1.) A cord or instrument to measure and adjust things by, 1 Kings vii. 15. Isa. xxxiv. 17. 2 Sam. viii. 2. (2.) A province, or course of motion, Psal. xix. 4. Thus the apostle's voice went to the ends of the earth; the spread of the gospel was so rapid, that the words of the Psalmist were in a sense applicable to it, Rom. x. 18. To boast in another man's *line*, is to go where he had laboured, and pretend he had not done it, 2 Cor. x. 16. (3.) A portion, which is as it were measured out by *lines*, Psal. xvi. 6. (4.) A short instruction, that might be as it were written in one line, Isa. xxviii. 10. The word of God is a *measuring line;* as our whole conduct, and all the forms and ordinances of the church, must be adjusted thereby, Ezek. xl. 3. In a promise, the *stretching out of the line upon a* place, imports the measuring of the ground to build houses on it, Jer. xxxi. 39. Zech. i. 16. and ii. 1. But to stretch the *line of confusion and stones of emptiness* on a place, is to render it altogether a waste, Isa. xxxiv. 11, 17. Judgments laid on according to mens' deserts, and which lay cities razed to the ground, are called a *line*, Lam. ii. 8. and *the line of Samaria, and plummet* of the house of Ahab, is such ruin as Samaria and the family of Ahab met with, 2 Kings xxi. 13. and to lay judgment *to the line*, and righteousness *to the plummet*, is to punish people according to the due desert of their deeds, Isa. xxviii. 17.

LINEN. The three Hebrew words for it, are BAD, SHESH, and BUTZ. Calmet thinks, the first ought to be rendered *linen*, and of this the priests' garments consisted; the second *cotton*, of which the curtains of the tabernacle consisted; and the third, the *silk* growing on the shell-fish called pinna: but it is certain that the priests' coats and mitre are sometimes said to be of BAD, and sometimes of SHESH, which infers that both words signify the same thing, Exod. xxviii. 39. with Lev. xvi. 4. Solomon too uses BUTZ, to express the stuff of the sacred vails, for which SHESH is put at other times, 2 Chron. iii. 14. Nor can I believe, a manufacture of fish silk existed so early at Beersheba, that lay at a considerable distance from the sea, 1 Chron. iv. 21. The best linen was anciently made in Egypt, as their country afforded the finest flax; and Solomon, it seems, bought linen-yarn in Egypt, and established a factory for weaving it in Judea, Prov. vii. 16. 1 Kings x. 28. Christ, and the angels who destroy Antichrist, are represented as clothed in pure and *white linen*, to mark the equity and holiness of their conduct, Ezek. ix. 2. Rev. xv. 6. The righteousness of the saints, their holiness of nature and life, is called *fine linen, clean and white;* how glorious and ornamenting! Rev. xix. 8, 14.

A LION is the strongest and fiercest of beasts. In size, he is larger than a mastiff; his head is big, his breast broad, his legs thick and strong, his claws long and thick; he is of a yellowish tawny colour, and has a large mane on his neck, the want of which makes the lioness appear as if of another species. Lions sleep little, and with their eyes not wholly covered: they are exceedingly fierce, and their roaring is terrible. When provoked, scarcely any thing can withstand them: when they see their prey, they terrify it with roaring, that it cannot flee away. They are extremely kind to their young ones, who, it is said, sleep some days after their birth, till the roaring of the lion awakens them.

They readily spare such as submit to their mercy and throw themselves at their feet, but cannot endure to be looked upon a-squint: they are exceedingly mindful of favours done them, and grateful to their benefactors. Lions abounded not only in Labanon, but also in the thickets of Jordan, and in other places of Canaan, where there were woods. Samson tore a lion to pieces with his hands, Judg. xiv. David killed both a lion and a bear, 1 Sam xvii. 24. Renaiah slew a lion in a pit, 2 Sam. xxiii. 20. A lion killed the man of God from Judah, who prophesied the ruin of the idolatrous altar at Bethel; and, contrary to nature, spared his ass, 1 Kings xiii. 24—26. Daniel was cast into a den full of hungry lions, but received no hurt, Dan. vi. 27. The Heathen persecutors often exposed the Christians to be torn of lions and other wild beasts. God is compared to *a lion:* how strong and terrible! how he tears his enemies, and protects his friends! how fearful the voice of his threatenings and judgments! how great the terror of his chastisements! Hos. v. 14. Amos i. 2. and iii. 8. Christ *is the lion of the tribe of Judah,* descending from Judah in respect of his manhood; he is the almighty awakener and conqueror of souls; he destroys his and his people's enemies, Rev. v. 5. The church is likened to a *lion;* strengthened of God, she overcomes, and is terrible to all that oppose her, Micah v. 8. her ministers, especially in the primitive ages, were like *lions,* bold, courageous, and active in their work, and conquered multitudes to Christ, Rev. iv. 7. The saints are represented as LIONS, because of their boldness and activity in the cause of God, Prov. xxviii. 1. The tribes of Judah and Dan are likened to *lions,* to denote their courage, activity, bravery, and conquests: the tribe of Judah had kings courageous and terrible, who attacked and subdued their enemies. In Samson, the Danites, as *lions,* mightily mauled their enemies the Philistines, Gen. xlix. 9. Deut. xxxiii. 22. The devil is a *roaring lion;* he furiously goes about to terrify and destroy mankind, especially the saints of Christ, 1 Pet. v. 8. Tyrants, oppressors, such as the Assyrian, Chaldean, and Persian, conquerors, and the four last kings of Judah, are called *lions:* how cruelly the former prevailed, and ruined the nations around! and how the last murdered their own subjects! Amos iii. 8. Nah. ii. 12. Jer. iv. 7. and v. 6. Isa. xxi. 8. Ezek. xix. Men outrageous in wickedness, persecution, oppression, are likened to *lions,* as they terrify, tear, and murder, others around, Isa. xi. 7. Ezek. xxii. 25. The Chaldean monarchy was *as a lion:* what a proud, powerful, courageous, and cruel terror to, and destroyer of, nations! Dan. vii. 4. Pretended difficulties are likened to *a lion in the way* and streets: they as effectually deter the slothful from his proper work, as if they were real lions, ready to tear him to pieces if he proceeded in his course, Prov. ii. 13. and xxvi. 13. Job and his sons, represented as tyrannic oppressors, seem to be the *lion* and *whelps* pointed at as ruined, Job iv. 10, 11. *Will a lion roar, when he hath no prey? —Can a bird fall in a snare, where no gin is for him?—Shall one take up a snare, and have taken nothing?* God and his prophets do not threaten men but when destruction is coming, and sin has made them a fit prey for his wrath. Judgments do not happen without God's providential direction, nor are they removed till they answer this end, Amos iii. 4, 5. The threatening words and providences of God, the wrath of a king, and the furious noise of the Assyrian and other invaders of Judah, are very terrible as the *roaring of lions,* and are an awful presage of ruin to such as they roar against, Jer. xxv. 30. Amos i. 2. and iii. 8. Prov. xix. 12. Isa. v. 29.

LIP. See MOUTH.

LIST, to think fit, Matt. xvii. 12.

LISTEN, to hear attentively, Isa. xlix. 1.

LITTERS, a kind of close waggons. Their Hebrew name almost persuades us to think their form had been copied from the tortoise-shell, Isa. lxvi. 20.

LITTLE, SMALL, (1.) Small in quantity, Exod. xvi. 18. (2.) Few in number, Exod. xii. 4. (3.) Short in measure or time, 2 Sam. xvi. 1. Job. x. 20. (4.) Low in stature, Luke xix. 3. (5.) Young in age, Esth. iii. 13. (6.) Weak in strength, Luke xii. 28. (7.) Small in value or importance, Josh. xxii. 17. (8.) Poor, contemptible, and afflicted, 1 Sam. xv. 17. Rev. xx. 12. Psal. cxix. 41. Zech. iv. 10.

LIVE, (1.) To have a power of motion and action, Gen. xlv. 3. (2.) To recover from dangerous sickness, John iv. 50, 51. (3.) To have food and other things proper for the maintenance of life, 1 Cor. ix. 13. (4.) To be inwardly quickened, nourished, and actuated by the influence of God, Gal. ii. 20. (5.) To be greatly refreshed and comforted, Psal. xxii. 16. 1 Thess. iii. 8. (6.) To have the continued possession of grace here, and glory hereafter, John xiv. 19. God *lives* in and of himself; he has incomprehensible and everlasting activity and happiness, Numb. xiv. 21. Christ now *lives*, possessed of all happiness for himself, Rev. i. 18. He *lives* for his people, perpetually interceding for them, and conveying to them his purchased blessings, Heb. vii. 25. and he *lives* in them as a quickening Spirit; he dwells in their heart by faith, and is the life-giving principle from which their spiritual activity and comfort doth proceed; and they *live on him* by faith, drawing virtue from his word, and fulness, for their quickening, activity, and comfort, Gal. ii. 20. Men *live not by bread alone, but by every word that proceedeth out of the mouth of God.* Even when there are no apparent means of subsistence, we are to trust to the power and promise of God for our support in life, Matt. iv. 4. Men *live not to themselves, but unto God*, when they make, not their carnal ease, profit, or honour, their great end, but his glory, and the edification of his church, Rom. xiv. 7, 8. 2 Cor. v. 14, 15. To *live in God's sight*, is to be preserved by his favour, live under his special care, and in the exercise of fearing and honouring him, Hos. vi. 2. Gen. xvii. 18. Men *live by the sword*, when they support themselves and families by plunder and war, Gen. xxvii. 40. Peter *lived after the manner of the Gentiles*, when he used clean provision, without regard to the ceremonial law, Gal. ii. 14. LIVING, is either (1.) that which has life; and even water that runs, is called *living*, 1 Kings iii. 22. Numb. xix. † 17. Or, (2.) A man's substance whereby his life is maintained, Luke xv. 12. Mark xii. 44. Christ is a *living stone*, and *living way:* he has life in himself, and quickens, and brings to life eternal, such as come to unite with and walk in him, 1 Pet. ii. 4. Heb. x. 20. The influences of his Spirit are called *living water*, as they constantly issue forth fresh virtue, to beget preserve, restore, and perfect, our spiritual life, John iv. 10. Rev. xxii. 17. *The living*, are either such as live in this world, Ezek. xxvi. 20. or such as live in the eternal state, Matt. xxii. 32. The saints' religious service is called a *living* and *reasonable* sacrifice, to distinguish it from the ancient sacrifices of beasts; and because proceeding from a soul spiritually quickened, it is performed in a lively and active manner, Rom. xii. 1.

LIVELY, full of life, strong and active, Exod. i. 19. Psal. xxxviii. 19. God's oracles are *lively;* proceed from and resemble the living God, and quicken and comfort our soul, Acts vii. 38. Saints are *lively stones*, quickened by the Spirit, and active in holiness, 1 Pet. ii. 7. and their hope is *lively*, as it proceeds from spiritual life, and powerfully excites to holiness, 1 Pet. i. 3.

LIFE, (1.) A natural power of acting, Job iii. 20. Eccl. ii. 17. (2.) Spiritual life, consisting in our being instated in the favour of God, quickened by his Spirit, and conformed to his image; in consequence whereof, we, by supernatural influence, live on God's fulness of grace, enjoy fellowship with him, and act to his glory, Rom. viii. 6. Col. iii. 3. (3.) That eternal holiness and happiness which the saints possess in heaven, Rom. v. 17. Jesus Christ is *the life*, and *our life;* he is the source and maintainer of life to all creatures; he purchased eternal life for all mankind, and bestows it on all those who believe and obey him, John xi. 25. and xiv. 6. 1 John i. 2. Col. iii. 4. By *his life*, that is, by his resurrection and intercession, we are saved, in consequence of our reconcilement unto God by his death, Rom. v. 10. His *life is manifested*, in his peoples' cheerful enduring of suffering for his sake: thereby are clearly evidenced his eternal life in heaven, his intercession for them, and his living in them, as their quickening and comforting head, 2 Cor. iv. 10. his words are *life*, as they, through the Spirit, quicken dead souls, and preserve and restore spiritual life in the saints, John vi. 63. The *life of God*, from which the wicked are alienated, is that life of grace and holiness, whereby he, as it were, lives in his people, and of which he is the author, director, supporter, and end, Eph. iv. 18. The religion of Christ is frequently in scripture called *life*, *everlasting life*, John iii. 15, 16, 36. and the apostles were commanded to preach *the words of this life*, Acts v. 20. As the natural life consists in a union of the body with the soul, so this *life* consists in a union of the soul with Christ. As the former begins when we are born into the world, so the latter begins when we are born of the Spirit from above. The one requires the milk of the breast to nourish it; the other, the sincere milk of the word. The life of nature is liable to be injured or destroyed by an unwholesome air, improper food, &c. nor is the life of grace less in danger from improper company, doctrines, &c. And, therefore, as the one needs the constant attention of the mother, so the other the unremitting care of the minister of Christ. The knowledge of God, is *life, or eternal life*. To have true knowledge and wisdom, is to have the matter and means of spiritual life, and the means and pledge of eternal life: and to possess Jesus, the Wisdom of God, is to have him who is the true fountain of life in us, Prov. iv. 13. John xvii. 3. A sound heart *is the life of the flesh;* inward holiness and candour promote the comforts of natural life, and issue in eternal life, Prov. xiv. 30. To be spiritually minded, is *life and peace;* it implies an interest in the *life*-giving covenant of *peace*, and union and communion with Jesus, *the life and the peace;* it begets a lively and peaceful frame in our soul, and prepares for eternal life and peace in heaven, Rom. viii. 6. To *lose life*, is to forego it, or have it taken away, Judg. xviii. 25. He that *findeth his life, shall lose it; and he that loses it* for Christ, *shall find it*. He that preserves his life and outward comforts at the expence of denying Christ and his truth, shall but hurt himself, and forfeit eternal life; and he that hazards his life for Christ, shall be rewarded with eternal happiness, Matt. x. 39. and xviii. 25. *Life is in the light of the king's countenance;* the king's favour may give the outward comforts of life to men, Prov. xvi. 15. *Life and death are in the power of the tongue;* by our words we may do much to promote, or to hurt and ruin, our own life, and the life of others, Prov. xviii. 21. Blood is called the *life* of an animal, as its motion is the immediate mean of it; and the stomach is called the *life*, as it receives what supports it; and food that enters into the stomach, is called *life*, because the mean of it, Gen. ix. 4. Job xxxiii. 20. Deut. xx. 19. The time in which we live

is called *life*, as it is the measure of its duration, Prov. iii. 2. Comforts and blessings are called *life*, as they render it truly happy and useful, 1 Tim. iv. 10. Our acts and employ are called *life*, as they manifest it, and are the improvement that renders it useful, or wicked, Acts xxvi. 4.

LIVER, an inward part of an animal, and which was one of the entrails of beasts inspected by the Chaldeans, and other Heathens, in their DIVINATION, Ezek. xxi. 21. To have the *liver poured out*, is expressive of great grief and inward vexation, Lam. ii. 11. To be *struck through the liver*, imports painful wasting of the inwards, and complete ruin by means of it, Prov. vii. 23.

LIZARDS, are animals that live partly in water, and partly on land: their body is oblong and roundish: they have four legs, and hinder parts terminated by a tapering tail, as may be seen in the common esk. Lizards are of many different kinds, as newts, crocodiles, guanas, &c. In Arabia there are newts of about a yard long; and in India, it is said, some of them are eight yards in length. One of the American guanas is said to be a sufficient diet for four men. About Kairo in Egypt, many poor people feed on lizards, or perhaps camelions, a particular kind of them. Lizards were unclean under the law, and might represent men whose minds are earthly and covetous, and their appearance in their conversation unholy and disagreeable, Lev. xi. 30.

LO! Behold! matter of attention and consideration, Isa. xxv. 9. Luke xiii. 16. readiness, Psal. xv. 7. certainty and affirmation, Ezek. xxx. 9. demonstration of a thing present, Gen. xxix. 7.

LOAD, to put as much upon a person or beast as they can bear. God *loads* men with benefits, when he gives them in great number and abundance, Psal. lxviii. 19.

LOAVES of bread were anciently sent in presents, even to persons of considerable note, 1 Sam. xvii. 17. and xxv. 18. 1 Kings xiv. 3. 2 Kings iv. 42.

LOCK, (1.) An instrument for shutting a door. Unbelief is the principal *lock* of the heart, that shuts out Jesus and his Spirit; and lukewarmness and sloth are the *handles* of it, Song v. 3. (2.) A bunch of hair on the side of a person's head. Samson, it seems, tied up his hair into seven bunches or *locks*, Judg. xvi. 13. The *uncovering of locks*, is expressive of great shame, disgrace, and grief, Isa. xlvii. 2.

LO-AMMI, *i. e. Not my people.* See HOSEA.

LOCUSTS, flying insects, most destructive to the fruits of the ground: they are of divers kinds; are very fruitful, and go forth by bands. The great green locusts, with a sword-formed tail, are nearly two inches long, and about the thickness of a man's finger. In *A. D.* 1556, there appeared locusts at Milan in Italy, of a span long; and Pliny speaks of locusts in India about a yard long. Locusts continue about five months in the summer season, and are very numerous in Asia and Africa; but in cold countries, their eggs are often ruined in the winter. Sometimes they fall like a cloud on a country, and in their flight, so intercept the rays of the sun, as to darken the day, and fill the people with terror, lest they should light on their fields; and if trenches be dug, or fires kindled, to stop their progress, they press on, regardless of danger, till they fill the trenches, and quench the fires. Where they alight, they readily eat up every green thing they meet with. Their very touch and moisture are infectious. When they die in great numbers, they are ready to infect the air, and produce pestilence; but Providence often carries them into some sea at last. Locusts were one of the plagues of Egypt. These were, by a strong wind, carried into the Red sea, Exod. x. 14—19. It seems, a wind drove into the sea

those terrible swarms that wasted Canaan, and occasioned a famine in the days of Joel; and the sea driving them ashore in heaps, the Hebrews buried them, Joel ii. Isa. xxxiii. 4, 5. The locusts were ceremonially clean; John Baptist, and many others, particulary in Abyssinia, eat them; and being salted and fried, they taste like river cray-fish, Lev. xi. 22. The Assyrians were like *locusts*, for their number, and their destructive influence in the kingdoms of Israel and Judah, Isa. xxxiii. 4, 5. Nah. iii. 15, 17. and they ruined them after they had been terribly mowed by the Syrians, Amos vii. 1. The Persians were like terrible *locusts* issuing out of the smoke of the bottomless pit, and for five months ravaging all around. Animated with the stupid and infernal delusion of Mahomet, the Saracens, for about 150 years, made terrible progress in wasting the countries, from the west of Africa in Spain, to almost the western borders of China. From the smoke of ignorance and superstition, sprung the Romish bands of cardinals, bishops, monks, &c. with the Pope at their head, and, for the time appointed of God, have or will spiritually waste the nations, Rev. ix. 1—11.

To LODGE, (1.) To continue for a night or more, Gen. xxviii. 11. Psal. xlix. † 12. (2.) To make nests for lodging in, Mark iv. 32. Righteousness *lodged* in Jerusalem, when it was much practiced and esteemed by the inhabitants, Isa. i. 21. *Prepare me a lodging*, i. e. every thing proper to accommodate a stranger, Philem. 22.

LOFT, a story of a house, Acts xx. 9. LOFTY, very high. God is the *Lofty One*, his excellency and authority are infinitely superior to that of any other, Isa. lvii. 15. *Lofty* applied to men, denotes their pride and arrogance manifested in their haughty looks, speeches or behaviour, Prov. xxx. A *lofty* city, is one wealthy and honourable, Isa. xxvi. 5.

LOG, a measure for things liquid, containing about 24¼ solid inches, which is near a wine pint English, Lev. xiv. 10.

LOINS, the lower parts of the back, whereabout the seminal vessels are lodged, Exod. xxviii. 42. 1 Kings viii. 19. and sometimes they are put for the whole man, Psal. lxvi. 11. Gird up the loins of your mind, 1 Pet. i. 13. Let your minds be intent upon, ready, and prepared for, your special work, restrained from all those thoughts, cares, affections, and lusts, which would entangle, detain, and hinder them, or make them unfit. It is in allusion to the custom of the *Oriental* nations, who, wearing long loose garments, were wont to gird them about their loins, that they might not hinder them in their travelling or working, 1 Kings xviii. 46. 2 Kings iv. 29. It may also have a special respect to a similar rite used at the passover, when the Israelites were just ready to march out of Egypt, Exod. xii. 11.

LONG, of great extent or duration, Psal. cxxix. 3. and cii. 6. To LONG, is to desire very earnestly, as a lover doth for his beloved, or one hungry or thirsty desires refreshment, Gen. xxxiv. 8. 2 Sam. xxiii. 15. so persons grievously afflicted, *long* for death, Job iii. 21. David's soul *longed* for his banished son Absalom, 2 Sam. xiii. 39. Exiles *long* to see their native country, Gen. xxxi. 30. Faithful ministers, sick, or imprisoned, *long* to visit their people, Phil. ii. 26. Saints *long* for the experience of God's presence and power in his ordinances, and for his salvation from the pollution of sin, to perfect holiness and happiness, Psal. lxxxiv. 2. and cxix. 40, 174. God's LONG-SUFFERING, is his patient bearing with manifold affronts, while he forbears to execute deserved wrath upon men, and waits to be gracious to them, Rom. ii. 4. The saints' *long-suffering*, is their unwearied firmness of mind under manifold troubles, their constant hope of the performance of God's promises, and their patient

bearing with others to promote their reformation, Col. iii. 12.

LOOK, (1.) To direct the eye, Gen. xiii. 14. and xv. 5. (2.) To desire ardently, Heb. ix. 28. and xi. 10. (3.) To gaze with delay, Gen. xlii. 1. (4.) To take a careful view of, Exod. x. 10. (5.) To examine, Levit. xiii. 39. (6.) To confide in and depend on, Psal. v. 3. and cxxiii. 2. (7.) To respect, to regard with affection, Isa. lxvi. 2. (8.) To expect, Matt. ii. 3. Luke xxi. 28. Phil. iii. 20. (9.) To notice and judge, 1 Chron. xii. 17. (10.) To choose, Acts vi. 3. (11.) To understand and reveal, Rev. v. 5. (12.) To take care of a person, Jer. xl. 4. God's *looking* on men, imports his perfect knowledge of their conduct; his care of, and kindness to, them, Psal. liii. 2. Lam. iii. 50. or his apparent unconcern about them, as if he was a mere by-stander, Hab. i. 13. Psal. xxxv. 17. or his terrifying and punishing them, Exod. xiv. 24. Mens' *looking* to Christ, imports their viewing him by faith in his excellencies and covenant relations, desiring directions, support, and every blessing of salvation, from him, and their eyeing him as their pattern, Psal. xxxiv. 5. Isa. xlv. 22. and xvii. 7. Heb. xii. 2. The sinful *looking* of the Edomites on the Jews, was their taking pleasure to see them murdered, and their cities burnt with fire, and their instigating the Chaldeans to cruelty, Obad. 12.

LOOSE, (1.) To unbind, John xi. 44. (2.) To open, Rev. v. 2. (3.) To put off shoes, Josh. v. 15. (4.) To free from church censure, Matt. xvi. 16. (5.) To set at liberty, Psal. cii. 20. and cv. 20. (6.) To set sail, Acts xiii. 13. and xxvii. 21. God *looses* the loins of men, when he weakens them, and takes away their courage, power, and authority, Isa, xlv. 1. Job xii. 18, † 21. His *loosing* of four angels, imports his permitting and enabling the Saracens to execute his judgment on the nations westward of the Euphrates, Rev. ix. 15. God *looses* Satan, when he permits him to exercise his power, Rev. xx. 7. He *looseth the prisoners*, when, in his providence, he brings men out of common gaols; but chiefly when he powerfully brings the bond-slaves of Satan out of their sinful and miserable state, or brings his saints out of great trouble, spiritual or temporal, and fills their hearts with gladness, Psal. cxlvi. 7. and cxvi. 16. Jesus's *loosing the seven seals* of his Father's book, and reading and looking thereon, imports his perfect knowledge and actual discovery of his most hidden purposes, as far as is expedient in the due order thereof, Rev. v. and vi.

LOP, to cut off the top or BRANCHES of a tree. See BOUGH.

LORD, one that has rule and authority, such as a husband, Gen. xviii. 12. a master, John xv. 15. a prophet, 1 Kings xviii. 7. a prince or noted person, Gen. xxiv. 18. And the wives or daughters of such great men, are called *ladies*, Judg. v. 29. When, in the Old Testament, LORD is printed in capitals, it is ordinarily the translation of *Jehovah*. In lesser characters, it is the translation of *Adon*, which signifies a connecting and supporting ruler. God, Father, Son, and Holy Ghost, is often called LORD, to denote his self-existence, his giving being to, and his supporting and ruling, every creature, Psal. cx. 1. 2 Thess. iii. 5. He is called *Lord of Hosts*, or Lord of Sabaoth; as he made, owns, supports, and rules, all the armies of angels, men, and other creatures, Psal. xxiv. 10. James v. 4. When *Lord*, in the New Testament, is the translation of *kyrios*, it very often signifies Christ, Rev. xiv. 13. but *Lord*, the translation of *despotes*, or master, is perhaps never ascribed to Christ, but to God essentially. See Acts iv. 24. Luke ii. 29. Jude 4. Rev. vi. 10. 2 Pet. ii. 1. Jesus Christ is called *Lord of lords*, and *Lord of all*; he supports and governs all kings, masters, and other rulers, nay, all persons and things in heaven and earth, Rev. xix. 16. Acts x. 36. He

is the *Lord of glory;* he possesseth infinite glory in himself, and bestows everlasting glory upon his faithful people, 1 Cor. ii. 8.

To say unto Jesus, *Lord, Lord,* is to make a public profession of subjection to him, Matt. vii. 21. To call Jesus *Lord,* in a proper manner, is heartily to believe in, submit to, and witness for him, as the Son of God, and true Messiah, 1 Cor. xii. 3. Men think themselves *lords,* when filled with self-conceit of their wealth, honour, and wisdom, Jer. ii. 31. Babylon was a *lady of kingdoms;* an honoured ruler of nations, Isa. xlvii. 5, 7.

LO-RUHAMAH, *not obtaining mercy;* as Ruhamah signifies, *having obtained mercy.* See HOSEA.

LOSE, to suffer, to perish, John vi. 39. Christ *loses* none of his faithful people; suffers none of them to be eternally ruined; but if they forsake him like Judas, or Demas, he will reject them for ever, John xvii. 12. Cattle or money is *lost,* when the owner knows not what is become thereof, Exod. xxix. 9. Men are *lost,* when in a state of sin and misery, wherein they have no happiness, and are of no spiritual good use; or when they go on in a course of open wickedness, or of noted wandering from God, Luke xix. 10. and xv. 6, 9, 32. Psal. cxix. 176. Matt. xviii. 11.

LOT, *wrapt up, hidden,* the son of HARAN, and nephew of Abraham, and, as we suppose, brother of Sarah. After the death of his father, he lived and travelled with Abraham. After their return from Egypt, the number of their flocks, and strife of their herdmen, obliged them to separate. On Abraham's humble and peaceful offer, Lot too proudly took his choice, preferring himself to his uncle. Charmed with the fertile appearances of the country about Sodom, he, perhaps without consulting his Maker, chose that for his place of sojourning. His pride and earthly-mindedness were severely punished. The wicked behaviour of the Sodomites, made his life a continual burden to him. Nor had he been long there, when he, if not also the most of what he had, was carried captive by Chedorlaomer. He was recovered by Abraham; and had it not been for Abraham's intercession with God in his behalf, he had about 16 years after perished in the overthrow of Sodom. On the evening before that fatal event, two of the angels which had just feasted with Abraham, appeared to Lot at the gate of Sodom, as travellers. Lot humbly begged they would lodge in his house. At first they, to try his hospitality, spake as if they inclined to lodge all night in the street; but, on his farther entreaty, they entered his house, and supped with him, in a manner we do not understand. Supper was scarcely finished, when a multitude of the men of the city came and demanded from Lot the two strangers, that they might abuse them in a manner shocking to chastity. Lot, in his confusion, unadvisedly, and unjustifiably, begged they would rather take his two virgin daughters, than so horridly abuse the strangers who had committed themselves to his protection. They upbraided him as a saucy, impertinent fellow, who, tho' but lately come to sojourn among them, would act the part of a judge, and dictate to them, who were natives of the place; and they threatened to use him worse than they had intended to do with the strangers. Hereon, they furiously rushed forward to break open the door, which Lot had shut behind him. The angels pulled Lot in, bolted the door, and smote the Sodomites about it with such blindness and stupidity, that they could not perceive where it was; and being weary with groping, they at last went home. Meanwhile, the angels informed Lot of their intentions to destroy Sodom, and the cities adjacent, for the wickedness thereof, and warned him and all his relations to leave the place immediately. He sent and warned his

sons-in-law, and begged them to flee; but they contemned his message. About break of day, Lot, his wife, and two unmarried daughters, unwilling to leave their substance, or waiting for the other daughters, continued to put off the time. The angels took them by the hand, and hasted them out of their house, and from the city; and leaving them, warned them to run with all their might to a neighbouring mountain; and that they should be consumed, if they so much as looked back. At Lot's intercession, who was afraid of the wild beasts of the mountain, the angels, directed by God, promised to spare Zoar, the least of the five cities marked for ruin, as a place of refuge to him and his family. Thro' carnal affection to her country and wealth, or a vain curiosity to see the vengeance of God, Lot's wife looked behind her. The divine vengeance seized her immediately, and transformed her into a statue of petrified salt; thus making her a standing monument of the danger of incredulity, impudence, love to the world, apostacy from and disobedience to God. How long this pillar continued, we know not. Josephus says, it remained in his time, which was near 2000 years after it was formed. Ireneus and Tertullian say, it was standing about *A. M.* 200. Benjamin of Tudela, the Jewish traveller, avers, that it was standing near 1000 years after; which would make its duration of above 3000 years. Some modern travellers pretend to have seen it; but their relations smell so strong of the fable, and differ so widely, that we cannot credit them. It is certain, that Maundrel, Shaw, and Thomson, and other travellers of known veracity, do not pretend that there are now the least remains of this noted statue. —Shocked with the death of his wife, and the ruin of his country, Lot was afraid to dwell in Zoar; but he and his daughters retired to the adjacent mountains. Lot's daughters, whom he had but lately offered as prostitutes to the Sodomites, decoyed himself into drunkenness and incest. Anxious of posterity, and perhaps desirous to be mother of the Messiah, and fearing there was never a man left on the earth besides their father, or at least none to whom they could have access, they resolved to have children by him. On two different nights they intoxicated him with wine, and lay with him, the one after the other. They both fell with child by him. The eldest daughter impudently called her son MOAB, to mark that he was begotten by her father. The younger called her son *Ben-ammi*, the son of my people. From these two sprung the Moabites and Ammonites, on whom the curse of heaven remarkably lay, Gen. xi. 31. and xiii. and xiv. and xix. 2 Pet. ii. 6--8. Luke xvii. 32. Some think Baal-peor, the immodest deity worshipped by the Ammonites and Moabites, was a representation of Lot, in his shameful drunkenness and incest.

LOT, any thing cast, or drawn, in order to determine a point in debate. It is a solemn appeal to God for an immediate interposal of his directive power, for determining the affair; and, on that account, ought to be used in nothing but what is important, and cannot otherwise be peacefully determined in; and it is to be used with reverence and prayer, Prov. xvi. 33. and xviii. 18. Acts i. 24, 25, 26. 1 Sam. xiv. 41. By *lot*, it was determined which of the expiatory goats should be offered, and which dismissed, Lev. xvi. 8—10. By *lot*, the land of Canaan was divided to the Hebrew tribes, and the Levites had their cities assigned, and their order of sacred service determined, Numb. xxvi. 55, 56. and xxxiii. 54. and xxxiv. Josh. xiv. to xxi. 1 Chron. vi. 54, 61. and xxiv. and xxv. By *lot*, the Hebrews discovered who had taken the accursed spoil of Jericho, Judg. xx. 9. Josh. vii. 14--18. By *lot*, Saul was marked out for the Hebrew kingdom, and his son Jonathan discovered to have

tasted the honey, 1 Sam. x. 19--21. and xiv. 41, 42. By *lot*, was Jonah discovered to be the cause of the storm, and Matthias marked for the apostleship, Jon. i. 7. Acts i. 24--26. By *lot*, the Heathens divided their shares of the spoil, and the profane soldiers determined who should have Christ's vesture, Obad. i. 11. Nah. iii. 10. Psal. xxii. 19. To pretend that chance, which is but the want of design, determines in any lot, is too absurd for rational beings to receive. God, or the devil, must therefore be the arbitrator, to whose determination the matter is by *lot* referred. God challenges it as his property, to direct *lots*, Prov. xvi. 33. Nor, I suppose, will great numbers be found, even of players at cards and dice, that will allow Satan to be their referee. How base then, and how sinful, to use lots in trifles, or in sports or games, or to direct in sinful attempts! Ezek. xxi. 18, 19. Esth. iii.—Whatever falls to one's share by casting of the lot, or the providence of God, is called his LOT, Josh. xv. 1. Psal. cxxv. 3. and xvi. 5. Isa. xvii. 14. Acts viii. 21. Luke i. 9.

LOATHE, to dislike, ABHOR, as the stomach does lukewarm water. God *loathes* men, when, on account of sin, he is angry with them, hides himself from them, and refuses to regard or help them, Jer. xiv. 19. Zech. xi. 8. Men *loathe* and abhor themselves, when they are deeply ashamed of, and grieved for, their sinfulness in heart and life, Ezek. vi. 9. and xx. 43. and xxxvi. 31. Men are LOATHSOME, when filled with sin, that abominable thing which God hates, Prov. xiii. 5.

LOUD, that can be far heard. A *loud* cry, noise, or voice, is expressive of great danger, earnest desire, or great joy. A lewd woman is *loud and stubborn;* she is given to scold and trouble her husband; and is talkative, and obstinate in seducing men, Prov. vii. 11.

LOUR, to look sad, Matt. xvi. 3.

LOVE, (1.) That affection of rational creatures, which arises in their mind on observing any thing in others which pleases them; or desire fellowship with, or close possession of, some person or thing on account of some excellency apprehended therein. This is good, according to its object, manner, or degree. To love relations and neighbours, and one's self, in subordination to God, is good, Psal. xxxiv. 12. Eph. v. 25. Love to idols, sins, or to wicked persons, as such, or in order to carnal lust, is unlawful, Jer. ii. 25. John xii. 25. 2 Tim. iii. 2. 2 Sam. xiii. 4. Prov. vii. 18. (2.) A gracious habit, principle, or disposition, wrought in our soul by the Spirit of God, whereby we esteem, desire, and delight in, God through Christ, as our chief good and sum of all perfection and excellency, and the fountain of all blessings, and take pleasure to obey his laws; and whereby we are inclined and enabled to esteem, desire, and delight in, spiritual fellowship with such as bear his image, and to do good to all men, even our enemies, 1 John iv. 19, 21. This love, or CHARITY, is of great importance; without it, no gifts can be truly valuable; where it is not, there can be no true faith. Love renders us patient under trouble, slow to anger, ready to forgive injuries, and makes us straiten ourselves to help our neighbour; makes us mourn for his faults and afflictions, and kindly bear with his infirmities, and is the bond of perfection; in fine, if pure and fervent, it tends to render our life a very heaven upon earth, Gal. vi. 5. 1 Cor. xiii. (3.) Divine love, which is either God's natural delight in that which is good, Isa. lxi. 8. or that gracious affection which he manifests to men, in giving his son for them as their surety and ransom, and in giving him and all his fulness of blessings to them as their portion, Rom. v. 8. 1 John iv. 19. The *love of God*, is either the love he bears to us, or our love, of which he is the object, Rom. v. 5. Jude 20. John xv. 9. Jesus's love hath a *breadth, length,*

depth, and *height;* it is like a mighty ocean, it reaches over all the world, extends to every person, and comprehends every blessing; it reaches from eternity to eternity; it condescends to the lowest sinner and case; brought Jesus to the lowest plunge of suffering, and saves from the lowest hell, to the most inconceivable heights of holiness and happiness, Eph. iii. 18, 19. To be directed *into the love of God*, is to be instructed, excited, and enabled, to believe his redeeming love to us, and to live in the exercise of fervent love towards him, 2 Thess. iii. 5. Not *to love* our *lives unto the death*, is to prefer the honour of Christ, and the interests of his truth, to our outward enjoyments, and even to natural life itself, Rev. xii. 11. Christ is *altogether lovely*, is in every respect and degree precious, useful, agreeable, and attracting, in his person, office, relation, and work, Song v. 16. and his ordinances are *lovely or amiable*, as he is their author, substance, and end, Psal. lxxxiv. 1.

LOW. Men are *low*, or sit in a *low place*, when they are poor, debased, and overlooked, Deut. xxviii. 43. Eccl. x. 6. During the hail-storm, the city *is low in a low place;* an awful prediction of the fate of Jerusalem, that it should be humbled and brought low, Isa. xxxii. 19. Let the rich Christian rejoice in *that he is made low;* humble in the temper of his mind; or even that he hath his outward wealth and honour taken from him, as that tends to his real good, James i. 10. Christ was made for a little while, or in a little degree, *lower than the angels*, in his state of humiliation, Psalm viii. 5. Heb. ii. 7, 9. The *lower parts* of the earth, are, (1.) The earth itself, which is the lower region of this world, Eph. iv. 9. (2.) The vallies and their inhabitants, or rather, the Gentile world, Isa. xliv. 23. (3.) The womb of a mother, where one is hid as in a deep pit, Psal. cxxxix. 15. (4.) The grave, or state of the dead, Psal. lxiii. 9. To be *lowly*, is to be meek and humble, Ps. cxxxviii. 6. Zech. ix. 9.

LUBIM. See LIBYA.

LUCIFER. See STAR.

LUCRE, gain. See FILTH.

LUD, *nativity*, or *generation*, the son of Shem. If he was the father of the Lydians in Lesser Asia, which some very learned men think he was not, it is probable his posterity took up their first residence near the Euphrates, and then moved westward, and settled among the children of Japheth. It is more certain, that Lydia was situated on the east of Ionia, south of Mysia, west of greater Phrygia, and north of Caria, and lay between the 37th and 39th degree of north latitude; but in the more flourishing times of their last kings, Alyattes and Cræsus, the Lydian territories were far more extensive. The principal cities of Lydia were Sardis, Philadelphia, Thyatira, Magnesia, &c. The Lydians had kings of three different races, who, we suppose, governed them about 600 or 700 years. After the country had been over-run by the Gomerians, or Cimmerians, about *A. M.* 3368, and had, not long after, warred furiously with the Medes, Milesians, and others, and just after Cræsus had extended his empire from the Ægean sea to the river Halys, he having entered into an alliance with the Chaldeans against the Medes and Persians, Cyrus conquered the kingdom of Lydia: since which it has by turns been subject to the Persians, Greeks, Romans, Saracens, or Turks. The Lydians were extremely wicked; the women had to earn their portion for marriage by whoredom; and after the fall of their monarchy, they generally became a most idle and effeminate race. The gospel, however, was early planted here; and a Christian church hath never since been wholly extirpated, Gen. x. 22. Isa. lxvi. 19. (2.) LUD, the son of Mizraim, and father of the Ludim in Africa. These we suppose to be the same as the Nubians, or some Ethiopians on the south.

or west of Egypt. They were famed archers, and assisted Pharaoh-necho against the Chaldeans; but soon after, by the ravage of their country, paid dear for their pains, Jer. xlvi. 9. Ezek. xxx. 5. The gospel was here preached very early by some of the Jews, Isa. lxvi. 19. but in Nubia, we scarcely know of the smallest vestiges of Christianity at present.

LUHITH, *a boarded floor*, a town in the land of Moab, probably built on a hill, and between Ar and Zoar, and certainly ravaged by the Assyrians and Chaldeans, Isa. xv. 5. Jer. xlviii. 5.

LUKE, or LUCAS, *luminous*, the evangelist; a native of Antioch in Syria, and by profession a physician. Whether he was a Jew or Gentile, or whether he was the same as Lucius, the kinsman of Paul, Rom. xvi. 21. or whether he was converted by Paul at Antioch, or did at first meet with him at Troas, we know not. His mention of himself as Paul's companion, begins at Troas; and after that, he often mentions himself as travelling with him, Acts xvi. &c. compare Col. iv. 14. Philem. 23. 2 Tim. iv. 11. Luke wrote the history of Christ's life, and the history of the Acts of the Apostles, and directed them both to one Theophilus, who it seems was one of his godly friends. In his history of Christ, he relates a great many circumstances of his, and his harbinger John Baptist's birth, and private life, which are not mentioned by Matthew and Mark, who were generally, though uncertainly, thought to have written their gospels before him. He also records a variety of incidents and parables of Jesus's public life, omitted by them. Nor is his order alway the same with theirs: the reason of which is, either that Jesus repeated or re-acted similar things, on different occasions; or that the Holy Ghost, in these histories, doth not always intend to inform us of the order, but of the facts that were really done. In his Acts of the Apostles, Luke principally gives us the history of Paul, whom he so much attended. Nothing in the New Testament is purer Greek, than the language of Luke, and it is admirably adapted to history.

LUKEWARM, neither cold nor hot: the professed Christians of Laodicea were so called, because they neither wholly disregarded Christ and his cause, nor were they zealous in loving him, and promoting his honour; and so were loathsome to him, Rev. iii. 16. To be lukewarm in the service of God, is to be ungrateful for the greatest benefits; to be indifferent in the best of causes; to be insensible to the greatest of privileges, and to be in a fair way to apostacy, final impenitency, and eternal ruin. From this evil, "Good Lord deliver us."

LUMP, a piece of clay, dough, or bunch of figs, 2 Kings xx. 7. To it are likened, (1.) All mankind, who have all the same earthly and sinful nature, Rom. ix. 21. (2.) The Jews descending from holy parents, Rom. xi. 16. (3.) A particular congregation or church, 1 Cor. v. 6.

LUNATIC, persons affected with some distemper influenced by the moon, such as the falling-sickness, deep melancholy, madness, &c. or it denotes a person possessed by the devil. They are often worst at the new and full moon. Perhaps Satan rendered the persons he possessed, worst at these times, that the moon might be reckoned the cause of the malady. Our Saviour healed divers lunatics, Matt. iv. 24. and xvii. 5.

LURK, to hide one's self. Wicked men *lurk* to do mischief, when they use secret and crafty methods to oppress and ruin the righteous, poor, or innocent, Prov. i. 11. Psal. x. 8.

To LUST, is earnestly to desire, Deut. xii. 15. The *Spirit lusteth against the flesh*, and the *flesh against the Spirit*. The Holy Ghost in the saints, earnestly opposes and desires the ruin of indwelling corruption; and sin earnestly opposes every in-

clination proceeding from God. Corruption of nature is called *lust*, as it strongly inclines us to evil, James i. 14, 15. 2 Pet. i. 4. Rom. vii. 7.—This general lust is distinguished into the *lusts of the flesh*, such as unclean desire of carnal pleasure, intemperate desire of liquor, or food, Gal. v. 17. 1 Pet. ii. 11. 2 Pet. ii. 10. Psa. lxxviii. 18. and the *lusts of the mind*, such as pride, covetousness, unbelief, and attachment to all pharasaic works, &c. Eph. ii. 3. 1 Pet. iv. 2. These lusts are *ungodly*, unlike God, and mightily tend to dishonour him, Jude 18. are *devilish*, of Satan's implantation, instigated by him, and render men like him, John viii. 44. they *war* against the grace of God, and even among themselves, James iv. 1. 1 Pet. ii. 11. are *deceitful* lusts, imposing on ourselves, and making us to deceive others, Eph. iv. 22. are *insatiable*, as the more one fulfils them, they require the more, Isa. lvii. 10. Eccl. i. 8. are *worldly*, as they reign in worldly men, and relate to the things of the world, Tit. ii. 12. are *former* lusts to the saints, as they have mortified them, 1 Pet. i. 14. Gal. v. 24. are of the *flesh*, whether of the taste, smell, or touch; of the *eye*, in whatever is *grand*, *new*, or *beautiful*; the *pride of life*, all that pomp in clothes, houses, furniture, equipage, and manner of living, which generally procure honour from the bulk of mankind. These are not of God, but are directly opposed to him, 1 John ii. 16. They are *hurtful*, as they *pierce* men through with many sorrows, outrageously *burn* in them, waste their constitution, and *drown* them in perdition, 1 Tim. vi. 9, 10. Rom. i. 27.

LUZ, *an almond*. The most ancient Luz was called BETHEL; but a Canaanitish inhabitant of it being saved alive for discovering to the Hebrews a secret entrance into the city, he and his family retired into the land of the Hittites, and built another city called LUZ. But whether this was the Luza near Shechem, or the Loussa or Lysa in Arabia, which was perhaps the Lasha, where the Canaanites had their south-east border, and seems to have stood near the south point of the Dead sea, we know not, Judges i. 25, 26. Gen. x. 19.

LYBIA. See LIBYA.

LYCAONIA, *a wolf*, a province of Lesser Asia, having Cappadocia on the east, Galatia on the north, Phrygia on the west, and Pisidia on the south. Lystra, Derbe, and Iconium, were cities of this province. They seem to have had a corrupt Greek for their language. Christian churches were here planted by PAUL and Barnabas, which continued of some note, till the country was overrun by the Saracens, Acts xiv. 6, 11, 18.

LYCIA, a provice of Lesser Asia, having Caria on the west, the Mediterranean sea northward of Syria on the south, and Pamphylia on the north-east. It anciently contained about 23 cities, and sundry other large towns; the chief were Telmessus, Patara, Myra, Olympus, and Phaselis. The Lycians were a colony of the Cretians, and were famed for equity in more ancient times; but about 60 years before our Saviour's birth, many of them on the sea-coast exercised piracy, Acts xxvii. 5.

LYDDA, *a pool of standing water*, or LOD, was built by Shamed the son of Elpaal, and stood about 14 miles north-east from Joppa, and 32 westward from Jerusalem. It belonged to the Ephraimites; but after the Chaldean captivity, the Benjamites inhabited it, 1 Chron. viii. 12. Neh. xi. 35. In the time of the Maccabees, the country of Lydda was taken from Samaria, and added to Judea. At Lydda, Peter miraculously healed Eneas of a palsy that had for eight years confined him to his bed; which was a blessed mean of turning many to the Christian faith; and here a church continued till the Saracens ruined it. There was a college of the Jews at Lydda, which produced many celebrated doctors.

LYDIA, *a pool of standing water*, (1.) A woman who had been born in Thyatira, but was a seller of purple-dye, or purple silks, in Philippi. Whether she was a Jewess or Gentile, we know not; but she and her family, being converted to, and baptised in, the Christian faith, Paul, upon her entreaty, lodged in her house, Acts xvi. 14, 15, 40. (2.) A country in Asia, and another in Africa. See Lud.

LYING. To tell a lie, is to speak an untruth, known to be such, with an intent to deceive. And therefore in a lye there must be these three ingredients: (1.) There must be the speaking of an *untruth*; (2.) It must be *known* to be an untruth; (3.) It must be spoken with an *intent to deceive*. Hence it appears, that every *untruth* is not a *lie*, because the person who speaks it may not know at the time but what it is true. Nor is it a proof that a man is guilty of lying, if he act contrary to his former declaration, if circumstances require it, Gen. xix. 2. John xiii. 8. Lies are of three kinds: (1.) There is a jocular lie; a lie framed to excite mirth and laughter, and deceive the hearer, only to please and divert him. This God reckons among the sins of the children of Israel, Hos. vii. 3. (2.) There is an officious lie, which is told for another's advantage. But we are not to do evil, that good may come, Rom. iii. 8. (3.) There is a pernicious lie; a lie devised on purpose for the hurt of another, which is the most heinous of all. It shews a heart full of malice, when this passion works out at the mouth in slanderous reports, and false accusations. Liars are said to be of their father the devil, John viii. and all those who live in the habit of lying, will have their part in the lake that burneth with fire and brimstone, Rev. xxi. 8.

LYSTRA, *dissolving*, was a city of Lycaonia; but some think it rather pertained to Isauria. Here Timothy was born; here Paul and Barnabas healed a man who had been lame from his birth, and were taken for Mercury and Jupiter; here Paul some years after confirmed the Christians, Acts xiv. 6, 18. and xvi. 1.

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MAA MAA

MAACHAH, *pressed down*, the son of Nahor, by his concubine Reumah, Gen. xxii. 24. Some will have him to be the father of the Makæti in Arabia the Happy, and imagine the city Maca near the straits of Ormus on the east, or Mocha on the south coast, may have been called by his name. I rather think he was the father of the Maachathites, who inhabited a small tract on the east of the springs of Jordan, called Maachah, Machathi, or Bethmaachah, as this country was not far distant from Nahor's country of Padan-aram, and hereabout the rest of Nahor's posterity dwelt. It was, perhaps, regard to kindred, that made the Hebrews spare the Maachathites and Geshurites, Deut. iii. 14. Josh. xii. 5. As the Maachathites assisted the Ammonites against David, he no doubt subdued their country, 2 Sam. x. 8, 9. (2.) Maachah, or Michaiah: she is called the daughter of Abishalom, and of Uriel, which perhaps were but different names for the same person; or she might be the daughter of Uriel, who married Tamar the daughter of Absalom. She was the wife of Rehoboam, and grandmother of king Asa. As she was a noted idolater, and perhaps debased herself to be the priestess of the obscene idol Priapus, Asa stript her of what authority she had, broke to pieces her idol, stamped it under foot, and burnt it at the brook Kidron, 1 Kings xv. 2. 2 Chron. xiii. 2. and xv. 16.....

MAALECH ACRABBIM, i. e. *the ascent of Acrabbim*; so called for the multitude of *serpents*, and *scorpions*, that frequented that place. Acrabbim is probably the same as Acrabatane in the land of Edom, which I suppose was a part of mount Hor, and is now called Accaba, and hangs over Elath, and was the *black mountain* of Ptolemy. Over this mountain there is a steep rugged path, Numb. xxxiv. 4. Josh. xv. 3.

MACEDONIA, *lofty, excelling*, a large country on the north-east of GREECE, anciently called Æmathia, from one of its kings. It had the mountains Scodrus and Hæmus, on the north and north-east; the Ægean sea, or Archipelago, with part of Thrace, on the east; Thessaly on the south; Epirus on the south-west, and Albania on the west. It was peopled by a vast number of tribes, which, we think, were mostly descended from Chittim, the son of Javan. The monarchy of the Macedonians had stood about 400 years when king Philip added Thessaly, with part of Epirus and Albania, to his territories. His son Alexander, it is said, subdued 150 nations. It is certain he made himself master of Greece, and of the Persian empire, and of part of India. His empire was quickly broken to pieces: and Macedonia, after having continued a kingdom about 646 years, fell into the hands of the Romans, *A. M.* 3856. When the Roman empire was divided, Macedonia fell to the share of the emperor of the east. After it had continued subject to the Romans almost 1600 years, it fell under the power of the Ottoman Turks, who are the present masters thereof. Some of its principal cities were Thessalonica, Amphipolis, Philippi, Berea, Pella, &c. A vision directed Paul to preach the gospel in this country; he did it with great success; many believed, and turned to the Lord. The Macedonian Christians were very forward in charity to the poor saints at Jerusalem, in a liberal supply of the apostle Paul, and in a zealous dedication of themselves to the service of Christ, Acts xvi. 9 to 40. and xvii. 1—14. 2 Cor. viii. 1—5. and xi. 8, 9. Notwithstanding the ravages of the Goths, Bulgars, and others, and the terrible oppression of the Ottoman Turks, Christianity, though in a poor condition, remains here till this day.

MACHIR, *selling or knowing*, the son of Manasseh, grandson of Joseph, and chief of the family of the Machirites. His sons were Gilead, Peresh, and Sheresh: he had also a daughter married to one Hezron, of the tribe of Judah, who bare Segub, the father of *Jair*, who had 23 cities in the land of Gilead, and took Geshuri, Aram, &c. from the ancient inhabitants, Numb. xxvi. 29. 1 Chron. vii. 16. and ii. 21, 22. Not to Machir himself, but to his seed, did Moses give the land of Gilead, Numb. xxxii. 40. Some of them appear to have commanded in the Hebrew army, under DEBORAH and Barak, Judg. v. 14.

MACHPELAH, *double*, where Abraham and sundry of his family were buried in a cave, was near HEBRON, Gen. xxiii. and xxv. 9. and xlix. 31. and l. 13.

MAD, (1.) Destitute of reason. Such a one David feigned himself to be at the court of Achish, 1 Sam. xxi. 13, 14. 1 Cor. xiv. 23. (2.) Furious and outrageous in persecuting men; so Paul was *exceedingly mad* against the Christians, Acts xxvi. 11. (3.) Exceedingly distressed and perplexed, that one knows not what he doth, or what to do; so the terrors or judgments of God, render men *mad* or *distracted*, Deut. xxviii. 34. Isa. xliv. 25. Psal. lxxxviii. 15. (4.) Outrageously violent in desire or action, notwithstanding strong reasons to the contrary; so the Chaldeans were *mad* on their idols and vanities, Jer. l. 18. False teachers are *mad*; they foolishly utter falsehoods of their own invention, instead of the truths of God, and at last God's judgments demonstrate

the folly and falsehood of what they say; and men reckon them to have been out of their wits, Hos. ix. 7. Paul and the other apostles were thought to be beside themselves, because of their zeal for God, and fervent love to precious souls, Acts xxvi. 24. 2 Cor. v. 13, 14. And generally when persons begin in good earnest to seek salvation, they are thought by wicked men to be going *mad*. He that deceiveth his neighbour in sport, is like a *madman*, casting firebrands, arrows, and death. Contrary to reason, he spreads hurt, and even everlasting destruction, all around him, Prov. xxvi. 18.

MADAI, *a garment*, the third son of Japheth, Gen. x. 2. Some will have him to be the father of the Macedonians, and observe, that Æmathia, the ancient name of Macedonia, is the same as Ai or Aia Madai, the isle, country, or land, of Madai. In Macedonia there was an ancient king called Medus, or Madai; and near to it were a tribe called Mædi, or Madi. The name of Media they derive from Medea, a famed sorceress that lived in Colchis, near the north-west corner of it, about the time of Asa. But as Macedonia is too remote for a son of Japheth to come to, and as Media both in name and situation answers so well for Madai, we cannot but reckon him the father of the Medes. Media, now called Aiderbeitzan, is a pretty mountainous country on the south-west of the Caspian sea, east of Armenia, north of Persia, and west of Parthia and Hyrcania. Its principal cities, in ancient times, were Ecbatan, Rages, &c. The Medes were subdued by Pul, or Tiglath-pileser, king of Assyria; and into Media, Shalmaneser carried his Jewish and Syrian captives. As the Medes were excellent warriors, part of them, of the city or country of Kir, assisted Sennacherib in his invasion of Judea, Isa. xxii. 6. After Sennacherib's army was destroyed at Jerusalem, the Medes shook off the Assyrian yoke. Arbaces seems to have begun the work. About the 20th year of Hezekiah, and *A. M.* 3298, or perhaps three years sooner, Dejoces, or Arphaxad, by fair means, got himself settled on the throne. After building Ecbatan, he invaded Assyria; but Esarhaddon gave him a terrible defeat in the plain of Ragau. His son Phraortes, whom some think Arphaxad, succeeded him *A. M.* 3348. He subdued the neighbouring nations of Upper Asia, and invaded Assyria; but was slain at the siege of Nineveh. Cyaxares his son succeeded him *A. M.* 3370. He conquered Persia; and to avenge his father's death, and the ruin of Ecbatan the capital of Media, he invaded Assyria, and laid siege to Nineveh. An invasion of the Tartars under Madyes, or Oguz-kan, diverted him: they remained 28 years in Media. After the Medes had massacred the Tartars, and a peace had been made with the Lydians, who, in a war of five years, attempted to revenge the murder of the Tartars, Cyaxares and Nebuchadnezzar joined their forces, and besieged Nineveh; took and razed it, about *A. M.* 3403; and then Nebuchadnezzar marched against, and reduced Hollow-Syria, Judea, and most of Phenicia: Cyaxares reduced Armenia, Pontus, and Cappadocia; and he and Nebuchadnezzar conquered Persia. About *A. M.* 3409, Astyages, or Ahasuerus his son, succeeded him: his sister Amyite was the wife of Nebuchadnezzar; his daughter Nitocris was married to Evil-merodach the son of Nebuchadnezzar, and Mandane to Cambyses the father of Cyrus. His son Cyaxares, or Darius, succeeded him *A. M.* 3444. After a war of 20 years, and terrible murder of the people, he, assisted by Cyrus his son-in-law and nephew, made himself master of Babylon, and the whole empire of Chaldea, Isa. xxi. 2. and xiv. 17, 18. Jer. li. 11, 27, 28. Dan. v. 31. and vi. and ix. 1. Cyrus, by his wife, fell heir to the Median kingdom, and united

it with that of PERSIA, *A. M.* 3470, or 3468.

MADMANNAH, or MADMEN; a city of Judah near their west border, and not far from Ziklag, and inhabited by the posterity of Shaaph, was deserted for fear of the ravaging Assyrians, Josh. xv. 31. 1 Chron. ii. 49. Isa. x. 31.

MAGDALA. See DALMANUTHA.

MAGICIANS. See DIVINATION.

MAGISTRATES, civil RULERS, especially such as rule over particular cities, Judg. xviii. 7. Ezra vii. 25. As they are appointed to execute the laws of the land, and are designed by Providence to be a terror to evil doers, and a praise to them that do well; they ought to be reverenced and obeyed; and fervent prayer should be offered to God in their behalf, Rom. xiii. 1—5. 1 Tim. ii. 1. 1 Pet. ii. 17. Tit. iii. 1.

MAGNIFY, to make great, or declare to be great. God *magnifies* his own mercy, or name, when, by the fulfilment, or powerful application, of his word, he discovers the unbounded nature of his mercy, and other perfections, Gen. xix. 19. Acts xix. 7. He *magnifies his word above all his name*, when he clearly discovers his mercy and faithfulness therein contained and pledged, Psal. cxxxviii. 2. Jesus *magnified* the law, and made it honourable; his subjection to it, who was the great Lawgiver, highly demonstrated the honour and infallible obligation of it; and he rendered to it an infinitely more valuable obedience than ever it could have received of men, Isa. xlii. 21. God *magnifies* men, when he renders them honourable, wealthy, or powerful, Josh. iii. 7. and iv. 4. 1 Chron. xxix. 15. 2 Chron. xxxii. 23. or even when, by his afflicting them, he shews that he takes much notice of them, Job vii. 17. Men *magnify* God, or his work, when they publish and declare his greatness and glory, Psal. xxxiv. 2. Job xxxvi. 24. Men *magnify* themselves, when they boast of their power and wealth, and behave arrogantly to others, Lam. i. 9.

MAGOG, *covering or melting*, See GOG.

MAHANAIM, *a company of soldiers*, a city on the east of Jordan, given by the tribe of Gad to the Levites of Merari's family, Josh. xxi. 38. It received its name from Jacob's seeing near this spot, *two camps* of angels, Gen. xxxii. 1, 2. Here Ishbosheth fixed his residence, during his short reign, 2 Sam. ii. 9. Hither David retired from the fury of Absalom; and near to it his army defeated the troops of that usurper. 2 Sam. xvii. and xviii.

MAHANE-DAN, *i. e. the camp of Dan*; a place near Kirjath-jearim, where the 600 Danites encamped in their way to Laish, Judg. xviii. 12.

MAID, (1.) A young woman, particularly one in service, 2 Kings v. 4. Gen. xvi. 2. (2.) A virgin, as young women generally are, or ought to be, Deut. xxii. 14. Judg. xix. 24.

MAJESTY, properly denotes the supreme power in any state, whether vested in one or more persons. Majesty, with respect to God, is his power conjoined with his wisdom; which is so great, that a greater, or even equal, cannot be conceived: God is supremely wise, and infinitely powerful; consequently the Divine Majesty is the greatest of all others, and proper only to an infinite being, Job xxxvii. 22. Psal. civ. 1. Others, by Majesty, understand the whole complex of divine perfections taken collectively, Jude 25. Esth. i. 4.

MAIMED, properly signifies such as want some member of their body, Matt. xviii. 8. but those *maimed*, whom Christ healed, appear to have been such as had legs, but by the palsy or otherwise had lost the use of them; for we never read of his giving people new members, Matt. xv. 30.

MAINTAIN. See UPHOLD.

MAKE, (1.) To cause a thing to be that did not before exist: so God

at first made all things, Gen. i. 31. (2.) To put persons or things into such a form, office, or condition, as they were not before, Isa. xlv. 9. God is our *Maker;* he gives us our condition as he sees meet, Isa. liv. 5. God *makes* persons to be of such an office, when he calls them to, and qualifies them for it, Matt. iv. 19. Acts xxvi. 16. Amidst sickness, God *makes the bed* of him who wisely considereth the case of the poor; by mitigating and delivering from trouble, he, as it were, refreshes, and makes his bed easy to him, Psal. xli. 3. The Word was *made* flesh, not by any change of the divine nature of the Son of God into flesh or manhood, but by his assuming a manhood into personal union with his divine nature, John i. 14. but water was *made wine,* by turning the substance of the one into the other, John ii. 9.

MAKKEDAH, *adoration, prostration,* a city of the tribe of Judah, about two miles east from Libnah, and 10 or 14 west of Jerusalem.—Near this place Joshua defeated and hanged Adonizedek, and his four allied kings: he then destroyed the place, and marched westward to Libnah, Josh. x. 10—28.

MAKTESH, a street in Jerusalem: but whether that of the valley of Shiloah, which almost surrounded the temple, and was shaped somewhat like a mortar; or that of the cheese-mongers between the hills of Acra and Zion; or any other street of the city, where they used mortars for bruising the spice which they sold; I cannot determine. The merchants that dwelt in it had reason to howl, when, by the Chaldean invasion, their trade was stopped, and their shops rifled, Zeph. i. 11.

MALACHI, *the angel of the Lord,* the 12th of the lesser prophets. In vain it has been pretended, that he was Zerubbabel, Ezra, Mordecai, or Nehemiah; none of these are ever called prophets; nor had they any cause to change their name: nor is it a whit more certain, that he was of the tribe of Zebulun, and a native of the city of Sephoris, and died young. It is plain that he prophesied after the building of the second temple; and, we suppose, about *A.M* 3607, about sixteen years after the death of Nehemiah. After mentioning the distinguished favours of God to Jacob and his seed, above what had been shewn to Esau, whose posterity was by this time consigned to barrenness and drought, he reproves the Jews for their ungrateful and unbecoming deportment towards their God; he hints, that the Gentiles should be called to the church in their room; he charges the Jews with profanation and weariness of the worship of God, and with offering him sacrifices blemished and corrupt, chap. i. He reprehends the priests' neglect of instructing the people; reproves the marriage of strange wives, and their frequent and groundless divorces, chap. ii. After informing them of the Messiah's near approach, to try and refine them to purpose, he rebukes the Jews for their sacrilege and blasphemy, and declares the Lord's distinguished regard for such as feared him, and, in a time of general corruption, walked in his way, chap. iii. He concludes with a prediction of terrible judgments on such Jews, and others, who should reject the incarnate Messiah, and of signal mercy to such as should believe on him; and adds a hint of John Baptist's mission, to prepare the Jewish nation to receive the Messiah, chap. iv.

MALES. The male or he-animals offered in sacrifice, some think, figured out the superior dignity, strength, and usefulness, of the Redeemer. Thrice in the year, at the passover, pentecost, and feast of tabernacles, all the Hebrew males able to travel, were to attend at the tabernacle or temple, each with his gifts. Did this figure the gathering of sinners to Christ, in the apostolic and millennial periods, and of all the saints to him at the last day? Exod. xxiii.

17. None but the males of Aaron's family were allowed to eat of sin-offerings or trespass-offerings, Lev. vi. 18, 29.

MALICE, deep-rooted and violent hatred, disposing us to render evil for good. Very wicked men are filled with and live in it, Rom. i. 29. Tit. iii. 3. It is exceedingly unbecoming the saints, and unfits them for fellowship with Christ at his table, or otherwise, 1 Pet. ii. 1. 1 Cor. v. 8. We ought to be *children in malice*, quite unacquainted with it; but in *understanding, men*, having a large measure of solid knowledge, 1 Cor. xiv. 20.

MALIGNITY, a perverse temper of mind, disposing one to delight in, and endeavour by all means to effect, the destruction of others, doing mischief for mischief's sake, Rom. i. 29.

MALLOWS, a kind of plant, whose flower consists of one leaf, and is very open at the top, and divided into several segments. From the bottom of the flower there arises a tube shaped like a pyramid; and from the cup arises a pistil, which is fixed like a nail to the lower part of the flower: this ripens into a flat roundish fruit, which contains the seed, which is usually formed as a kidney. There are about 50 or 60 kinds of mallows. Mallows are very useful in medicine. The leaves are useful in softening fomentations, and cataplasms. A decoction of the roots is a good drink in pleurisies, peripneumonies, gravel, inflammation of the kidneys, and in stranguries, and all kinds of suppressions of the urine. Plutarch and Horace represent mallows as eaten for food by the poor; but perhaps the *malluchim* are some kind of bramble, whose tops and leaves are eaten by poor people, and are still called *mallochia* by the Moors, Job xxx. 4.

MAMMON, a Syriac word, signifying *multitude*, or *worldly riches*. No man *can serve God and mammon*; none can at the same time love and serve God with his heart, while his great aim and desire is to heap up, enjoy, and retain, worldly wealth, Matt. vi. 24. 'Make to yourselves 'friends of the mammon of unrighte-'ousness, that when these riches fail, 'they may receive you into ever-'lasting habitations:' spend worldly riches, which so many get unjustly, and use as instruments of dishonesty and wickedness, in a pious and charitable manner, that the poor saints, benefited thereby, may be stirred up to pray for you; and that when your riches are no more retained by you, ye may obtain the gracious reward of your charity in heaven; and these poor saints, whom you have supported, may with pleasure welcome you into the celestial abodes, Luke xvi. 13.

MAMRE, *rebellious, or bitter*; the brother of Aner and Eshcol: these Amorites assisted Abraham against Chedorlaomer, Gen. xiv. Mamre communicated his name to a plain near Hebron where he lived. Some think, that instead of the plain of Mamre, we should read *the oak of Mamre*. Sozomen, the ecclesiastic historian, says, that this oak was standing about 300 years after our Saviour's death, about six miles from Hebron, and was mightily honoured by pilgrimages to it, and annual feasts at it; and adds, that near it was Abraham's well, much resorted to by Heathens and Christians, for the sake of devotion or trade, Gen. xiii. 18. and xxiii. 17.

MAN, an animal body endowed with a rational and immortal soul. At first, man was created male and female, after the image of God, in knowledge, righteousness, and holiness, with dominion over the creatures; and, quickly after, they were admitted into a federal relation with God. Adam, the common father of mankind, was constituted their covenant-head. Though he had sufficient strength to have fulfilled the condition of perfect obedience, he was so far from doing it, that, on the first temptation, he broke the covenant, violating the express law of it relative to the forbidden fruit. His dis-

obedience involved himself, and all his offspring, in a sinful and miserable state. Hence every one is shapen in iniquity, and conceived in sin, Gen. i. and ii. and iii. Rom. v. 12—19. Eph. ii. 1—3. Job xiv. 4. John iii. 6. Psal. li. 5. In this fallen state, every imagination of man's heart is only evil from his youth, and that continually. They are transgressors from the womb, and go astray, speaking lies; their heart is deceitful above all things and desperately wicked, and their carnal mind enmity against God; out of their corrupt heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; they are filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, envy, murder, debate, deceit, malignity; they are whisperers, backbiters, haters of God, despiteful, proud, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful; they are lovers of themselves, boasters, blasphemers, unthankful, unholy, false accusers, incontinent, fierce, despisers of every thing good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; foolish, disobedient, deceived, serving divers lusts, living in malice and envy, hateful, and hating one another. There is none in their natural state righteous, no not one; there is none that understandeth, and seeketh after God; they are altogether corrupt and abominable, drinking up iniquity as the ox drinketh up the water; with their tongues they use deceit; their mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in all their ways, and the way of peace have they not known: there is no fear of God before their eyes, Gen. vi. 5. and viii. 21. Jer. xvii. 9. Rom. viii. 7. Matt. xv. 9. Rom. i. 29—31. 2 Tim. iii. 2—4. Tit. iii. 3. Psal. xiv. Rom. iii. 9—18. By reason of sin, men are rendered miserable; the frame of this lower world is much altered; fields are blasted with the curse; the air infected with pestilential vapours; winds and seas are calculated to swallow up the guilty. Every man is by nature destitute of an interest in, or fellowship with, God. All men are children of wrath, and exposed to famine, war, pestilence, poverty, reproach, sickness, disappointment, toil, &c. Gen. iii. 18, 19. Eph. ii. 12. Psal. v. 4, 5. and vii. 10—16. Deut. xxviii. 16—68. 2 Cor. iv. 4. 2 Thess. ii. 11, 12. Rom. i. 26, 28. Prov. xiv. 32. Rev. xiv. 10, 11. 2 Thess. i 8, 9.

Man being utterly unconcerned, and incapable to recover himself from this sinful and miserable state, God graciously provided for our relief. The Father, the Son, and the Spirit, devised the means of our redemption. Union with Jesus Christ as our righteousness and strength; justification through his obedience and suffering; adoption into his family; sanctification, whereby we are renewed after his image in heart and life; comfort in his friendship and fulness; and endless felicity in his immediate presence; are the summary blessings procured for men. By faith in Christ, as offered in the gospel, we must receive them; by new obedience to all the precepts of his law, and by walking with him in all the ordinances of his grace, must we evidence our gratitude to God for his kindness, Hos. xiii. 9. Rom. iii. and v. Eph. i. and ii. and iii. Gal. iii. and iv. Tit. iii. 3—6. Rom. vi. and xii.—xv. Eph. iv.—vi. Matt. v. 48. and xxviii. 20.

Notwithstanding this prepared and published redemption, the wickedness of man has still been great in the earth. As men multiplied, their immoralities increased: Cain and his seed introduced a deluge of profaneness, and by intermarriages with them, were the posterity of Seth corrupted. God, who has ordinarily all along severely punished the first introducers of wickedness, was provoked to drown them all, but Noah

and other seven persons. Not long after the flood, when those preserved from it had begun to re-people the earth, wickedness revived in all the horrors thereof; proudly they conspired against the Lord, to establish their own fame, and prevent their dispersion. Scattered by the just vengeance of heaven, they generally cast off all proper fear and reverence of God. For nearly 2000 years, the true worship of God was almost wholly confined to the stock of Abraham; and for about 1520 years, to the Hebrew part of it. Whilst the rest of the world were plunged in the grossest ignorance, the most absurd superstition and vilest idolatry, and lived in the most unnatural lust, oppression, and murder, how often did the Hebrews madly apostatize from their Maker, and live as the Heathens! —The resurrection of our Saviour issued in the spread of the gospel: multitudes both of Jews and Gentiles, especially of the latter, were turned to the Lord. These sanctified ones, their malicious brethren of mankind, for almost 300 years, barbarously persecuted and murdered. Delivered from Heathen persecution, the professed Christians indulged themselves in ignorance, pride, superstition, contention, idolatry; and many of them embracing the Arian, or other heresies, furiously persecuted and murdered the adherents to truth. During the years of Antichrist's reign, most of the nominal Christians have scarcely differed from Heathens in ignorance, superstition, idolatry, and profaneness. At present, of 30 parts of mankind, about 19 are mere Heathens, without Christ, strangers to the covenants of promise, without God, and without hope in the world. About five parts are adherents to the abominable delusions of Mahomet; and only six are left to comprehend all that bear the Christian name. Of this fifth part of mankind, comprehending the Eastern Christians of various denominations, and the Papists and Protestants in Europe and America, very few indeed give any proper evidence of their having the true knowledge and fear of God as in Christ reconciling the world to himself.

No government, laws, covenants, ties of nature, or gratitude, have been able to destroy the wickedness of men. Governments, and punishments of different forms, have been tried for the preventing of particular kinds of wickedness; but all have been comparatively in vain, while the hearts of men continued unrenewed. Nor have the instructions of men greatly repressed the torrent of crimes, though they have sometimes occasioned a change in their form. By horrible murder, most of the extensive kingdoms, the Egyptian, Assyrian, Lydian, Chaldean, Persian, Grecian, Roman, Saracen, Turkish, Tartar, German, Spanish, French, and other kingdoms or empires, have been erected, and most have already shared of murder and slavery in their turn. And, shocking to think! the most noted murderers and robbers of mankind, as Sesostris, Sennacherib, Nebuchadnezzar, Alexander, Cæsar, Pompey, Lewis XIV. of France, and multitudes of such like, have been extolled as persons of distinguished merit. Passing the various distinctions of men founded in their different degrees of wealth or authority, their different endowments of mind or behaviour in life, their different occupations, &c. it is proper to observe, that before God they stand distinguished into the righteous and the wicked, saints and sinners. The wicked are such as are still in their natural state, under the dominion of sin, and are heirs of wrath; the righteous are such as are instated in the favour of God, delivered from the reign of sin, are heirs of salvation, and are by sanctification making meet to be partakers of the inheritance of the saints in light.

Permit me further to observe, that of the five words used by the Hebrews to signify man, ADAM denotes him *earthly*; ISH, denotes him *strong*

and *courageous;* GEBER denotes *strength* and *prevailing excellency;* ENOSH represents him *frail, diseased,* and *wretched;* and METH denotes his *mortality,* or rather *sociality.* When *Adam* and *Ish* are joined in contrast, *Adam* denotes a mean man, and *Ish* a rich or honourable one, Psal. xlix. 2. Isa. ii. 9. And that *man* is often put for the males of the human kind, as for a son, Gen. iv. 1. Jer. xxxvii. 17, 18. an husband, 1 Cor. xi. 3. a magistrate: by *man* shall his blood be shed, Gen. ix. 6. And *mankind* signifies males, Lev. xviii. 22. and xx. 13. 1 Cor. vi. 9. 1 Tim. i. 10. Almost every thing about men, members, adjuncts, relations, acts, &c. are constituted emblems of God's properties, relations, and works. He is a *man of war;* he is infinite in strength and courage, and he manages all the war in the world, and in the hearts of his people, to the honour of himself, Exod. xv. 3. Christ is called a *man;* he often appeared to the Old Testament saints in form of a man; in the fulness of time he assumed, and for ever retains, our nature; and the various members, adjuncts, relations, and acts of men, are used in scripture to represent his excellencies, office, and conduct, Gen. xxxii. 24. Josh. v. 13. He is the man of God's *right hand;* the person whom God has installed in his mediatory office with his solemn oath, and whom he peculiarly upholds and assists, and whom he raiseth up to the most dignified station, Psal. lxxx. 17. He is thought to be the *man among the myrtle-trees,* as he walks and acts among his people, Zech. i. 10. Angels are called *men,* because they often appeared in the form of men, Gen. xix. *Men of God,* are prophets or ministers, if not also saints, holy as God is holy, and devoted to the service of God, Deut. xxxiii. 1. 1 Tim. vii. 11. 2 Tim. iii. 17. Antichrist is called a *man of sin.* Most of the popes, it is said, have been very monsters of whoredom, deceit, profaneness, and the like. The Papal system consists of sinful and erroneous tenets, sinful and filthy practices of superstition and idolatry, sinful offices, and wicked officers; and, in fine, its whole tendency is to promote wickedness, 2 Thess. ii. 3. A *man of the earth,* is either one who cultivates the earth, a husbandman, Gen. ix. † 20. or men who have carnal principles reigning in them, and choose earthly things for their chief portion, Psal. x. 18. A *man* or *son of Belial,* is one extremely worthless, a true child of the devil, 1 Kings xxi. 13. A natural *man* is one, who, in whatever way his faculties or life may be improved, yet is unrenewed by grace;—and a spiritual *man,* is one renewed by the Holy Ghost dwelling in him, and who is disposed to perceive and relish spiritual things, 1 Cor. ii. 14, 15. The principle of grace in our soul, is a *new,* an *inward,* and *hidden man,* consisting of various particular graces, answering to the various members of the human body; it rules and acts in our soul, and conforms it to its own likeness, Eph. iv. 24. Rom. vii. 22. Inner or hidden *man,* may also denote the soul. Though our *outward man* perish, our *inward man* is renewed day by day. Though our body waste, and its health and strength decay, our souls and inward principle of grace are daily quickened and strengthened, 2 Cor. iv. 16. To come to a *perfect man,* to the stature of the fulness of Christ, is to arrive at the full perfection of spiritual knowledge, holiness, and righteousness, Eph. iv. 13. The inward principle of corruption is called the *old man;* it consists of various lusts, which answer to the members of the human body; it craftily rules and reigns in unconverted men, and conforms them to itself; and as it is very early, and always before grace in men, so in the weak saints it is in a decaying and dying condition Col. iii. 10. Men know themselves to *be but men,* when they are made to feel and understand their own weakness, Psal. ix. 20. To *quit*

ourselves *like men*, is to act with the utmost courage and activity natural or spiritual, 1 Sam. iv. 9. 1 Cor. xvi. 13. To *speak as a man*, or *after the manner of men*, is to draw a comparison or argument from the customs of men in their civil affairs, Gal. iii. 15. The gospel is *not of*, or *after man*; it is not of human invention, nor does it depend on human authority, Gal. i. 11. Christ makes of *twain one new man*, when he joins Jews and Gentiles, formerly at variance, into one new gospel-church, and in one new way of spiritual worship, Eph. ii. 15. *Men of one's secret, tabernacle*, or *peace*, are familiar intimate members of our family, or in apparent agreement or covenant with us, Job xix. 19. and xxxi. 31. Jer. xx. 10. The *desire of a man is his kindness*; he, if wise, desires the mercy and kindness of God; desires ability and opportunities for shewing kindness to others, and this disposition renders him agreeable and beloved, Prov. xix. 22.

Woman was, last of all creatures, formed to be an assistant to man. Womens' comeliness, fond affection, weakness, and infirmities, ordinarily exceed those of men. Before the fall, the woman seems to have been on a level of authority with the man; but to punish the introduction of sin by a woman, the sex was subjected to inequality with their husbands, and to manifold pains in the conception and birth of their children. Till the Messiah came, and restored all things, the ordinances of heaven marked a standing frown upon them. To one of the seals of the new covenant, they had no access. Nor had they any divine call to attend the three solemn feasts. Their natural infirmities brought on them a number of burdensome purifications, Lev. xii. and xv. With the Jews, they were subjected to divorce; or to trial by the waters of jealousy; and to stoning if they violated the marriage-vow after betrothing, or if their tokens of virginity were not found, Numb. v. Deut. xxii. and xxiv. A priest's daughter was to be burnt if she was guilty of fornication, and a slave was scourged if she was guilty of it with her master, Lev. xxi. 9. and xix. 20—22. In the Christian church, women have equal access with men to all the privileges of private members, but are not allowed to officiate as rulers, Col. iii. 11. Gal. iii. 28. 1 Cor. xiv. 34. are required to have their heads covered in public worshipping assemblies, 1 Cor. xi. to study the utmost modesty, and to shun all vain apparel, by the sinful use of which they have sometimes brought God's judgments on nations, 1 Pet. iii. 1—3. Isa. iii. 16—26. But perhaps in a way of triumph over Satan, the female converts to Christ are more numerous, and many of them more lively in their religion, than men.—In most nations, women are used as slaves, or almost beasts, rather than as meet helps.—To preserve the chastity of their young women till they were lawfully admitted to their husbands, the Jews, and other eastern nations, kept them in a manner shut up, if their circumstances allowed it; and the very name of virgin among the Hebrews, signifies *shut up*, and *hidden*: this made it so difficult for Amnon to defile his sister Tamar, 2 Sam. xiii. 2. Perhaps young women are called *virgins* in some texts, though they were not properly so, Joel i. 8. To *keep one's virgin*, is to retain a daughter, or allow a beloved young woman to continue unmarried, and in a state of virginity, 1 Cor. vii. 37. The true church, and her members, are likened to virgins to mark their integrity and purity of profession, heart, and life, chaste affection to Christ, particularly their freedom from the abominations of Antichrist, Psal. xlv. 14. 2 Cor. xi. 2. Rev. xiv. 4. and to mark Jesus's relation to them in this character, the Jewish high-priest was only to marry a pure *virgin*, Lev. xxi. 13. Professors of Christianity in general are called *virgins*, five wise, and five foolish, because, while they profess a

pure religion, and lead a practice somewhat blameless, some wisely receive Christ into their heart, and others foolishly reject him, and are content with a mere profession, Matt. xxv 1. to 10. The Jews, Chaldeans, and other nations, together with the Papists, are called *women*, to shew their readiness to entice or be enticed into alliances; their numerous progeny, and their weakness when God punishes them, Ezek. xxiii. Zech. v. 7. Isa. xlvii. Rev. xvii. Nations or cities, especially if never subdued by the enemy, are called *virgins*, 2 Kings xix. 21. Isa. xxiii. 12. and xlvii. 1. Jer. xlvi. 11. Lam. i. 15. Amos v. 2. Persons weak, and unfit for government, are represented as *women*, Isa. iii. 12. Harlots are called *strange women*, and *women whose heart* is *snares*, and *their hands* as bands, to entice and retain men to uncleanness and ruin, Prov. ii. 16. Eccl. vii. 26. —It may not be amiss in this place to introduce a few observations on the variety of species among the human race: of these there are six, enumerated by Linnæus and Buffon. The first is found under the polar regions, and comprehends the Laplanders, the Esquimaux Indians, the Samoied Tartars, the inhabitants of Nova Zembla, Borandians, the Greenlanders, and the people of Kamtschatka. The visage of men in these countries is large and broad; the nose flat and short; the eyes of a yellowish brown, inclining to blackness; the cheek bones extremely high; the mouth large; the lips thick, and turning outwards; the voice thin and squeaking; and the skin a dark grey colour. The people are short in stature; the generality being about four feet high, and the tallest not more than five. Ignorance, stupidity, and superstition, are the mental characteristics of the inhabitants of these rigorous climates.

The Tartar race, comprehending the Chinese and the Japanese, forms the second variety in the human species. Their countenances are broad and wrinkled, even in youth; their noses short and flat; their eyes little, sunk in the sockets, and several inches asunder; their cheek bones are high; their teeth of a large size, and separate from each other; their complexions are olive, and their hair black.

The third variety of mankind is that of the southern Asiatics, or the inhabitants of India. These are of a slender shape, have long straight black hair, and generally Roman noses. These people are slothful, submissive, cowardly, and effeminate.

The negroes of Africa constitute the fourth striking variety in the human species; but they differ widely from each other. Those of Guinea, for instance, are extremely ugly, and have a very offensive scent; while those of Mosambique are reckoned beautiful; and are untainted with any disagreeable smell. The negroes are in general of a black colour, and the downy softness of hair which grows upon the skin, gives a smoothness to it resembling that of velvet. The hair of their head is wholly short, and black; but their beards often turn grey, and sometimes white; their noses are flat and short, their lips thick and tumid, and their teeth of an ivory whiteness. These wretched people are subject to the most barbarous despotism; the savage tyrants who rule over them, make war upon each other for human plunder; and the deluded and wretched victims are bartered for spirituous liquors, are torn from their families, their friends, and their native land, and consigned for life to misery, toil, and bondage, in climes more inhospitable than those whence they are taken. But alas! how must we be shocked to record, that this infernal commerce is carried on by the humane, the polished, the Christian inhabitants of Europe, and above all, by—Englishmen! whose ancestors have bled in the cause of liberty, and whose breasts still, we would hope, glow

with the same generous flame! Would to God this horrid practice were abolished in all parts of the world, as it has been by some of the more enlightened and polished nations.

The native inhabitants of America are the fifth race of men: they are of a copper colour, with black, thick, straight hair, flat noses, high cheek bones, and small eyes; they eradicate the hair of their beards, and other parts except the head, as a deformity; their limbs are not so large and robust as those of the Europeans; they endure hunger, thirst, and pain, with astonishing firmness and patience; and, though cruel to their enemies, are kind and just to each other.

The Europeans may be considered as the sixth and last variety of the human kind; they enjoy singular advantages from the firmness of their complexions. The face of the African black, or of the olive-coloured Asiatic, is a very imperfect index of the mind, and preserves the same settled shades in joy and sorrow, confidence and shame, anger and despair, sickness and health. The English are of the fairest of the Europeans; and we may therefore presume, that their countenances best express the variations of the passions, and vicissitudes of disease. But the intellectual and moral characteristics of the different nations which compose this quarter of the globe, are of more importance to be known. These, however, become less discernible, as fashion, learning, and commerce, prevail more universally.

MANASSEH, *forgotten*, the eldest son of Joseph; but, according as Jacob his grandfather had predicted, his tribe was less numerous and honoured than that of Ephraim, his younger brother, Gen. xli. 50, 51. and xlviii. Manasseh seems to have had but two sons, Ashriel and Machir.—When the Manassites came out of Egypt, their fighting men amounted to but 32,200, under the command of Gamaliel, the son of Pedahzur; but in the wilderness they increased to 52,700, 1 Chron. vii. 14. Numb. i. 30, 31, 35. and 28--34. They pitched in the camp of Ephraim, and marched next after that tribe, Numb. ii. and x. Their spy to search the promised land, was Gaddi, the son of Susi; and their prince to divide it, was Hanniel the son of Ephod, Numb. xiii. 11. and xxxiv. 23. The one half of this tribe received their inheritance on the east and north-east of the sea of Tiberias; the other half received their inheritance on the west of Jordan, on the north of the tribe of Ephraim, Numb. xxxii. 33—42. Josh. xiv. 29—31. and xvi. and xvii. Though Joshua advised the western Manassites to enlarge their territory, by expelling the Canaanites, yet they suffered them to remain in Bethshan, Taanach, Dor, Ibleam, and Megiddo, Judg. i. 27. Four of the Hebrew judges, Gideon, Abimelech, Jair, and Jephthah, together with Barzillai, and Elijah the prophet, were of this tribe. Adnah, Jozabad, Jediael, Michael, Jozabad, Elihu, and Zilthai, valiant captains of this tribe, joined with David, as he retired from the host of the Philistines near Gilboah, and helped him against the Amalekites, who had smitten Ziklag. About 18,000 of the western Manassites, and many of the eastern, attended at his coronation to be king over Israel, 1 Chron. xii. 19—21, 31, 37. The whole tribe revolted from the family of David along with the other nine; but many of them in the reign of Asa left their country, and dwelt in the kingdom of Judah, that they might enjoy the pure worship of God, 2 Chron. xv. 9. After the death of Pekah, there seems to have been a civil war between this tribe and that of Ephraim, Isa. ix. 21. A part of the Manassites that remained in the land, joined in king Hezekiah's solemn passover, and their country was purged of idols by him and Josiah, 2 Chron. xxx. and xxxi. and xxxiv. Part of this tribe returned to Canaan, and dwelt in Je-

rusalem, after the captivity, 1 Chron. ix. 3.

2. MANASSEH, the son of Hezekiah, by his wife Hephzibah. At the age of 12 years, he succeeded his father in the kingdom of Judah, and reigned 55 years. He was impious to an uncommon degree. He rebuilt the high places which his father had destroyed: he re-established the worship of Baal, and planted groves in honour of his idols: he worshipped the sun, moon, and stars, and reared to them altars in the court of the temple; one of his idols he set up in the temple itself: he burnt one of his sons in a sacrifice to Molech. He had familiar intercourse with devils, and practised sorcery and witchcraft. By causing his subjects to follow these impious courses, he rendered them more wicked than ever the Canaanites had been. By murdering such as refused compliance, or warned him of his danger, he made the streets of Jerusalem to run with innocent blood: and, it is said, he sawed the prophet Isaiah asunder with a wooden saw. About the 22d year of his reign, Esarhaddon, king of Assyria and Babylon, invaded his kingdom, routed his troops, and caught himself hid among thorns, and carried him prisoner to Babylon. In his affliction, he repented of his wickedness. He was restored to his throne, perhaps by Saosduchin, the successor of Esarhaddon. After his return to Judea, he abolished many of the vestiges of his former idolatry; but the high places were permitted to continue. He fortified Jerusalem, and added a kind of new city on the west side. He put garrisons into all the fenced cities of Judah. He died *A. M.* 3361, and was buried in his own garden, and left his son Amon for his successor. A larger history of his life was written by Hozai, or *the seers*, but it is now lost, 2 Kings xxi. 2 Chron. xxxiii. God forgave him his sin with respect to the eternal punishment thereof; but the temporal punishment of the Jewish nation, for their compliance therewith, was never forgiven, Jer. xv. 4.·····

MANDRAKES, are a kind of the pentandria monogynia class of plants, the corolla of which consists of a single erect hollow petal, growing gradually wider from the base. A little beyond the middle, it is divided into five parts, somewhat formed in the manner of spears. The fruit is a big roundish berry, containing two cells, and a great number of seeds. The male mandrake has a large, long, and thick root, which gradually diminishes as it goes downward, and is frequently divided into two, three, or more parts. From this root spring a number of leaves, narrow at the base, and obtuse at the end. These are about a foot in length, and five inches in breadth, and are of a dusky disagreeable green colour, and a stinking smell. The female mandrake has longer and narrower leaves, and is of a darker colour. It has been groundlessly imagined, that mandrakes conciliate affection, or cure barrenness; but they are a soporific of considerable virtue; small doses of its bark have done good in hysteric disorders; but if used in larger quantities, it brings on convulsions, and other mischievous symptoms. According to our English translation, Reuben having found mandrakes in the field, Rachel coveted them, and Leah, Reuben's mother, allowed her to have them on condition of Jacob's sleeping with herself on the night which belonged to Rachel. But what were the *dudaim*, which Reuben found, whether mandrakes, jessamine, violets, lilies, pleasant flowers, mushrooms, or citron apples, we cannot determine. Dioscoride, Lemnius, and Augustine, affirm, that mandrakes have a sweet smell; but then these must have been different from ours. Some tell us, that though the leaves of the female mandrake have a very disagreeable scent, yet those of the male have a pleasant one. It is said, that in the province of Pekin in China, there is a kind of mandrake so valu-

able, that a pound of its root is worth three pounds weight of silver. It so powerfully restores sinking spirits, as to give vivacity and health to those whose condition was otherwise reckoned desperate.

MANEH, the 50th part of a talent. To constitute a maneh, it took a piece of 15 shekels, another of 20, and a third of 25, which are in all 60; but though it required 60 shekels to constitute a maneh in weight, it is said that it required but 50 to constitute one in reckoning of money, Ezek. xlv. 12. The mina, or pound, mentioned in the New Testament, consisted but of an hundred drams, or 25 shekels, or not much more; and there was a lesser mina of 75 drams, which was about 19 shekels.

MANIFEST, to shew a thing clearly, and render it visible, Eccl. iii. 18. 2 Tim. iii. 16. The Son of God was *manifest*, when he appeared visibly in our nature, 1 John iii. 5. The apostles were *manifest*, when it fully appeared, by their behaviour, doctrine, and success, that they were sent of God, 2 Cor. xi. 6 The saints and the wicked are *manifest*, when the difference between their character and state is clearly discovered, 1 John iii. 10. The *manifestation of the Spirit*, is either that which the Holy Ghost shews to men, the doctrines of the gospel, the love of God, and our interest in it, and the things of another world; or, his gifts and graces, whereby his power and residence in us are plainly evinced, 1 Cor. xii. 7. The *manifestation of the sons of God*, is the public display of their station and happiness, in their being openly acknowledged and honoured by Christ at the last day, Rom. viii. 19. Christ manifests himself to his true disciples, as he doth not unto the world; in answering their prayers; in bearing their sorrows; in withstanding the designs of their enemies; in protecting their persons and property; and in his coming with the Father to abide with them, John xiv. 22, 23. Isa. lxiii. 9. Heb. iv 15.

MANIFOLD. God's wisdom, mercy, and grace, are *manifold;* unbounded in their nature, shewed forth in a variety of ways, and numerous in their fruit, Eph. iii. 10. Neh. ix. 19. 1 Pet. iv. 10. Temptations and trials are *manifold*, when very numerous, and in many different forms, and from various sources, 1 Pet. i. 6. Transgressions are *manifold*, when many in number, of many different kinds, and in many various degrees of aggravation, Amos v. 12.

MANNA. To this day, there is a kind of manna produced in Poland, Calabria, Dauphine, Lebanon, and Arabia. That of Calabria in Italy, is a juice proceeding from ash-trees about the dog-days; but that in Arabia is found on leaves of trees, or herbs, or even on the sand; but its quality is rather purgative than nourishing, and for that effect is now used in medicine. Besides the nourishing virtue of the manna that sustained the Hebrews in the desert, it was altogether miraculous on other accounts. It fell on six days of every week, not on the 7th. It fell in such prodigious quantities around the Hebrew camp, as to sustain almost three millions of men, women, and children. According to Scheuchzer, they consumed 94,466 bushels in a day, and 1,379,203,600 in 40 years. It fell in double quantities on the 6th day, that there might be enought for the 7th. It fell round about their tents. It remained fresh all the 7th day, but at any other time bred worms, and stunk if kept over night. It constantly continued for 40 years, and ceased as soon as the Hebrews had access to eat of the old corn of Canaan. Since these circumstances must be allowed to be miraculous, how foolish must it be to dispute the supernatural origin of the whole! When the small quantity of provision which the Hebrews had brought out of Egypt was spent, they outrageously exclaimed against Moses and Aaron, for bringing them into the desert.

God, who had been their miraculous guide, was highly displeased; but, for his name's sake, he promised and gave them this wonderful provision, and taught them how to gather and prepare it. It consisted of small grains, white as the hoar frost, and about the bigness of coriander-seed. In the morning it fell with the dew; and when that was exhaled, the manna was ready for gathering. Every person capable was to gather it early, before the sun had waxed hot to melt it. When they had gathered it into one common heap, an omer was measured out for each person, as his daily provision. This was bruised in a mortar, or ground in a mill, and then baked into bread, which was exceedingly wholesome, and suited to every appetite. To denote its divine original, perhaps by the ministry of angels, and its excellency, it is called *corn of heaven*, and *angels' food*, Psal. lxxviii. 25, 26. When the Hebrews first saw it lie around their tents, they cried out, *Manhu*, i. e. *What is this?* for they wist not what it was; and from this outcry, as well as to mark it bread prepared of God for them, it was called *manna*. Contrary to the divine prohibition, some Hebrews reserved part of their share of it over night; it bred worms, and stank. Others went out to gather it on the Sabbath, but found none. Oftener than once, they despised and loathed this miraculous provision, and were punished with destruction, by the flesh which they desired, and by the bites of fiery serpents.

By the manna, God intended not only to supply their present necessity, but also to prefigure that spiritual meat presented in the gospel. In this interpretation we cannot possibly be wrong, when we have no less an authority for it than Jesus Christ himself, who, speaking to his hearers on this very subject, says, 'Moses gave 'you not that bread from heaven, 'but my father giveth you the true 'bread from heaven. For the bread 'of God is he that came down from 'heaven, and giveth life unto the 'world. I am the bread of life,' John vi. 32, 33. Having therefore such infallible testimony to the general meaning of this heavenly food, let us try to find out the principal traces of resemblance betwixt it and Jesus Christ. In order to this we shall shortly attend to the following things: Its falling: 'The manna fell from 'heaven;' Christ is he that comes down from above. It fell 'round 'about the camp;' Christ is certainly to be found in his church:—'with 'the dew when they slept;' Jesus Christ is purely the gift of God, who descends, like dew, upon the grass, for whom we toil not, sow not, reap not:—'when they were in the most 'absolute need, and ready to perish;' when we were without strength, in due time Christ died for the ungodly:—'when they were not at all de-'serving it, but grievously sinning, 'by preferring the flesh-pots of E-'gypt to the prospects of Canaan;' and Christ laid down his life when sinners were preferring the pleasures of sin, and vanities of the world, to all the things above. In a word, it fell 'in such large quantities as to 'suffice that numerous host;' in Jesus Christ there is enough to supply every want.

Its parting among the Israelites, seems not to be without its meanings. Some gathered less, some more, in proportion to their ability and diligence, but all received an omer (a large allowance) from the common heap. By which means, as Moses relates, 'he that gathered much had nothing 'over,' because he gave to him that gathered less; and 'he that gather-'ed little had no lack,' because he received from him that gathered more. Was the manna parted liberally unto all? None are straitened in Jesus Christ: 'They shall be a-'bundantly satisfied with the fatness 'of God's house; and thou shalt 'make them drink of the river of thy 'pleasures,' Psalm xxxvi. 8. Was the manna equally distributed among the Israelites? So all believers, of

every sex, of every age, of every nation, strong or weak, eminent or obscure, have any equal right to partake in the common salvation; for all are ONE in Christ Jesus.

Its being despised by the multitude as light food, by which their soul was dried away, in comparison with their rank Egyptian fare, renders it a proper emblem of Jesus Christ, the true bread, who is despised and rejected of men. Though the pure doctrine of Christ is like the manna, angels' food, (for into these things they desire to pry;) yet are there found to whom the word of the Lord is a reproach, and they have no delight in it. A romance, a philosophical disquisition, a moral declamation, a political harangue, is far more grateful than the doctrine of the crucified Redeemer. What is this but to prefer the fish, the melons, the cucumbers, the onions, of Egypt, to the corn of heaven? For their contempt of this celestial food, the Lord sent fiery serpents to plague the murmurers and complainers. Nor do the despisers of Jesus Christ expose themselves to less dreadful strokes, though they should not be of a corporal kind: for 'all these things happened unto them for ensamples; and 'they are written for our admonition, 'upon whom the ends of the world 'are come,' 1 Cor. x. 11.

The preserving it in a golden pot, where, for a number of ages, it was deposited in the most holy place, and remained without corruption; was it not a representation of Christ's ascension into heaven, where he appears in the presence of God, death having no more dominion over him, and where he will be contained till the time of the restitution of all things? Why else should communion with Christ in glory be spoken of in terms alluding to this very thing? For thus it is promised, 'To him that 'overcometh, will I give to eat of 'the hidden manna,' Rev. ii. 17. in the words that the Spirit says unto the churches.

The continuance of this heavenly bread for the space of forty years, (for so long they were in the wilderness,) does it not clearly intimate, that Jesus Christ will never forsake his faithful people while they are here below? still shall the bread of God descend in the dispensation of the everlasting gospel, while the necessities of his people call for it: for so he promised when about to depart from the earth; 'Go,' says he to his apostles, 'teach and baptize all 'nations: and lo! I am with you al-'ways, even to the end of the world,' Matt. xxviii. 19.

The ceasing of the manna upon their tasting the corn of Canaan, may it not be viewed as a figure of their ordinances ceasing when the wandering tribes shall gain their promised rest? Or, shall we say, that as their heavenly provision failed when they tasted the bread that comes out of the earth; so, when the children of God themselves begin to relish over-much the things of the earth, they may expect that heavenly consolations will be suspended in proportion? When they are on worse terms with the world, or when it is unto them as a wilderness, and a land not sown, then truly God is good to Israel. Know your mercy, ye distinguished favourites of heaven! nor envy their happiness who eat the calves out of the stall, and the lambs out of the fold, but are not fed with the heritage of Jacob. Let the sensual voluptuary glut himself with the impure pleasures of sin, which, like the little book that John did eat, are sweet in the mouth, but bitter in the belly, and to whom we may adapt the significant words in Job, 'His meat in his bowels is 'turned: it is the gall of asps within 'him,' Job xx. 14. Let the rapacious worldling, who is smit with the dull charms of gold and silver; who is all hurry, hurry, about the businesses of this transitory life; let him fill his belly with the hid treasure of God, which never yet did satisfy a soul immortal. Let the self-justiciary, who is perhaps called by the

name of Christ, but eats his own bread, and wears his own apparel, and trusts to his own righteousness, as the ground of his acceptance with God; let him also spend his money for that which is not bread, and his labour for that which satisfieth not. But let the Christian, who knows the gift of God, and the excellency of the heavenly provision, let him labour not for the meat that perishes, but for the meat that endures unto everlasting life. Hungry and starving soul, you ask for bread, the world gives you a stone; what else are worldly riches? You ask a fish, the world presents you with a serpent; what else are sinful pleasures? But hearken diligently unto him who is himself the living bread, 'Eat that 'which is good, and let your soul 'delight itself in fatness. Incline 'your ear, and come unto him; hear, 'and your soul shall live,' Isa. lv. 2, 3. What is a happy old age to a happy eternity? This, O Jesus, is thy unspeakable gift! He that comes to thee shall never hunger; and, what is more, shall never die. O Lord, deny us what thou wilt, but give us this bread for evermore!

MANNER, (1.) Custom, fashion, practice, behaviour, Ezek. xi. 12. 2 Cor. xv. 33. (2.) Way, method, 1 Kings xxii. 20. (3.) Sort, kind, Gen. xxv. 23. Matt. v. 11. and viii. 27. God spake unto the fathers under the Old Testament, in *divers manners;* not fully, and all at once, but by little and little, sometimes more, and sometimes less clearly, and by the different means of angels, prophets, visions, dreams, voices from heaven, Urim and Thummim, &c. Heb. i. 1. God *suffered the manners* of the Hebrews in the desert; he patiently bore with their continued course of wickedness, their rebellion, murmuring, and unbelief; and did not destroy them, Acts xiii. 18. The Samaritans did not *know the manner* of the God of Israel, *i. e.* the true method of serving and worshipping him, 2 Kings xvii. 26, 27. Samuel shewed the Hebrews *the manner of a king;* not what he ought to be, but what the Heathen kings around were, and what they might fear their's would be, 1 Sam. viii. 9. To say, the *manner of Beersheba liveth,* was to swear by the idol there worshipped, Amos viii. 14.

MANOAH. See SAMSON.

MANSIONS, fixed dwelling-places; these are in heaven, as there the saints for ever reside in the most delightful and orderly manner, John xiv. 2.

MANSLAYER. See MURDER.

MANTLE, a kind of cloak that hung loose about one, Judg. iv. 18.

MANY, (1.) A great number, Judg. ix. 40. (2.) All men: thus *many* were made sinners by Adam's disobedience, Rom. v. 19. and thus *many are made righteous* by Christ's obedience, who are all saved from the guilt of Adam's first transgression, Rom. v. 19. (3.) All the wicked, Matt. vii. 13. *Thou shalt abide for me many days,* i. e. till death.—Israel *shall abide many days without a king, prince, sacrifice, ephod, teraphim.* For about 2600, or 2700 years, the ten tribes of Israel have been, or shall be, without the true religion, and without civil government of their own; and for nearly 1800 years, the Jews have been scattered and enslaved among the nations, neither practising their ancient religion, nor the Christian, nor the Heathen, Hos. iii. 3, 4.

MAON, *house or habitation;* a city on the south-east, or south frontiers of Judah, where Nabal dwelt, and near to which was a wilderness where David lurked. Perhaps one Maon, the father of the inhabitants of Bethzur, gave it this name, Josh. xv. 55. 1 Sam. xxiii. 24, 25. and xxv. 2. 1 Chron. ii. 45. The MAONITES were a tribe of Arabians, which perhaps had anciently dwelt about Maon; they oppressed the Hebrews in the time of the Judges, Judg. x. 12. We suppose them the same with the *Meamonim,* which our translation renders *others besides the Ammonites,* who came against Jeho-

shaphat, 2 Chron. xx. 1. and with the Mehunim, whom king Uzziah subdued, 2 Chron. xxvi. 7.

MAR, (1.) To cut off, render uncomely, disfigure, Lev. xix. 27. (2.) To spoil, render disagreeable or useless, 2 Kings iii. 19. Mark ii. 2. God *marred* the pride of Jerusalem, when he ruined their temple and kingdom, and what else they were proud of, and brought them to ruin by sword, famine, pestilence, and captivity, Jer. xiii. 9. Job's friends and neighbours *marred his path*, when they hindered him from the worship of God, and duties of holiness; or when they reproached his religion as hypocrisy, and poured contempt on godliness, because of his trouble, Job xxx. 13.

MARAH, or *bitterness*, a place on the east side of the western gulph of the Red sea, where the Hebrews, after three days thirst, found the water so *bitter* that they could not drink it; but by casting a tree into it, which was divinely pointed out, Moses rendered it sweet. Did this figure out, that by Jesus, the tree of life, and by faith in his sufferings, afflictions are relished by us, and work for us an exceeding and eternal weight of glory? Exod. xv. 23, 25. Diodorus, Shaw, and others, mention springs of bitter water about this place.

MARANATHA, i. e. *our Lord cometh*. See ACCURSED.

MARBLE, a hard stone, and which takes on a fine polish. It is dug out of quarries in large masses, and is much used in fine buildings, ornamental pillars, &c. It is of different colours, black, white, &c. or streaked with different colours; but scarcely any of it becomes transparent in thin polished slices, but the white. Tables of marble were anciently used for writing on. Perhaps God wrote the ten commandments on tables of marble. On the tables of marble procured from the east by the Earl of Arundel, and now belonging to the University of Oxford, there is a chronology of Greece, from the earliest times of that nation to *A. M.* 3741. We suppose the stones of Solomon's temple were all fine marble, 1 Chron. xxix. 2. Ahasuerus, king of Persia, had the court of his garden surrounded with pillars of marble, to hang the curtains on by silver rings, and the pavement was of red, blue, white, and black marble, Esth. i. 6. Marble is an emblem of comeliness, firmness, and duration, Song v. 15.

MARCH, to go as soldiers or armies do to fields of battle, Jer. xlvi. 22. God's *marching*, denotes the motions of the pillar of cloud before the Hebrews in the desert, who, considering their orderly arrangement, might, in an open country, march 12 or more miles a day, Psal. lxviii. 7. Judg. v. 4. or his display of his power, in gradually cutting off the Canaanites by the hand of Joshua, Hab. iii. 12.

To MARK, is to notice with great care, set a mark upon. God *marks* iniquity, when he brings men into judgment, and punishes them for their sin, Psal. cxxx. 3. Job x. 14. Men *mark our steps*, when they observe our conduct, in order to find whereof to accuse us, and thereby ruin us, Psal. lvi. 6. A *mark, sign*, or *token*, is, (1.) That whereby a thing is pointed out, either as past, present, or future; and so is of use to commemorate things past, demonstrate things present, confirm things dubious, and assure of things to come: or, (2.) That which distinguishes one thing from another; as land-marks distinguish between the fields of one and of another. *The mark of the beast in the forehead or hand*, required by Antichrist, is an open profession, solemn adherence to, or practice of, Popish abominations: such as subjection to the Pope, belief of transubstantiation, worship of images, angels, saints, relics; and without which, people are often denied their civil privileges, Rev. xiii. 16, 17.

Whether God set a *mark* on Cain's person to distinguish him from o-

thers, or only gave him some token, as he did Gideon, that he would make him conquer the Midianites, and that he would preserve him, is a point that has been much disputed; but the latter is by far the most probable, Gen. iv. 15. Suffering for the sake of Christ, is his *mark;* is a likeness to him in his suffering, and points out one to be his follower, Gal. v. 17. Paul's subscription was the *mark* or *token* an epistle was his, 2 Thess. iii. 17. What one directs a shot or stroke at, is called his *mark,* 1 Sam. xx. 20. and so God sets up one as a *mark,* when he directs the peculiar strokes of his judgments against him, Job vii. 20. Lam. iii. 12. The stake to which one must point, and run in a race, is called a *mark;* and in allusion thereto, Christians perfection in holiness is the *mark* they aim at, and run toward, in their race of duty, Phil. iii. 14.—Jesus Christ and his people are *signs* and wonders; how much gazed at, spoken against, and exposed to injuries! Luke ii. 34. Isa. viii. 18. And how is Jesus set up in the gospel, that men may come to him! Isa. lxvi. 19. and xi. 10. and lix. 19. Prophets were *signs,* when their condition and behaviour pointed out what was coming on nations, Isa. xx. 3. Ezek. iv. 3. Wicked men are a *sign,* when the justice and faithfulness of God are marked in their noted ruin, and others are warned to beware of the like sins, Ezek. xiv. 8. The sun, moon, and stars, are for *signs* and *seasons;* their position and appearance are general marks to point out what season and weather shall be; and their uncommon appearances have often marked out approaching calamities, Gen. i. 14. The *twelve signs* of heaven, are 12 clusters of stars, in that part of the visible heaven through which the sun, moon, and other planets, have their motions. Those through which the sun moves in the spring quarter, are Aries, Taurus, Gemini; those through which he moves in our summer, are Cancer, Leo, Virgo; those of the harvest season, are Libra, Scorpio, Sagittarius; those of the winter, are Capricorn, Aquarius, and Pisces. It seems these signs were known in the days of Job, ch. xxxviii. 32. and worshipped by the Jews under Manasseh and Amon, 2 Kings xxiii. 5. But the *signs of heaven,* and *tokens* of soothsaying liars, are the natural appearance of the sky; as, a red and louring sun is a mark of the approach of foul weather; and the tokens which diviners give as presages of that happening which they foretold, Jer. x. 2. Isa. xliv. 25. The *signs* of Christ's coming against the Jews, were the spread of the gospel, the persecution of Christians, the rise of false prophets, uncommon appearances in the sky, and about the temple, &c. these marked, that the ruin of their nation fast approached, Matt. xxiv. 3—29. But the *sign of the Son of man,* afterward appearing in heaven, was the plain evidence or mark of his Messiaship, in the punishment of the Jewish nation, who rejected him; or the awful appearances that shall precede his last manifestation in the clouds, Matt. xxiv. 30. The sun's going back, was a *sign* or *mark,* that Hezekiah should go up to the temple, 2 Kings xx. 8. The rainbow was a *sign,* or token, that God had established his covenant with Noah and his seed, and a sure evidence that he would no more overflow the earth with a flood, Gen. ix. 12, 13. Circumcision, the Sabbath in its ceremonial observation, and other rites, were *signs,* sure *tokens,* that God had established his peculiar covenant with the Hebrews, and would give, or had given them, the land of Canaan for their possession, Gen. xvii. 11. Rom. iv. 11. Exod. xxxi. 13. God's law was to be a *sign, token,* and *memorial,* on the hands of the Hebrews; they were to have it continually before their eyes, and to be always obeying it, Exod. xiii. 9, 16. The blood of the paschal lamb, sprinkled on the doors of the Hebrew houses,

was a *token* or *mark*, to the destroying angel, that God willed the preservation of all within that house, Exod. xii. 13. In allusion to which, Christ is said to *set a mark* upon pious mourners for the sins of their country, when he singularly preserves them, amidst common ruin, from a furious enemy; or rather, perhaps, in allusion to an ancient custom of masters setting a mark on their servants, Ezek. ix. 4, 6. God shews men a *token for good*, when he either shews them some noted discovery of his love, destroys their enemies, or gives them some certain evidence that he will do so, Psal. lxxxvi. 17. The saints' courage and patience under tribulation and persecution, are an *evident token* of approaching perdition or ruin to their enemies, and of remarkable relief and eternal salvation to themselves, Phil. i. 28. 2 Thess. i. 5. The altar and pillar, the gospel-ordinances of a crucified Redeemer, and their church-state in the land of Egypt, shall be a *sign* and *witness* to the Lord: an evident mark and proof that God had shown singular mercy to that people, and that they have chosen him to be their God, Isa. xix. 19, 20. The *tokens of such as went by the way*, were either the instances which common travellers could give of the hospitality and piety which prevailed in Job's family, or the instances which they, or any one in the course of life, could give of the prosperity of the wicked, and the affliction of the godly, in this world, Job xxi. 29. Miracles, or wonderful works, are called *signs* or *tokens*; they shew God's power, and prove the mission of his servants, Exod. iv. 17. Heb. ii. 4. Psal. cxxxv. 9.

MARESHAH, *from the head* or *beginning*, a city of Judah, about 18 miles west from Jerusalem. Near to this place, Asa routed the Ethiopians, 2 Chron. xiv. 9. Moresheth, where Micah the prophet was born, seems not to have been this place, but one near Gath, Mic. i. 1, 14.

JOHN MARK, or MARCUS, *polite, shining*, the son of one Mary, in whose house Peter found the Christians praying together for his deliverance from prison, Acts xii. 12. and the cousin of Barnabas. Mark attended Paul and Barnabas as far as Perga in Lesser Asia; but finding they intended to carry the gospel into Pamphylia, and places adjacent, he deserted them, and returned to Jerusalem. After the synod was held at Jerusalem, Paul and Barnabas, having preached for some time in Antioch of Syria, resolved to visit the places northward, where they had formerly preached. Barnabas intended to take his cousin with them; but as Paul was against taking one with them who had formerly deserted the work in these quarters, Barnabas and Mark went to Cyprus by themselves. Mark was afterward reconciled to Paul, and was very useful to him at Rome, and, with him, salutes the Colossians and Philemon, Acts xv. 36—40. Col. iv. 10. Philem. 24. It seems Paul afterward sent him into Asia, for he desires Timothy to bring him back to Rome, when himself should come, as an useful minister, 2 Tim. iv. 11. When Peter wrote his first epistle, Mark was with him in Chaldea. It is said that he afterward preached in Egypt and Cyrene; and that the Alexandrians, seizing him in the pulpit, bound and dragged him through the streets that day, and the day after, till he died. Calmet and some others, will have John Mark a different person from the Evangelist; but I can apprehend no force in their reasons. In his gospel, Mark begins with the preaching of John Baptist. He often, as it were, abridges Matthew; but adds several particulars that further illustrate the subject. He relates several miracles omitted by Matthew, as, the cure of the demoniac, chap. i. of a deaf man of Decapolis, and a blind one of Bethsaida, chap. vii. and viii. In what Matthew has from chap. iv.

12. to xiv. 13. Mark does not generally follow his order, but that of Luke and John.

MARRIAGE, a solemn contract, whereby a man and woman, for their mutual benefit, and the production of children, engage to live together in a kind and affectionate manner. This contract seems to partake also of the nature of a vow, and cannot, like civil contracts, be dissolved by the mutual consent of parties. In no case can marriage between parents and children be allowed. This is so contrary to natural decency, as to sink the practisers of it below some of the more modest beasts. In case of absolute necessity, as in Adam's family, marriage between brothers and sisters was not unlawful; but, as one end of marriage is to promote love, and spread friendship, and to prevent all indecency between the sexes, when mankind increased, such marriages became improper. To us it appears, that Abraham married his niece, and Amram married Jochebed his aunt. Perhaps this might be owing to the darkness of the times. It is certain, the law of Moses prohibits marriage between all that are more nearly related than cousins, Lev. xviii. and xx. Only, by a particular law, which, it seems, had been more anciently revealed, the unmarried younger brother of one who died childless, was to espouse his brother's widow, and raise up seed to him; and if he rufused, the widow cited him before the judges, spit in his face, and loosed his shoe, as a mark of contempt, to continue on him and his family. The design of this law was to keep families distinct, and, perhaps, to point out the duty of Christ's apostles, ministers, and people, to raise up the seed of new converts to the honour of Christ their elder brother, and the dishonour that awaits such as do not, Gen. xxxviii. Deut. xxv. To keep the tribes distinct, no Hebrew heiress was allowed to marry out of her own tribe; only they might marry Levites, or priests, as these had no inheritance to give them, and no inheritance could come into their tribe; and it was perhaps in consequence of such marriage with an heiress of the tribe of Judah, that the Maccabean priests who ruled the Jews for about 130 years before our Saviour's birth, may be reckoned to the tribe of Judah, Numb. xxxvi. Gen. xlix. 10. Priests were only to marry virgins, or priests' widows of good report; and the high-priest was only to marry a virgin, Lev. xxi. 7—14. Ezek. xliv. xxii. In times of persecution, marriage is not convenient, as it is hard to carry about and shelter families, or to provide for them; but it is always better to marry, than to burn in lustful desires. Marriage is honourable in all persons capable of it, and the bed undefiled. It is the Popish doctrine of devils, to forbid even the clergy to marry, or to reproach the regular desire of women. But marriage is to be made only in the Lord, in a way agreeable to his law, and tending to his honour; and not by being unequally yoked together, religious with irreligious persons, or such as have opposite stations, inconsistent tempers, or professors of a true and a false religion, 1 Cor. vii. Heb. xiii. 4. 1 Tim. iv. 3. Dan. xi. 37. 2 Cor. vi. 14. As unequal marriages tend so effectually to lead professors of the true religion into apostacy therefrom, Abraham and Isaac were careful to prevent their children marrying with Canaanites, Gen. xxiv. 27. and xxviii. God prohibited the Hebrews to marry with any Heathens, and especially with the Canaanites, Exod. xxiii. 32. and xxxiv. 12—16. Deut. vii. 2—5. With the Hebrews, marriages with Heathen women were reckoned null in themselves; and so Ezra and Nehemiah caused the Jews to put away their Heathenish wives, Ezra ix. and x. Neh. xiii. Unequal marriages between the sons of Seth, who professed the true religion, and the beautiful, but wicked, women of Cain's progeny, were the original

causes of the ancient flood, Gen. vi. The Hebrews intermarrying with the Canaanites, brought fearful and repeated ruin on their nation, Judg. ii. Solomon's marriage of Heathenish women, rent the kingdom of Israel into twain, and occasioned many civil wars, and an establishment of idolatry in the one, for many generations. Ahab's marriage with Jezebel, and Jehoram's marriage with Ahab's daughter, brought not only their families, but the whole Hebrew nation, to the brink of ruin, 1 Kings xvii. to xxii. 2 Kings i. to xi.

Polygamy, or a state of marriage of different women at the same time, is evidently contrary to the law of God. At first, when there was the greatest need for a speedy increase of children to replenish the world, God provided but one wife for Adam, Gen. ii. He expressly forbids to take one wife to another, to vex her, in her life-time, Lev. xviii. 18. The almost equality of males and females of the human species, in every age, especially if it be considered that the small balance that is, is on the side of the males, strongly remonstrates against polygamy, as unnatural and adulterous. It tends to counteract the general law of the married state, to increase and multiply, and replenish the earth, as it hinders the procreation of children. How often hath a man by one wife, had more children than Jacob by two wives and as many concubines? nay, as many as David had by a great many wives and ten concubines? if not as many as Solomon had by his 1000 wives and concubines! whereas, had these 1000 been married to as many husbands, they might have produced 10,000 or 12,000 children. Polygamy was introduced by Lamech, an abandoned descendant of Cain. What disorder and trouble it breeds in families, the cases of Abraham, Jacob, Elkanah, and others, can attest. The having concubines, or secondary wives, was near a-kin to polygamy, and as little warranted of God. The example of some godly men can no more warrant either, than it can warrant us to commit drunkenness, incest, lying, idolatry, or murder. God's prohibition to make the son of a beloved wife heir, instead of the elder son of one who was hated, no way approves of polygamy; but at most, was a provision against the bad consequences thereof: nay, it does not so much as hint that this hated and beloved wife were alive at the same time, Deut. xxi. 15—17. Anciently, wives were in a manner purchased; and in some places it is so still, which is perhaps one reason why their wives are so unnaturally used. When Rebekah consented to be Isaac's wife, Eliezer gave many valuable presents to the family. Jacob served 14 years for his two wives. Shechem offered Jacob what dowry, or marriage-price, he pleased to ask for Dinah, Gen. xxiv. 59. and xxix. and xxxiv. 11, 12. David confessing that he could not pay a dowry answerable to the station of Saul's daughter, Saul acquitted him for 200 foreskins of the Philistines, 1 Sam. xviii. Hosea bought his second wife for 15 shekels of silver, and an omer and an half of barley, Hos. iii. 2. If any young man defiled a woman, he was required to marry her: and if her father refused her, the young man was to give her a dowry, as he had robbed her of her honour and chastity, Exod. xxii. 16, 17.

As celibacy and barrenness were reckoned reproachful in Israel, the Hebrews often married very young, the males about thirteen, and the females at twelve years of age; which was an additional reason for the parents having almost the whole disposal of marriages in their hand. Betrothing, or what we call contracting, preceded the marriage, and often took place e're the parties were capable of the marriage state. *Betrothing*, was sometimes performed by the writing of a contract legally attested by witnesses, wherein the intended husband engaged to pay

his bride a certain dowry on the marriage day, for the portion of her virginity, and pledged all he had for securing the payment; and the bride declared her acceptance of him on such conditions. Sometimes the betrothing was transacted by the bridegroom's giving the bride a piece of silver before witnesses, and saying, Receive this as a pledge you shall be my future spouse. After betrothing, the bridegroom and bride had access to visit one another; but if the bride admitted another to her embraces, she and her paramour were held adulterers, and stoned to death, Deut. xxiii. 24. On the marriage day, another contract was drawn, wherein the bridegroom protested, that he gave his bride 200 zuzims, or 50 shekels of silver, as the price of her virginity; and engaged to maintain, and every way deal with her as a wife; and to take care of what she brought with her, and what he had given, or should give her; and gave bond on all he had, for securing the same to her in his life, or at his death.

Anciently, the Hebrews wore crowns on their marriage-day; and it seems the bridegroom's was put on by his mother, Song iii. 11. The ceremonies of marriage continued three days for a widow, and seven for a virgin, Gen. xxix. 27. Judg. xiv. 17, 18. During this time, the young men and young women attended the bridegroom and bride in different apartments, and the former puzzled one another with riddles, Psal. xlv. 9, 14, 15. Judg. xiv. A friend of the bridegroom's governed the feast, that no drunkenness or disorder might be committed, John ii. 9. and iii. 29. At the end of the feast, the parties were, with lighted lamps, conducted to the bridegroom's house. The bridegroom leaving his apartment, called forth the bride and her attendants, who, it seems, were generally about ten, Matt. xxv. 1—10. The modern Jews retain the most of these ceremonies: only since the ruin of their city and temple, the bridegrooms wear no crowns on the marriage-day. They generally marry widows on a Thursday, and virgins on a Friday. On the evening before, the bride is led to the bath by her companions, making a sound with kitchen-instruments, as they go along. Being washed, she returns, and her friends sing the marriage-song at the door of her father's house. On the marriage-day, the bridegroom, and especially the bride, dresses herself as fine as possible. A number of young men attend the bridegroom, and young women the bride. They are ordinarily married in the open air, on the bank of a river, or in a court, garden, &c. The parties, each covered with a black vail, and with another square vail, with four hanging tufts, on their head, are placed under a canopy. The rabbin of the place, the chanter of the synagogue, or the nearest friend of the bridegroom, taking a cup full of wine, and having blessed it, and thanked God for the creation and marriage of the sexes, causes the parties to taste the wine. Next, the bridegroom, by putting a golden ring on the hand of the bride, weds her to be his wife. The contract of marriage is then read, and the bridegroom delivers it into the hands of the bride's relations. Wine is brought in a brittle vessel, and being six times blessed, the married couple drink thereof, and the rest of it, in token of joy, is cast on the ground; and the bridegroom, in memory of the ruin of their city and temple, with force dashes the vessel to the ground. When, at the end of the marriage feast, they come into the bridegroom's house, and after a long blessing sung over in Hebrew, they take supper, after which, the men and women, at least sometimes, dance a little, not in our lascivious and mixed manner, but the men and the women in different apartments. After rehearsal of another long blessing or prayer, the bride is led to her bed-chamber, and the bridegroom soon follows. Two persons, the one

a friend of the bridegroom, and another a friend of the bride, tarry all night in the next room. These next morning take and deliver the linen whereon the new married parties had slept, to be retained by the bride's mother. If afterward the man pretended his wife had not been a maid at her marriage, her parents, if they could, produced the proper tokens of her virginity; and if they did, the husband paid 100 shekels of silver to her parents, as a fine for slandering their daughter, and was obliged to retain her as his wife while she lived; but if these were not found, the woman was stoned to death as an adulteress, Deut. xxii. 13—21. As the Jews were a cruel kind of people, Moses, to prevent their direct or indirect murder of their wives, permitted them, in a solemn and deliberate manner, to put them away, by giving them a bill of divorce, if they found some disagreeable disease on their body, or their temper was such as that they could not live together; but they were never after allowed to return to one another. Under the gospel, no cause of divorce is allowed to be just, except adultery and wilful desertion. On account of the first, the innocent party may dismiss the guilty: by the second, the guilty dismisses himself or herself, Matt. xix. 3—9. 1 Cor. vii. 11, 15.—If a master betrothed his bondmaid, that had been sold to him, and did not marry her, he was to allow her to be redeemed. If he betrothed a bondmaid to his son, she was to be used as an ordinary wife; and if she was not used well, she might go off as a free woman, Exod. xxi. 7—11. If a Hebrew intended to marry a captive, she was first to tarry at his house a whole month, that he might have time to deliberate; and was to shave her head, and pare her nails, change her clothes, and for a month bewail her loss of her parents, and then he might marry her; but if he did not retain her, she was to go out free, and not to be sold, Deut. xxi. 10—14. By the laws of our country, it is required that persons intending to marry, have their intentions proclaimed on three several Sabbaths, that all concerned may seasonably offer their objections; and it is enacted, that all such as marry in a clandestine manner, or are witnesses thereof, be severely fined, or otherwise punished; and that whosoever marries any person clandestinely, be imprisoned and banished by the magistrates, never to return, under pain of death. Is it not then shameful, that church and state so much overlook this pernicious course? How can the giving of an oath to a worthless fellow having no authority, perhaps a vagabond, fail to be an horrid profanation of God's name? Is it not sinful to trample on good order, established by both church and state? How wicked to rush into marriage without a deliberate thought! How base to enter that state, in a method calculated to rob parents of their power over children, to cover lewdness, and to promote treacherous, adulterous, and even incestuous, connections!

The Scripture all along represents it as the right of parents to *give* their sons and daughters in marriage, Gen. xxi. 21. and xxiv. 3. and xxviii. 1, 6. and xxxiv. 4, 6. and xxviii. 18, 19. Josh. xv. 16, 17. Judg. xiv. 2, 3. Exod. xxii. 16, 17. and xxxiv. 16. Deut. vii. 3. Jer. xxix. 6. 1 Cor. vii. 36, 38. No where is the least shadow of power given to children to marry without their parents' consent. Nor do I know of a single instance of marriage in scripture contracted without regard to the consent of parents, which was not followed with some visible judgment, temporal or spiritual, sooner or later, Gen. vi. 2. and xxvi. 34. and xxviii. 9. and xxxviii. 2, &c. Protestant Divines generally hold marriage *null* and *void*, if the consent of parents be disregarded. The infamous Popish Council of Trent, denounced a curse upon them on this account. Papists generally hold the marriage of chil-

dren *valid* without the consent of parents: but Bellarmine and others grant, that it is not equally honourable. The too easy reconcilement of parents to their childrens' contempt of that authority which God hath given them over them in this point, tends not a little to the multiplication of such marriages in our times, to the manifest ruin of their seed in spiritual, and often also in temporal things.

The duty of married persons is tenderly to love one another, be faithful to one another, bear with one another's infirmities; and in their different stations, study to please, profit, and provide, for one another, the husband as the head, and the wife as subject to him, Eph. v. Col. iii. 1 Pet. iii. The relation between God and the church, whether Jewish or Gentile, is represented as a *marriage*, wherein God is the *Husband*, who chooses, rules, and provides for them; and they are the *spouse*, who consent to be his, accept of his ordinances and laws, and love and obey him, because he first loved them. With deliberation this relation is constituted; and how solemn his promises to bless them, and their engagements to obey him! how fearfully the Jews, and many Christian churches, have been punished for their adulterous apostacy from him! Jer. iii. Ezek. xvi. Hos. ii.

MARROW, a soft, fat, and very nourishing substance, contained in the hollow of some animal bones, and which strengthens them, and mightily promotes the healing of them when broken. To *marrow* are likened, (1.) The most secret dispositions, thoughts, designs, and desires, of our soul, Heb. iv. 12. (2.) Christ and his fulness of grace, and glory, and all the fulness of God in him, which are the delightful nourishment and strength of churches, saints, and their holy dispositions, Psal. lxiii. 5. Isa. xxv. 6. (3.) The fear of the Lord, and departing from evil, which mightily promote the health and true welfare of both soul and body, Prov. iii. 8.

MARISHES. See MIRE.

MARS-HILL. See AREOPAGUS.

MART, a place of great trade to the nations around, Isa. xxiii. 3.

MARTYR, properly denotes a witness: in ecclesiastical history, a witness, to the shedding of his blood, in confessing or testifying the truth; and thus distinguished from confessors, properly so called, who underwent great afflictions for their confession of the truth, yet without suffering death; which confession every Christian is bound to make, out of regard to the truth, Matt. x. 32, 33. The term *martyr*, occurs only thrice in the New Testament, Acts xxii. 20. Rev. ii. 13. and xvii. 6. See WITNESS.

MARVEL. See WONDER.

MARY, *exalted, the sea of bitterness*, mother of our Saviour Jesus Christ, and a virgin at the time she conceived him; daughter of Joachin and of Anna, of the tribe of Judah, and married to Joseph, of the same tribe; of the royal house of David, as was also her husband. Mary was akin to the race of Aaron, since Elisabeth the wife of Zacharias was her cousin, *id. ib.* 3—6. The Virgin Mary then being espoused to Joseph, the angel Gabriel appeared to her, to acquaint her that she should become the mother of the Messiah, Luke i. 26, 27, &c. Mary asked him how this could be, since she knew no man? To which the angel replied, that the Holy Ghost should come upon her, and the power of the Highest should overshadow her, so that she should conceive without the concurrence of any man. And to confirm what he had said to her, and to shew that nothing is impossible to God, he added, that her cousin Elisabeth, who was both old and barren, was then in the sixth month of her pregnancy. Mary answered him, 'Behold the handmaid 'of the Lord, be it unto me accord-'ing to thy word.' And presently she conceived, by the miraculous

operation of the Holy Ghost, the Son of God, the true Emmanuel, that is to say, *God with us*. A little while after, she set out for Hebron, a city in the mountains of Judah, to visit her cousin Elisabeth. As soon as Elisabeth had heard the voice of Mary saluting her, her child, young John the Baptist, leaped in her womb. Mary continued with Elisabeth about three months, and then returned to her own house. When she was ready to lie in, an edict was published by Cæsar Augustus, which decreed, that all the subjects of the empire should go to their own cities, there to have their names registered according to their families. Thus Joseph and Mary, who were both of the lineage of David, betook themselves to the city of Bethlehem, whence was the original of their family. But while they were in this place, the time being fulfilled in which Mary was to be delivered, she brought forth her first-born son. She wrapped him in swaddling clothes, and laid him in the manger of the stable whither they had retired; for they could find no place in the public inn, because of the great concourse of people that were then at Bethlehem on the same occasion. At the same time, the angels made it known to the shepherds, who were in the fields near Bethlehem; and who came in the night to see Mary and Joseph, and the child lying in the manger, and to pay him their tribute of adoration. Mary took notice of all these things, and laid them up in her heart, Luke ii. 19. Matt. ii. 8—11, &c. A few days after, the Magi, or wise men, came from the east, and brought to Jesus the mysterious presents of gold, frankincense, and myrrh; after which, being warned by an angel that appeared to them in a dream, they returned into their own country, by a way different from that by which they came. But the time of Mary's purification being come, that is, forty days after the birth of Jesus Christ, Mary went to Jerusalem, Luke ii. 21. there to present her son in the temple, and to offer the sacrifice appointed by the law for the purification of women after childbirth. There was then at Jerusalem an old man named Simeon, who was full of the Holy Ghost, and who had received a secret assurance that he should not die before he had seen Christ the Lord. He came then into the temple by the influence of the Spirit of God, and taking the child Jesus within his arms, he blessed the Lord; and afterwards addressing himself to Mary, he told her, That this child should be for the rising and falling of many in Israel, and for a sign which should be spoken against: even so far as that her own soul should be pierced as with a sword, that the secret thoughts in the hearts of many might be discovered.

Some time after, she sought to speak with Jesus, Mark iii. 20. Joseph, it seems, being dead, our Saviour affectionately observing her from his cross, recommended her to the care of the apostle John, who provided for her till her death, John xix. 25—27. After our Saviour's resurrection, she no doubt saw him. After his ascension, she attended the religious meetings of the disciples, Acts i. 14. The dispute among the Papists, whether she was tainted with original sin, hath occasioned plenty of pretended miracles, and a prodigious number of volumes.

2. MARY, the wife of Cleophas, and mother of James, Jude, Joses, Simeon, and Salome their sister, is supposed to have been the sister of the Virgin, and so her children are represented as the brothers of our Lord, John xix. 25. Matt. xxvii. 56. Mark xv. 41. Luke xxiv. 10. Mark vi. 5. Matt. xiii. 55. She early believed on our Saviour, attended his preaching, and ministered to him for his support. At a distance, she with grief witnessed his crucifixion, Mark xv. 40, 41. She was present at his burial, and prepared spices for embalming his dead body, Luke xxiii. 56.

MARY MAGDALENE. She seems to have been an inhabitant of Magdala; and it is hinted by some, that she was a plaiter of hair to the harlots and vain women of her city. It is certain she was possessed of seven devils, whom Jesus cast out. I suppose she was the scandalous sinner, who, in the house of Simon the Pharisee, washed our Saviour's feet with her tears, and wiped them with her hair, and kissed and anointed them with precious ointment. Simon thought Jesus's admission of her to such familiarity, similar to that of affectionate daughters towards their father, was an evidence he knew not her character, or was not sufficiently strict in his practice. Jesus knowing his thought, uttered a parable of two debtors, to whom their creditor had forgiven very different accounts, asked Simon, which of the two would love him most? Simon replied, that he thought it would be the debtor to whom the greatest sum had been forgiven: Jesus approved his judgment, and, after observing how far superior this woman's kindness was to that of Simon, who had neither saluted him with a kiss, nor given him water for his feet, nor oil for his head, hinted, that her great love was an evidence that her multiplied transgressions were forgiven; and just then declared to the woman, that they were so. As some murmured within themselves, that Jesus took upon him to forgive sins, he said to her, Thy faith hath saved thee. Soon after, she is mentioned as one of his ministering attendants, Luke vii. 36--50. and viii. 1, 2, 3. She attended him in his last journey from Galilee to Jerusalem, and sorrowfully witnessed his crucifixion, and assisted in preparing spices for his embalment, John xix. 25. Luke xxiii. 55, 56. Early on the 3d day, she, and Mary the wife of Cleophas, went to his sepulchre; but missing his body, an angel informed them he was risen. As they were going to inform the disciples, Mary Magdalene returned, and stood weeping at the grave. There Jesus met her; she supposed he was the gardener, and asked him if he knew what was become of the dead body, that she might take care of it? With his known air of speech, Jesus called her by her name. Knowing him immediately, she cried out in a rapture of joy, *Rabboni!* which signifies, *my great Master,* and fell at his feet to embrace them; but he bade her forbear, and go inform his disciples he was risen. As she went and overtook the other Mary, and other women, Jesus appeared to them: they held him by the feet, and worshipped him, but were directed to go and inform his apostles and followers, and particularly Peter, that he was risen. They did as he directed, but their information was not duly credited, Matt. xxviii. 9, 10. John xx. 1---18.

MARY. See LAZARUS.

MASH, or MESHECH, the fourth son of Aram, and grandson of Shem. He was probably the father of the Moscheni, or Masians, who resided about the south parts of Armenia: and from him the mount Masius, and the river Mazecha, or Mozecha, in these quarters, seem to have had their name, Gen. x. 23. 1 Chron. i. 17.

MASONS. From the history of the temple, and the ruins of Baalbeck, Tadmor, Persepolis, and other places, it appears that their art was in as great perfection long ago as at present. Those of Tyre were among the first noted; and David hired them to build his palace, 2 Sam. v. 11.

MASTS for ships. The Tyrians made theirs of cedar, Ezek. xxvii. 5. As it is dangerous to *lie down* in the sea, or on *the top of a mast* of a ship as she sails; so he who indulges himself in drunkenness, is in danger of death and damnation, Prov. xxiii. 34. See SHIPS.

MASTER, one who rules, or teacheth. It is a title applied, (1.) To Jesus Christ, who is our great lawgiver and teacher, and who *alone* can inwardly and powerfully instruct our soul; and in matters of faith and

worship he *only* is to be followed, Matt. xxiii. 8, 10. (2.) To preachers, and ministers, who, to assembled congregations, declare and explain the oracles of God, Eccl. xii. 11. (3.) To such as more privately teach scholars or disciples, Luke vi. 40. (4.) To such as have, and rule over servants, Eph. vi. 5. (5.) To such as proudly affect vain applause, and a superiority above others, Matt. xxiii. 10. (6.) To such as judge, condemn, censure, and reprove others, or do it beyond the merits of the cause, uncharitably wresting things to the worst meaning, or by aggravating real faults; or who do it from a spirit of pride and contradiction; or who affect to be *many teachers*, instead of the one teacher, Christ, James iii. 1.

MATTHEW, *a gift*, or LEVI, the son of Alpheus, we suppose one different from Cleophas, was a Galilean by birth, a Jew by religion, and *a publican* by office. His ordinary residence was at Capernaum, and he had his house for gathering his toll or tax on the side of the sea of Tiberias. Jesus called him to be one of his apostles. He directly obeyed, without taking time to settle his affairs. At his request, Jesus, perhaps some time after, took an entertainment at his house, along with some other publicans. As the Pharisees railed at him for eating with publicans and other like notorious sinners, he told them that it was sin-sick souls that needed the Divine Physician, and that God loved mercy more than sacrifice and pretensions to strictness. He told them he was come into the world, not to call the righteous, but sinners, to repentance, Matt. ix. 9—13. Mark ii. 14—17. Grotius thinks, Matthew and Levi were two different persons; the former the clerk or servant, and the latter the master. Whether Matthew suffered martyrdom in Persia, or died in Abyssinia, after he had preached there, we know not.

It is said he began to write his gospel about *A. D.* 41. but in what language, is controverted. There was, very early, a copy of it in Hebrew or Syriac, to which the Judaizing pretenders to Christianity added so many interpolations of their own, that it was generally condemned. As early as Origen's time, it was despised; and Epiphanius reckons it spurious. The Hebrew copies published by Munster and Tillet, are but modern translations from the Latin or Greek. It is certain, a Greek copy of this gospel existed in the apostolic age; and not long after, it was translated into Latin. We cannot therefore accede to the sentiment of the Christian fathers, who will have its original to have been the Hebrew: for, why might it not be as easily translated from Greek into Hebrew, as from Hebrew into Greek? About *A. M.* 184, a Greek copy of it was found in the East Indies, which, it is supposed, was carried thither by Bartholomew. In 488, a Greek copy was found at Cyprus, which was inscribed on hard wood, and supposed to have been most ancient. Moreover, if Matthew had wrote in Hebrew, with what sense could he have given us a literal interpretation of Hebrew names, Emmanuel, &c.?

In his gospel, Matthew had this chiefly in view, to shew us the royal descent and genealogy of Jesus Christ, and to represent to us his life and conversation among men. No one of the evangelists enters so far into the particulars of the account of Jesus Christ, or has given so many rules for the conduct of life, and so many lessons of morality. If we compare him with the other three evangelists, we may observe a remarkable difference in the order and situation of our Saviour's actions, from chap. iv. 22. to chap. xiv. 13. Some have imputed to mere accident this variation in Matthew; and others to choice and design. However this may be, it can be no prejudice to the truth of the facts which are the essential part of the gospel; and as to the order of time, the sacred authors

are not always solicitous to follow it exactly. Matthew has all the characters of a good historian; truth and impartiality, clearness of naration, propriety and gravity of language. He is grave without formality or stiffness, plain with dignity, and agreeably copious and full in his relation of our Lord's most divine discourses, and healing works of wonder.

MATTHIAS, *the gift of the Lord*, a disciple of Jesus Christ, perhaps one of the seventy. After our Saviour's ascension, Peter proposed, that one who had been a constant witness of his marvellous sufferings and conduct, should be chosen to fill the room of Judas, who, after betraying his Lord, had hanged himself. The disciples chose Barsabas and Matthias for the candidates. As the office was extraordinary, the final determination, which of the two should be the apostle, was left to the decision of God by the lot. After prayer, the losts were cast, and it fell upon Matthias: he was therefore numbered with the eleven apostles, Acts i. 15 to 26. It is probable he preached the gospel somewhere in the east; but whether he died a violent or natural death, we know not.

MATTOCK, an iron instrument for digging stones, roots, and sand; or for breaking down walls, 1 Sam. xiii. 20, 21. Isa. vii. 25. 2 Chron. xxxiv. † 6.

MAUL, a hammer, such as coppersmiths use. A false witness, is like a *maul*, a *sword*, or an *arrow*; he wounds the reputation, he ruins the health, and takes away the life, of his neighbour, Prov. xxv. 18.

MAZZAROTH. Whether they be the 12 *signs*, (See MARK,) or the *chambers of the south*, or the *Mazzerim*, stars scattered about the north pole, we know not, Job. xxxviii. 32. and ix. 9. and xxxvii. 9.

MEADOW, fat and well watered ground for feeding cattle, or producing hay, Gen. xli. 2.

MEAL, (1.) That substance whereof bread, or like eatables, are formed, Isa. xlvii. 2. (2.) A particular diet; a dinner, supper, or the like, Ruth ii. 14.

MEASURE, (1.) That whereby the quantity, length, or breadth, of any thing is adjusted. Tables of measure follow:

Scripture-measures of Length, reduced to English measure.

							English feet. inch. dec.
Digit	—	—	—	—	—	—	0 0,912
4	Palm	—	—	—	—	—	0 3,648
12	3	Span	—	—	—	—	0 10,944
24	6	3	Cubit	—	—	—	1 9,888
96	24	6	2	Fathom	—	—	7 3,552
144	36	12	6	1½	Ezekiel's reed	—	10 11,328
192	48	16	8	2	1⅓	Arabian pole	14 7,104
1920	480	160	86	20	13⅓	10	Schœnus's measuring line 145 11,04

The longer Scripture-measures.

						English miles	paces	feet. dec.
Cubit						0	0	1,824
400	Stadium, or furlong					0	145	4,6
2000	5	Sab. day's journey				0	729	3,0
4200	10	2	Eastern mile			1	403	1,0
12000	30	6	3	Parasang		4	153	3,0
96000	240	48	24	8	A day's journey	33	172	4,0

Scripture-measures of Capacity for Liquids, reduced to English Wine-measure

						Gal.	pints.	sol. inch.
Caph						0	$0\frac{5}{8}$	0,177
$1\frac{1}{3}$	Log					0	$0\frac{5}{6}$	0,211
$5\frac{1}{4}$	4	Cab				0	$3\frac{1}{3}$	0,844
16	12	3	Hin			1	2	2,533
32	24	6	2	Seah		2	4	5,067
96	72	12	6	3	Bath, or Epha	7	4	15,2
960	720	180	60	20	10 Coron, Chomer	75	5	7,625

Scripture-measures of Capacity for things dry, reduced to English Corn-measure.

						Pecks	gal.	pints,	sol. inch. dec.
Gachal						0	0	$0\frac{17}{140}$	0, 031
20	Cab					0	0	$2\frac{5}{6}$	0, 073
36	$1\frac{4}{5}$	Gomer, or omer				0	0	$5\frac{1}{10}$	1, 211
120	6	$3\frac{3}{4}$	Seah			1	0	1	4, 036
360	18	10	3	Epha		3	0	3	12, 107
1800	90	50	15	5	Letech	16	0	0	26, 500
3600	180	100	30	10	2 Chomer, Coron	32	0	1	18, 969

N. B. A Scotch pint contains three English of corn-measure, and almost four of wine-measure.

A *measure*, in 2 Kings vii. 1. signifies a *seah*, or *satum*; but in Rev. vi. 6. it signifies but a chenix, which contained almost 50 solid inches, and this being sold for a penny, or 7¾ pence sterling, imports, that the famine would be so severe that a man would scarcely be able to work for enough to keep him in life. (2.) The length, breadth, or quantity, to be measured, Ezek. xl. 10. (3.) *Measure* signifies the determined length, boundary, or degree, of any thing; as of life, Psal. xxxix. 4. of sin, Jer. li. 13. or of grace, Eph. iv. 11. The *measure of the apostles*, was the extent of their power and office, 2 Cor. x. 13---15. The Jews *filled up the measure of their fathers*, by adding to their sin, and so hastening on the judgments of God, Matt. xxiii. 32. *In measure*, is moderately, sparingly, Isa. xxvii. 8. Jer. xxx. 11. Ezek. iv. 11, 15. *Without measure*, is very largely, Isa. v. 14. John iii. 34. As the *measure of a man* is six feet, so the New Jerusalem being measured with the *measure of a man, that is of the angel*, may import, how exact, and heavenly, saints shall be during the millennium.

To MEASURE, or METE, (1.) To take the dimensions or quantity of things, Numb. xxxv. 5. Ruth iii. 15. (2.) To take possession of, especially in order to build, Zech. ii. 2. (3.) To repay, reward, Isa. lxv. 7. God's *measuring* the dust or waters in the hollow of his hand, imports, his full knowledge of, his absolute power over, and easy management thereof, Job xxviii. 25. Isa. xl. 12. The angel's visionary *measuring* of the temple and city in Ezekiel and John's vision imports, that every thing in the gospel-church ought to correspond with the *line* and *reed* of God's word, Ezek. xl. and xli. and xlii. and xlvii. Rev. xxi. Mens' *measuring themselves by themselves*, and *comparing themselves among themselves*, is foolishly to imagine themselves standards of true excellency; and reckoning every thing good that is their own, while they overlook the superior excellencies of others, 2 Cor. x. 12.

MEAT. The food of the Hebrews was regulated by the appointment of God. What animals they might eat, and what they ought not, were particularly marked, Lev. xi. Deut. xiv. No blood, nor flesh with the blood, nor the fat of animals offered in sacrifice, was to be eaten. What the Hebrews reckoned high living, may appear from what Solomon had at his table: his daily provision was 30 cors or measures of fine flour, with 60 cors of coarser meal; in all about 58,320 pounds weight of meal, with 10 fed oxen, 20 pasture oxen, 100 sheep, beside venison, deer, roebuck, does, wild fowl, &c. The Jews say, 60,000 were maintained in his court: but it is more probable they were not above the half of that number, 1 Kings iv. 22, 23. It does not appear, they were very nice in the seasoning or dressing of their food. Salt was the only seasoning of what was prepared in the temple, if we do not add the oil wherewith meat-offerings were baked. The paschal lamb was eaten with bitter herbs, salt, honey, butter, oil; and perhaps sometimes aromatic herbs were used in their common ragouts. Anciently, it seems, every one of the guests used to have a table by himself: the Chinese and other eastern nations, we are told, still use this fashion; and the greatest honour done a guest, was to give him a large share, 1 Sam. i. 4, 5. Gen. xviii. 6—8. and xliii. 43. Nations were sometimes shy of eating with one another. The Egyptians hated to eat with shepherds, Gen. xliii. 31. The Jews shunned eating with Heathens, particularly the Samaritans, John iv. 9. they reproached our Saviour for eating with publicans, Matt. ix. 11. Luke xv. 2. The Jews washed their hands before they took their meals, Mark vii. Anciently they sat at tables, Prov. xxiii. 1. but in after ages, they copied after the Persian, Chaldean, and Roman manner, of lying

at it on beds; and hence John leaned on Jesus's bosom at his last supper, John xiii. The different sexes feasted in different apartments, as was the common manner in some places of the east, and still prevails in Italy and Spain. Perfumes on their hair, or on their beds, together with music and dancing, were common at their feasts, Luke vii. 37. and xv. John xii. Among the modern Jews, the master of the house, or the chief person present, blesses the bread, and afterward blesses the wine. Just before they take their last glass, he recites a pretty long prayer and thanksgiving, and the company recite the 9th and 10th verses of the xxxiv. Psalm. They are so superstitiously nice, that they will have no meat dressed by Christians or Heathens. They never mix any milkmeat with flesh; nor will they take milk, butter, or cheese, immediately after flesh; they will not even use the same instruments or vessels in dressing or holding milkmeat, which they use for flesh-meat. The abolishment of the ceremonial law, by the death of Jesus Christ, took away the legal distinction of meats; but the synod of Jerusalem required their Christian brethren to abstain from meats offered to idols, and from things strangled, and from fornication, and from blood. This matter, especially that of eating things offered to idols, and which were sometimes, after the oblation, sold in the public markets, occasioned no small disturbance. Paul determines, that all food was clean and indifferent in itself; and that whatever was bought in the public market, might be eaten without any scruple of conscience; but warmly inculcates the forbearance of flesh offered to idols, or of any thing indifferent, if it tended to lay a stumbling-block before any person, or grieved any tender conscience; and charges such as did otherwise, with being murderers of their Christian brethren, for whom Christ died, Tit. i. 15. Rom. xiv. 1 Cor. vi. 11—13. and viii. and x. Jesus's mediatorial work is represented as his *meat;* it was more delightful to him than his necessary food, John iv. 32, 34. He, in his fulness of grace and truth, is represented as *meat,* as true and satisfying food, the receiving and enjoyment of which delightfully nourishes mens' souls to eternal life, John vi. 55. Gal. ii. 20. Psal. xxxiv. 8. The truths of God in the scripture, are *meat;* they refresh and nourish souls: and the more deep things of God are *strong meat,* that can only edify and help strong Christians, Jer. xv. 16. Heb. v. 12, 14. Ceremonial ordinances are called *meats and drinks;* much of them related to eatables, Heb. xiii. 9. Col. ii. 16. The kingdom of God consists not in *meat and drink,* but in righteousness, peace, and joy in the Holy Ghost: the gospel-dispensation does not relate to meats and drinks; nor does true inward religion consist in observances about these, but in fellowship with and conformity to God, Rom. xiv. 17. The fruit of the saints is for *meat and medicine*: their godly instructions, and holy examples, are most edifying, Ezek. xlvii. 11. Men are *meat* to others, when they are given up to be destroyed by them, Psal. xliv. 11. and liii. 4. Numb. xiv. 9. and xxiv. 8. Sin is *meat* to men; they delight in it, and promise themselves nourishment from it; but it becomes the *gall of asps* within them, Job xx. 14. *Sorrowful meat,* is coarse provision, which mourners did eat, Job vi. 7. Tears are *meat,* when sorrow renders one without appetite for meat, Psal. xlii. 3. The year of release was *meat* for the Hebrews; they did eat what grew of its own accord on it, Luke xxv. 6. Israel's *ordinary food,* which God diminished, was their wonted prosperity, Ezek. xvi. 27. See Eat, Bread.

MEDDLE, (1.) To provoke to anger, 2 Kings xiv. 10. (2.) To attack in war, Deut. xxv. 19. (3.) To be familiar with, Prov. xx. 19. and xxiv. 21. (4.) To interfere;

seek to have to do with, Prov. xxvi. 17.

MEDEBA, a city a considerable way eastward of Jordan, and not far from Heshbon. It seems Sihon took it from the Moabites, or Ammonites, Numb. xxi. 30. It is certain it fell to the share of the Reubenites, and was one of those on their south-east border. Near to it there was a delightful plain, I suppose along the river Arnon, Josh. xiii. 16. In David's time, it was in the hand of the Ammonites; and here their army encamped under the walls, and afterwards fled into the city, 2 Sam. x. It afterwards pertained to the Moabites, and was ravaged by the Assyrians and Chaldeans, Isa. xv. ii. and Jer. xlviii. It was however rebuilt and inhabited by the Arabs, with whom the poor remains of the Moabites were blended. It continued some ages after Christ, and is called *Medava* by Ptolomy.

MEDIA. See MADAI.

MEDIATOR, one who transacts between parties at variance, in order to bring them to an agreement, Gal. iii. 20. Jesus Christ is *the one Mediator.* He alone, by satisfaction to God, and intercession with him, and by powerful and gracious instruction and influence on sinful men, brings both together into a new covenant state of agreement, 2 Tim. ii. 5. He is *the Mediator of the better,* or *new covenant;* according to the tenor of the new covenant of grace, he satisfies and intercedes for us, and bestows upon us all necessary grace, Heb. viii. 6. and ix. 15. and xii. 24. Moses was a typical *mediator,* interposing between God and the Hebrew nation; he received the law for them, and declared it to them, and interceded with God in their behalf, Gal. iii. 19. Deut. v. 5.

MEDICINE, whatever tends to heal, or prevent diseases of soul and body: so *the fear of God* promotes the real health of both soul and body; and *a merry heart,* or *good conscience, doth good like a medicine.* As natural cheerfulness promotes the health of the body, so a conscience sprinkled with Jesus's blood, directed by his word, and ruled by his Spirit, greatly promotes the strength and comfort of the soul, Prov. iii. 8. and xvii. 22. Spiritual *medicines* are such as tend to remove ignorance, profaneness, and introduce true life, strength, and comfort, into mens' souls, Ezek. xlvii. 12. Medicines for *nations,* are either Jesus's truths preached among them for the redemption of their soul, Rev. xxii. 2. or means of relief and indifference, Jer. xxx. 13. and xlvi. 11.

MEDITATION, (1.) Thinking in a fixed manner, Psal. civ. 34. (2.) Prayer is called *meditation*; because what is prayed for, ought first to be deliberately thought of, Psal. v. 1.

MEEKNESS, (1.) A readiness of mind to bear injuries for the sake of Christ, and when smitten on the right cheek to turn the other also, Matt. v. 39. to forbear seeking revenge, Rom. xii. 17. and to forgive offenders, even if they should offend seventy times seven, Matt. xviii. 22. Rom. xii. 21. Col. iii. 12. (2.) A disposition of mind to receive instruction, and immediately follow the light which is imparted, Psal. xxv. 9. Jam. i. 21. Moses was remarkable for his meekness, Numb. xii. 3. but Jesus Christ is infinitely more so, and is both our teacher and pattern, Matt. xi. 29.

MEET. Persons, or things, meet together, either by accident or design; and either in a way of wrath, to fight against and destroy, Hos. xiii. 8. Luke xiv. 21. or in a way of friendship, Gen. xiv. 17. or in assembling to worship God, Isa. i. 13.

MEET. See FIT, ANSWERABLE, READY, Col. i. 12. 2 Tim. ii. 21.

MEGIDDO, *declaring a message,* or MEGIDDON, a city of the western Manassites, said to have been 44 miles north of Jerusalem; but I suppose it was more. The Canaanites retained it; and near to it, Jabin's army was routed by Deborah and Barak, Judg. i. 27. and v. 19. So-

lomon rebuilt it, 1 Kings ix. 15. Ahaziah fled to it, when pursued by Jehu's orders, and died there, 2 Kings ix. 27. Josiah was slain near to it, 2 Chron. xxxv. 22. It was a place of *great mourning* to the Canaanites when Jabin's army was destroyed, and to the Jews when Josiah was slain, Zech. xii. 11.

MELCHIZEDEK, *king of righteousness*, or *justice*, king of Salem, and priest of the Most High God. Who he was, hath afforded much dispute: some will have him to be Christ, or the Holy Ghost; but Paul distinguishes between him and our Saviour, and says, he was but *made like unto the Son of God*. Both Moses and Paul represent him as a mere man, who reigned at Salem in Canaan. But what man he was, is as little agreed. The Jews and Samaritans will have him to be Shem, their ancestor. The Arabians will have him the grandson of Shem by the father's side, and the great grandson of Japheth by his mother's; and pretend to give us the names of his ancestors. Jurieu will have him to be Ham. Dr. Owen would have him to be a descendant of Japheth, and a pledge of the offspring of Japheth's becoming the principal church of God. But how a descendant of Japheth came to be king of the Canaanites, we know not. Why may we not rather, with Suidas, suppose him a descendant of Ham, sprung of a wicked family, and ruling over subjects cursed in their progenitor? Would he be thereby one whit more dissimilar to Jesus Christ? But why all this enquiry after a genealogy which God hath concealed; and to render him a distinguished type of our Saviour, hath brought him before us as if dropt from heaven, and, after his work, returning thither? His blessing of Abraham, the great heir of promise, and receiving tithes from him, shews him to be superior to Levi and Aaron, who were then in his loins.

When Abraham returned from the rout of Chedorlaomer and his allies, Melchizedek met him in the valley of Shaveh, afterward called the king's dale, and tendered to him a present of bread and wine, for the refreshment of himself and wearied troops. He also blessed Abraham, and thanked God for giving him the victory. Abraham acknowledged him priest of the Most High God, and gave him a tenth part of the spoil, Gen. xiv. 17--20. Heb. vii. 1--11. Jesus is a priest after the order of Melchizedek: as God, he was without beginning, without mother: as man, his origin was miraculous, without father: he was installed in his office only by God, and is therein superior to all the Aaronic and ransomed priests. He communicates all blessings to them, and ought to receive from them proper glory and honour. He refreshes his people, when like to faint in their spiritual warfare; he has no successor, but is possessed of an unchangeable priesthood, Psal. cx. 4. Heb. vii. 1--11. and vi. 20. and v. 10.

MELITA, *flowing with honey*, or MALTA, is a small island of the Mediterranean sea, about 54 miles south of Sicily, and 150 north of Africa. It is about 20 miles long, and 12 broad, and a little more than 60 in circumference. It seems to have had its name from its being MELET, or a place of refuge to the ancient Tyrians in their voyages to Carthage and Spain. The Carthaginians took this isle from Battus, a prince of Cyrene. The Romans took it from them. About *A. D.* 63, Paul and his companions were shipwrecked near this island, and kindly entertained by the natives of it, who, it is probable, were mostly descended from the Tyrians. They imagined Paul a god, because he shook a viper off his hand without receiving any hurt from it. Publius, the governor's father, was cured of his bloody flux; and others, informed hereof, brought their sick to Paul, and they were healed. When Paul and his companions departed from Italy, the Maltese cheerfully furnished them with

necessary provisions, Acts xxviii. 1 --11. It is said that no venomous beasts can since live in that country; and that earth is carried from it, to expel venomous animals, and to cure the bites of serpents. It is more certain, that ever since, there have been some remains of Christianity in this place; though, for many ages past, little more than the name. About *A. D.* 828, the Mahomedan Saracens seized on it. About 1090, Roger of Sicily took it from them. About 1530, Charles the V. emperor of Germany, and king of Spain, gave it to the military knights, whom the Turks had about seven years before, with terrible bloodshed, driven from Rhodes. It was attacked by the Turks in 1566, who, after many dreadful assaults, were obliged to abandon the enterprize, with the loss of 30,000 men. When the knights came there, the inhabitants were about 12,000, wretched enough, and the soil exceedingly barren. It is now quite the reverse: the soil bears excellent fruit, melons, cotton, &c. The number of inhabitants is variously estimated, at from 60 to 90 thousand, who speak a corrupt Arabic, and, in the towns, Italian. The knights continued masters of it, and were in a kind of perpetual war with the Turks, using their ships in much the same manner as the Algerines do those of Italy and Spain; and have on various occasions performed wonders of bravery, defending the island against huge armies of infidels. But it was taken from them at the close of the last century, by the French, and afterwards from them by the English; in whose hands it still continues.

MELODY, a sweet musical sound, Amos v. 23. To *make melody in the heart to the Lord*, is, from a joyful and thankful disposition, to please him with the praising ascription of glory and honour to him, Col. iii. 16. Eph. v. 19.

MELONS, a kind of pompion, of a good smell, but cooling to the blood, and tending to promote urine; and so are useful in fevers and stranguries, but of small use for food. Tournefort mentions seven kinds of melons. The Egyptian are the worst; but the Hebrews wickedly preferred these, with coarse cucumbers fit only for beasts; and leeks and onions, to the manna which the Lord mercifully gave them, Numb. xi. 5.

MELT, (1.) To render metal, or hard bodies, liquid, Ezek. xxii. 22. Exod. xxxii. 4. (2.) To be diminished, and waste away, as snow in a thaw, 1 Sam. xiv. 16. (3.) To faint, or be discouraged, Psal. cxix. 28. Josh. ii. 11. Exod. xv. 15. The earth or mountains *melted*, before or at the voice of God. The ore on the top of Sinai was melted by the terrible fire on it; hills or earth are depressed by earthquakes or thunder; and his opposers, however strong and fixed, are easily subdued, Judg. v. 5. Psal. xlvi. 6. and xcvii. 5. Isa. lxiv. 1, 2.

MEMBER, (1.) A part of an animal body, such as a leg, hand, ear, eye, &c. Psal. cxxxix. 16. Because our whole man, soul and body, is united into one system, the faculties of the soul, as well as the parts of the body, are called *members*, Rom. vi. 13, 19. Christ and his people being considered as *a body*, the saints are called his *members*, and *members one of another*; they are closely united to him as their head, and joined to one another as his, by having the same spirit, engagements, profession, and practice, Eph. iv. 25. and v. 30. Our inward principle of corruption being likened to *a body*, the various affections and lusts thereto belonging, are called *members*, and *members on the earth*, that are inclined to earthly things, and much excited and acted by the earthly body, Rom. vii. 23. Col. iii. 5.

MEMORY, (1.) That power of the mind whereby we retain or can recollect ideas of things formerly seen, imagined, or understood, 1 Cor. xv. 2. The best way to strengthen it, is to exercise it much, and get many things distinctly by heart. (2.)

Memorial, name, report, Prov. x. 7. Isa. xxvi. 14. MEMORIAL, is what tends to bring a person or thing to remembrance. God's name JEHOVAH is his *memorial in all generations*; the name whereby he shall be remembered, called upon, and thought and spoken of, Exod. iii. 15. The soul ransom-money, the part of the meat-offering burnt on the altar, and the frankincense set on the shew-bread, are called a *memorial*: they, as it were, put God in mind of his covenant with, and of the mercies necessary to be shown to, the Hebrews: and they put the Hebrews in mind of Jesus as a ransom, offering, and intercessor, for them, Exod. xxx. 16. Lev. ii. 2. and xxiv. 7. The stones of the high-priests' breastplate and shoulder-piece, were for a *memorial*: they tended to put him in mind to pray earnestly for the Hebrew tribes; and, as it were, called down mercies from God upon them, Exod. xxviii. 12, 29.

MEMPHIS, *by the mouth*, MOPH, or NOPH, a famous city of middle Egypt, about 15 miles above the parting of the Nile; and on the south-west of which stood the famed pyramids. It is thought to have been built by Menes, or Mizraim, and before Alexander's time was long the royal city. Here was kept their bull-deity, in a stately temple. The princes of it were trepanned or conquered by Psammitichus, their rival, and the country terribly ravaged, that he might obtain the kingdom, Isa. xix. 13. Much about the same time, a multitude of the Israelites fled from the Assyrians into Egypt, and being cut off by the sword and pestilence, were buried about Memphis, Hos. ix. 6. The princes or kings of Memphis, often deceived the Jews with empty promises of help, and occasioned the ruin of their state by the Chaldeans, Jer. ii. 16. Terrible was the distress it suffered from the Chaldeans and Persians, Jer. xlvi. 14, 19. Ezek. xxx. 13, 16. It was however rebuilt, and the Greek kings of Egypt mightily adorned it. About the time of our Saviour's birth, it was, next to Alexandria, the principal city of Egypt. Notwithstanding manifold disasters, it continued to make some figure till about *A. D.* 640, when the Saracens destroyed it, and built another almost opposite to it, on the east side of the Nile; and which, with the additions made to it by the Fathemite caliphs, is now called Grand Cairo, or Alkahir. There scarcely remains the least vestige of Memphis, to point out where it stood; probably the Nile runs over its foundations.

MENSTRUOUS, monthly. To approach a woman under her natural infirmity, is wicked and abominable; and if done wittingly, was punished with the death of both parties by the Hebrew law, Ezek. xviii. 6. Lev. xx. 18. Jerusalem was like *a menstruous woman*, when rendered weak and detestable to the neighbouring nations, Lam. i. 17. To cast away idols as a *menstruous cloth*, is to reject them as filthy and detestable, Isa. xxx. 22.

MENAHEM, *a comforter*, the son of Gadi, seems to have been general to Zachariah, the son of Jeroboam the 2d. No sooner did he hear that his master was murdered by Shallum, the son of Jabesh, in Samaria, than he marched from Tirzah, cut off Shallum, and seized the crown for himself. Provoked that the citizens of Tiphsah did not readily acknowledge him, and open their gates to him, he murdered most of the people, ripped up the women with child, and dashed the infants to pieces. Pul, the king of Assyria, soon after invaded his kingdom; but with a thousand talents of silver, or 342,187l. 10s. sterling, Menahem procured his friendship. This money Menahem exacted of his people at the rate of fifty shekels from all such as were able to bear it. After a reign of ten years, Menahem died, *A. M.* 2341; and Pekahiah his son, after a reign of two years, was murdered by Pekah, 2 Kings xv. 14—26.

MENE. See BELSHAZZAR.

To MENTION, or *make mention*, is, (1.) To name, speak of, especially with pleasure, Exod. xxiii. 13. (2.) To pray for, or recommend one, Rom. i. 9. Gen. xl. 14. To *make mention of the God of Israel, but not in truth*, is hypocritically to profess to be worshippers of him, and members of his church, Isa. xlviii. 1.

MEPHIBOSHETH, *out of my mouth proceeds reproach*, (1.) A son of king Saul by RIZPAH, 2 Sam. xxi. 8, 9. (2.) MEPHIBOSHETH, the son of Jonathan, and grandchild of Saul. When his father and friends were killed at the battle of Gilboa, his nurse was struck with such terror at the news, that she let Mephibosheth fall: this fall rendered him ever after lame of both his feet, 2 Sam. iv. In his childhood, he was secretly brought up in the family of one Machir of Lodebar, in the land of Gilead. When David was established on the throne of Israel, and had avenged himself of the Philistines and Moabites, he examined Ziba, who had been one of Saul's principal servants, whether any of the house of Saul yet lived, that he might shew them kindness, for the sake of Jonathan? Ziba told him of Mephibosheth: with great earnestness, David sent and brought him to his house, and told him, he must eat bread continually at his table. Mephibosheth accepted the favour with the utmost humility and complaisance. David ordered Ziba, and his family of 15 sons and 20 servants, to cultivate for Mephibosheth, and his child Micah, the whole inheritance of Saul, 2 Sam. ix.

Some years after, when Absalom's rebellion forced David to quit his capital, Mephibosheth desired Ziba to saddle him his ass, that he might ride off with his benefactor, as he could not walk on foot. Ziba, instead of obeying him, resolved to trick him out of his whole estate. He went after David with a present of two ass-loads of provision, and told him that Mephibosheth waited at Jerusalem, in hopes that the Hebrews, who were in arms against David, would now restore him to the throne of his grandfather and uncle. Hereon David too rashly made a grant of all Mephibosheth's estate to his villanous servant. When, after the defeat of Absalom, David returned to Jerusalem, Mephibosheth met him in deep mourning, his feet never washed, nor his beard trimmed, since David had gone off from his capital. David asked him, Why he had not gone along with him? Mephibosheth told him how Ziba his servant had deceived him, and had slandered him; but added, that David might do with him as he pleased; and that since, while his father's whole family were all obnoxious to death from his hand, he had made him his table companion, he had no reason to complain of the disposal of his lands to Ziba, nor was it proper the king should trouble himself to provide for him. David told him, he needed say no more, as he ordered him and Ziba to share the land between them in equal portions. Mephibosheth replied, that he was content Ziba should take it all, as the king had safely returned to his throne. By his son Micah, whose sons were Pithon, Melech, Tahrea, and Ahaz, he had a numerous posterity, 2 Sam. xvi. 1--4. and xix. 24--30. 1 Chron. viii. 34 to 40.

MERAB, *fighter, multiplier*, the eldest daughter of king Saul. She was promised to David in marriage, as a reward for that victory which he obtained over the giant Goliah; but Saul went from his word, and gave her to Adriel the son of Barzillai the Meholathite, 1 Sam. xiv. 49. and xviii. 17, 19. Merab had six sons by him, who were delivered over to the Gibeonites, and crucified upon the mountain before the Lord, as a reparation for that injustice that Saul had done the Gibeonites, 2 Sam. xxi. 8. The text indeed says, that the six men that were delivered to the Gibeonites, were the sons of Michal, the daughter of Saul, and wife of Adriel. But there is great room to believe, that the name Mi-

chal is by mistake slipt into the text instead of Merab: for, (1.) Michal did not marry Adriel, but Phaltiel; and, (2.) we no where read that Michal had six sons. Others think, that these six children were sons of Merab by birth, and of Michal by adoption.

MERAIOTH, the son of Ahitub the high-priest of the Jews, 1 Chron. ix. 11. This is supposed to be the same person that is called the son of Seraiah, Ezra ii. 2. There is another Meraioth, son of Seraiah, and father of Amariah, named among the high-priests, in 1 Chron. vi. 6.

MERARI, *bitter, provoking*, the third son of Levi, and father of Mahli and Mushi. When the Hebrews came out of Egypt, the Merarite males, from a month old and upward, were 6,200; and those fit for service, between 30 and 50 years of age, were 3,200. To them it pertained, to bear in their waggons, and to fix, the pillars, bars, and boards, of the tabernacle. They went first of all the Levites in their march through the wilderness, that the pillars might be set up, and boards fastened, before the hangings came forward to be laid on, as these last were spread e're the sacred furniture came up, Numb. iii. 33—37. and iv. 29. to 45. Some of his posterity were sacred porters, 1 Chron. xxvi. 19. Their cities were Jokneam, Kartah, Dimnah, Nahalal, Bezer, Kedemoth, Jahazah, Mephaath, Ramoth-gilead, Mahanaim, Heshbon, Jazer, Josh. xxi. 34---40. 1 Chron. vi. 63, 77---81.

MERATHAIM, a province of Chaldea, on both sides of the Tigris; and it seems, Pekod, Koa, and Shoa, were places near it; Pakod, it is said, lay near Nineveh, Jer. l. 21. Ezek. xxiii. 23.

MERCHANTS. Those of Midian, and other parts of Arabia, were the most ancient, Gen. xxxvii. 28. Those of Nineveh and Jerusalem, were numerous and wealthy, Neh. iii. 16. Ezek. xvii. 4. Christ is likened to a *merchant;* having all fulness of grace and glory in his hand, he earnestly calls and invites sinful men deliberately to buy, that is, receive freely from him according to their need, and state themselves debtors to his accompt: and saints are *merchants*, because, sensible of their manifold needs, and persuaded of their having infinite advantage, they trade with him on these terms, and reckon themselves everlasting debtors to the riches of his free grace, Rev. iii. 18. Matt. xiii. 45.

MERCURY, the son of Jupiter and Maja, was one of the fabulous deities of the Heathen, and messenger to the rest. His Greek name *Hermes*, denotes him the *interpreter* of their will. He was worshipped as the god of learning, eloquence, and trade, and famous for lying and deceit. Perhaps he was an ancient king of the Gauls; or, as some think, the Egyptian philosopher Hermes Trismegistus, or the very great interpreter worshipped after his death. Others think, that the exploits of Mercury are only those of Moses and Aaron, quite disguised with fable. At Lystra, Paul was taken for Mercury, because he was the chief speaker, Acts xiv. 8---12.

MERCY, (1.) Affectionate pity to such as are in misery and distress, and readiness to do them good, Tit. iii. 5. Phil. ii. 1 Col. iii. 12. (2.) Kind acts proceeding from inward compassion, and desire to relieve such as are in want and distress, 1 Tim. i. 13, 16. Psal. cxlv. 9. All God's *paths are mercy and truth*, to such as keep his covenant: all his dealings with them are the effects of mercy and kindness, and are the accomplishment of his promises to them, Psal. xxv. 10. To *shew, have*, or *give mercy*, is to discover inward pity and compassion, by acts of kindness to the distressed, Gen. xxxix. 21. Exod. xx. 6. Psal. iv. 1. 2 Tim. i. 18. To *find* or *obtain mercy*, is to receive acts of kindness, and valuable blessings, proceeding from pity and compassion, Heb. iv. 16. Matt. v. 7. To *keep mercy*, is to be in a constant readiness to do good freely to the

distressed and miserable, Dan. ix. 4. To *remember mercy*, is to pass injuries unresented, and do acts of undeserved kindness, Hab. iii. 2. To *love mercy*, is to love Jesus, the mercy promised to the fathers, and love to receive the free gifts of God through him; and to take a pleasure in doing undeserved good to such as are in misery and want, Mic. vi. 8. To *follow mercy*, is earnestly to seek after a share in the blessings of the new covenant, and study to exercise acts of pity towards those who are in misery, Prov. xxi. 21. One is *followed by mercy*, when every day he receives multitudes of new blessings proceeding from the love of God, and suited to his need, Psal. xxiii. 6. To *forsake one's own mercy*, is to worship idols, which are called lying vanities, or to set the affections on earthly things, and so neglect God who is the fountain of all mercy, peace, and salvation, Jon. ii. 8. God will *have mercy, and not sacrifice*, and the knowledge of God, rather than burnt-offering. Charitable compassion and kindness towards others, flowing from a spiritual knowledge of God as our God, is more highly valued by him than any legal sacrifice, Hos. vi. 6. Matt. ix. 10. *Mercy rejoiceth against judgment*, as God takes peculiar delight in shewing mercy and kindness to men: and as there is more real pleasure for us to be employed in acts of kindness than in acts of severity, so these merciful men, who, from a principle of true affection, have shown pity and kindness to the saints, need not servilely fear damnation, but may and ought to rejoice in the hopes of a future judgment, and a gracious God will take pleasure in their eternal redemption, Jam. ii. 13.—God's *mercy and truth meet together, righteousness and peace kiss each other*. In the work of our redemption, mercy is shown in full consistence with every promise, nay with every threatening as executed on Christ; and justice being satisfied, by our Redeemer, accords with and promotes the peace and reconciliation of sinful men with God, Psal. lxxxv. 10. God's *mercy is multiplied* to his people, when it is more fully and clearly discovered in greater or more numerous acts of kindness, Jude 2. Christ is the *mercy promised to the fathers;* he is the free gift of God to sinful and miserable men, suited to all their miseries and wants, Luke i. 72. Mic. vii. 20. Eternal life, and the blessings of the new covenant, are called *mercies*, and *sure mercies of David;* they proceed from the infinite compassion of God, are purchased by the blood, lodged in the hand, and communicated to undeserving and miserable men, by Jesus our antitypical David, and are in him secured by the love, the power, the promise, and new covenant relations, of God in him, 2 Tim. i. 18. Isa. lv. 3. *With the merciful, God will shew himself merciful.* To those who are by his grace disposed to shew undeserved kindness to their distressed brethren on earth, God will signally manifest his pity, in granting them undeserved help and comfort in their distress, and a proper deliverance therefrom, Psal. xviii. 25.

MERCY-SEAT, the covering of the ark of the covenant. See ARK. The Hebrew name of this cover, which we translate *mercy-seat*, is כפרת *Capporeth*, (Exod. xxv. 17, 22.) from כפר *Cappar*, which signifies *to cover, to shut up, to expiate, to pay.* This cover was of gold, and at its two ends were fixed the two cherubims of the same metal, which, by their wings extended forwards, seemed to form a throne for the majesty of God, who in scripture is represented to us, as sitting between the cherubims; and the ark itself was as it were his footstool. It was from hence that God gave his oracles to Moses, or to the high-priest that consulted him, Exod. xxv. 22. Numb. vii. 89.

MERODACH, or BERODACH-BALADAN, or MARDOKEMPAD, was the son of Baladan king of Babylon. About *A. M.* 3292, he sent messen-

gers to congratulate Hezekiah on his miraculous recovery, the deliverance of his capital from the Assyrians, and the retrograde motion of the sun; and perhaps to form an alliance against the now reduced Assyrians, Isa. xxxix. 2 Kings xx. It seems Merodach was a great king, and was worshipped after his death in Babylon: when Cyrus took that city, Merodach's image was broken to pieces, Jer. l. 2. Nebuchadnezzar, it seems, expected his son would be another great Merodach, but he turned out a *fool*, i. e. *Evil-Merodach*, or foolish Merodach.

MEROM, *high-places*. The waters of Merom are generally supposed to be the Samachon, or upper lake of JORDAN; Merom in Hebrew, and Samachon in Arabic, signify *high*. Near these waters, Joshua defeated the allied army of Jabin. Others think these Canaanites would not abandon so much of their country to the conqueror, and wait for him at the lake of Samachon; and will have the waters of Merom to have been situated near mount Tabor, and the river Kishon, at some important pass, where Barak defeated the army of Jabin II. It is certain, what we render *high-places*, is, in the Hebrew, *Merome*, Judg. v. 18.

MEROZ, *secret, leanness*, a city in the neighbourhood of the river Kishon, the inhabitants of which refused to assist Barak against the army of Jabin. By the direction of an angel, Deborah and Barak denounced a grievous curse upon them, Judg. v. 23. but what effect it had, and whether this be the Merrus of Eusebius and Jerome, about 12 miles north from Sebaste, we know not.

MESHA, a place where the posterity of Joktan had their west border. Calmet will have it to be mount Masius in Armenia; but as all the oriental writers agree, that Joktan's posterity peopled Arabia the Happy, we cannot believe him. We must therefore seek Mesha in the west parts of Arabia. But whether it was Muza, a sea-port town on the Red sea, or the famed Mecca, to which multitudes of Mahometans now travel in pilgrimage, and which was anciently called Mesha, we cannot determine, Gen. x. 30.

MESHA, the king of Moab. After the death of Ahab, he revolted from the yoke of the ten tribes, and denied his yearly tribute of 100,000 lambs, and as many rams, with the wool. Provoked herewith, Joram king of Israel, assisted by the Jews and Edomites, invaded his kingdom, and routed his army before they could put themselves into battle-array. Mesha shut up himself in Ar, his capital: and finding that he could not decoy the king of Edom, nor break through his troops, whom he reckoned the weakest of the besiegers, he, filled with rage against the Israelites, took his eldest son and heir to the crown, and offered him for a burnt-sacrifice on the wall, as the last and only effectual means to procure the favour and assistance of his idol-god. The enemy seeing this token of his desperation, went home with their booty. Whether it was this outrageous king who afterward invaded the land of Edom, and having apprehended the king of it, dead or alive, burnt his body to lime, is not altogether certain, 2 Kings ii. and iii. Amos ii. 1.

MESHECH, *drawn by force*, the 6th son of Japheth. We suppose him to have been the father of the Moscheni, who inhabited the Moschic mountains on the north-east of Cappadocia; and that the Muscovites are partly his descendants. Before the Chaldean conquests, the Moscheni traded with the Tyrians, in vessels of brass, and in slaves. But whether they brought them by land, or whether the Tyrians sailed up to the Euxine or Black sea, and got them there, we know not, Ezek. xxvii. 13. The *Meshech-Tubal*, and their multitude, whose graves were round about their prince, we suppose were those Scythians that were massacred in Media, about the end

of Josiah's reign, or perhaps also the Gauls and Scythians, cut off by the kings of Lydia, Ezek. xxxii. 26. It is thought by some that Meshech's posterity will assist the Turks against the Jews at the beginning of the millennium, but shall perish in their attempt, Ezek. xxxviii. 23. and xxxix. 1.

MESOPOTAMIA, *between the rivers*, a famous province between the rivers Tigris and Euphrates. The Hebrews called it Padan-aram, or the *Field of Aram;* and the north-west of it, which was not the whole of it, was called Aram-naharaim, or *Syria of the two rivers*. Taking this country at large, it was the first residence of mankind, both before and after the flood. Here were Eden, Shinar, Babylon. Here Abraham, Nahor, Sarah, Rebekah, Leah, Rachel, and all the children of Jacob, save Benjamin, were born, Acts vii. 2. Gen. ix. 31. xxix. xxx. Neh. ix. 7. From this country came Balaam to curse Israel, Deut. xxiii. 4. Here Cushanrishathaim, who was the first oppressor of the Hebrews after their settlement, reigned, Judg. iii. 8. Great numbers of the Syrians of Mesopotamia assisted the Ammonites against David; and it seems terrified his troops, if they did not gain some victory over them, which occasioned his penning of the 60th Psalm. In after times, Mesopotamia was reduced by the Assyrians, and afterward by the Chaldeans. After these it fell under the yoke of the Persians, Greeks, Romans, Parthians, Saracens, Seljukian Turks, Tartars, Turkmans, and Ottoman Turks in their turn. No place that I know of in the universe, has been more deluged with human blood. According to Ptolemy, it anciently contained 20 cities on the east bank of the Euphrates, 14 on the west banks of the Tigris, and 35 in the inland country. At present, after Chaldea is added to it, it contains no places of note that we know of, save Karahmet, Rakka, Moussul, Orsa, Nisibis, Bir, Gezir, Meriden, Amad, Carasera, Felujah, and Kornah.—Great numbers of Jews remained in this country, after Cyrus gave them liberty to return to their own land. Many of the Mesopotamian Jews attended Peter's sermon at Pentecost, and believed in Christ. Christianity has never since been wholly extirpated from the country, Acts ii. 9.

MESSAGE. The *message from God* to Eglon by Ehud, was a divinely appointed death, Judg. iii. 20. The Jewish citizens of our Saviour sent a *message* after him, that they would not have him to reign over them; after his ascension, they openly and contemptuously rejected his offers of grace and mercy, Luke xix. 14.

MESSENGER, one sent on an errand, to carry a message, or the like. Christ is called the *messenger of the covenant*. In his Father's name, he came to publish and apply its contents to men by his word and Spirit, Mal. iii. 1. Job xxxiii. 23. John Baptist, and other prophets and teachers, were Christ's *messengers;* they were sent by God, to declare his will, and publish the approach of his Son into our world, and into his public ministry, or into the hearts of men, Mal. iii. 1. and ii. 7. Ministers are *messengers of the churches;* they bring messages from God for the salvation of men; they act in the church's work and errands; and by them the churches, as it were, return answer to, or present their requests before God, 2 Cor. viii. 23. Angels, Assyrians, or other instruments of God's wrath, who quickly execute his judgments, are *swift messengers*, Isa. xviii. 2. The *messengers of the nations* to be informed that *the Lord had founded Zion*, are those who came from the Heathen around, to enquire concerning Hezekiah's marvellous recovery, the going back of the sun, and the overthrow of Sennacherib's host, Isa. xiv. 32. Satan, and the judgments of God, are the evil and *cruel messengers* sent against men obstinately wicked, or

the officers who carry them to prison, or take away their life, Psal. lxxviii. † 49. Prov. xvii. 11. Evil angels, outrageous men, horrid temptations, sore afflictions, strongly-excited corruptions, are the *messengers of Satan*, 2 Cor. xii. 7. The king's wrath is a *messenger of death*; it threatens death or ruin to the objects of it, and has sometimes frighted persons out of their life, Prov. xvi. 14.

MESS, a share of meat at table, Gen. xliii. 34.

MESSIAH. See CHRIST, JEWS.

METHEG-AMMAH, *the bridle of bondage*, was either Gath, or some other city near it, by which, as a *bridle of bondage*, the Philistines were enabled to keep the Hebrews of the country adjacent in slavery. David took it from the Philistines, 2 Sam. viii. 1.

MICAH, *poor, humble*, an Ephraimite of mount Ephraim, near SHILOH, the son of a rich, but superstitious, widow. Micah stole from her 1100 shekels of silver, or about 125*l.* 10*s.* sterling. She pronounced the heavist curses against the thief who had stolen her money. Afraid of her curse, or unwilling to have her living in so bad a humour, Micah told her that he had taken her money, or had recovered it. Overjoyed with the news of her money, she blessed him, and bade him keep it to himself: he however restored it. She told him it had been dedicated to the service of God, to make images of it for their family-worship. The images, one graven, and another molten, were made, and an ephod for their idolatrous priest: Micah placed them in a chamber, and consecrated one of his sons to be their priest. As Jonathan the son of Gershom, the son of Manasseh or Moses, a vagrant Levite, passed that way, Micah imagining it would be more lucky to have him his priest, and more effectual to procure the blessing of heaven upon the family, hired him at the low rate of his victuals, a suit of clothes, and 10 shekels, or 22*s.* 10*d.* a-year. *Ah how base are abandoned ministers!* Soon after, he gave Micah the slip, and carrying his idols with him, went with 600 Danites to Laish. Poor Micah, almost frantic with grief for the loss of his deities, assembled his neighbours, and overtaking the Danites, complained that they had rendered him superlatively wretched, by carrying off his gods. They were so far from pitying him, that they threatened his life, unless he made quickly off with himself and his attendants, Judg. xvii. and xviii.

MICAH, the Morasthite, or inhabitant of Moresheth near Gath, one of the lesser prophets, was contemporary with Isaiah, has a somewhat similar style, and even sundry of his expressions, Isa. i. 1. and ii. 1—4. and xli. 15. with Mic. i. 1. and iv. 1—4, 13. He continued prophesying about 50 years, in the reigns of Jotham, Ahaz, and Hezekiah, and seems to have had a plentiful share of contempt and affliction, Mic. i. 1. and vii. 1—10. In the first three chapters of his prophecy, he exclaims against the wickedness of the ten tribes, but chiefly of the rulers, priests, and false prophets of Judah; foretels the Assyrian invasion, and the destruction of the city and temple of Jerusalem by the Chaldeans and Romans. In the 4th and 5th, he foretels their deliverance from the Assyrian and Chaldean captivity, and their after flourishing estate; but chiefly the birth of the Messiah, his spread of the gospel, and spiritual conquest of the nations to himself, and the spiritual peace and prosperity of the New Testament church. In the two last, he reproves Israel and Judah for their ingratitude, their oppression, fraud, lying, continued observance of the idolatrous laws of Omri and Ahab; and for their want of natural affection, their treachery, and mocking of the pious: he predicts the Assyrian ravages and ruin; remarks the astonishing mercy and faithfulness of God; and concludes with a predic-

tion of God's re-establishment of the Jews, as in the days of old.·····

MICAIAH, *who is like to the Lord*, the son of Imlah, an Ephraimite, a faithful prophet, who used to reprove Ahab very freely for his wickedness. Whether it was he who foretold to Ahab his repeated victories over the Syrians, we know not: but we suppose it was he who in disguise met Ahab as he returned from Aphek to Samaria. He had just before, in the name of the Lord, desired his neighbour to smite him: his neighbour declined it; and, as the prophet declared, a lion soon after met him, and killed him. The prophet bade another who came by smite him; the fellow did so, and wounded him. The prophet then looking like a wounded soldier, covered himself with ashes, as one come from a hot battle. When Ahab came up, he, in his disguise, called out to him, and stopped him. He parabolically represented, that having been at the battle, one had committed to him a prisoner, to be kept under pain of death, or of paying a talent of silver; and that while he was busied in other matters, the prisoner had escaped. Ahab told him he must stand to the agreement, and undergo the penalty. The prophet immediately undisguised himself, and Ahab knew who he was. He told Ahab, that since he had suffered to escape with life and honour Benhadad, a vile blasphemer, whom God had providentially delivered into his hands, his life, and that of his subjects, should go for that of Benhadad and his people, 1 Kings xx. When Ahab intended to take Ramoth-gilead from the Syrians, he, not willingly, but to gratify Jehoshaphat his ally, sent for Micaiah, whom he said always prophesied evil concerning him, that he might consult him, whether he should go and besiege Ramoth-gilead or not. As Micaiah was introduced into the king's presence, some courtiers told him, that the prophets of Baal had unanimously assured the king of success in the war, and begged he would do so too. He told them he would say what the Lord directed him to speak. When he was come into Ahab's presence, and interrogated on the affair, he, with an ironical air, bid him go up to Ramoth-gilead, and expect the Lord would deliver it into his hand. Ahab observing his ridiculous manner of pronunciation, adjured him by God, to tell him nothing but the truth. Micaiah then seriously told him, that in a vision he had seen the army of Israel returning from the war without a king to head them; and had it represented to him, that God had permitted Satan, as a lying spirit, to enter into his prophets of Baal, that they might entice him to go up and fall at Ramoth-gilead. Zedekiah, the son of Chenaanah, who had made himself horns of iron, and told Ahab that with these he should push the Syrians till he had consumed them, smote Micaiah on the cheek, and asked him which way the spirit of the Lord had come from him to speak with him? Micaiah replied, he would know that when, for fear of the Syrians, he would run into an inner chamber to hide himself. Ahab then ordered Micaiah to be carried to the prison of Samaria, and there maintained on bread and water till he returned in peace. Micaiah took all the assembly to witness, that if ever Ahab returned safe, himself should be held as a false prophet. But the event fully justified his prediction, 1 Kings xxii. 7—28.·····

MICHAEL, *who is like God*, the archangel, at least sometimes, signifies Jesus Christ. He is the person *who is as God*, and which this name signifies: against him and his angels, his ministers and followers, the devil and the heathen empire of Rome, and their agents, fought in the way of reproach, laws, persecutions, &c. Rev. xii. 7. He is the great Prince of the Jewish nation, who, in the millennium, shall recover them from their present misery, and shall raise the dead, Dan. xii. 1,

2, 3. But perhaps when Michael is called *one of the chief princes*, i. e. principal angels, or is said to dispute with the devil about the body of Moses, and durst not, that is, thought it not becoming his dignity to bring a railing accusation against the devil, but rebuked him in the name of the Lord, it may signify a created angel, Dan. x. 13. Jude 9.

MICHAL, *who has all*, the daughter of Saul. Her father, after his deceitful disposal of Merab, her eldest sister, to Adriel the Meholathite, when she ought to have been given to David, being informed that Michal had a strong affection to David, promised her to him in marriage; but in order to ruin him, required an hundred foreskins of the Philistines as her dowry. Two hundred were given, and Michal was married. Not long after, her father designing to murder David in her house, she got notice of it, and let him down from a window in the night, and begged him to escape for his life. To amuse her father's messengers, she put an image and teraphim, which it seems she kept for her private idolatries, and laid it in the bed, with a pillow of goats hair for the bolster, and pretended it was David lying sick. When, next morning, new messengers came to apprehend David, sick as he was thought to be, the bed was searched, and the trick discovered. Michal pretended to her father, that David threatened to kill her if she did not thus assist him to make his escape, 1 Sam. xix. 11—17. Not many years after, when David was in a state of exile, Saul married Michal to Phalti or Phaltiel the son of Laish, a Benjamite of Gallim, 1 Sam. xxv. 44. When, about eight or nine years after, Abner proposed to render David king of all Israel, David required the restoration of Michal his wife, as one of the preliminaries of any such treaty. Ishbosheth, her brother, sent her, on David's demand. Phalti, her last, but adulterous, husband, to whom perhaps she had children, attended her weeping till they came to Bahurim, where Abner ordered him back. Her upbraiding of David with his joyful attendance of the ark to Jerusalem, as if too base for one of his station, was divinely punished with her perpetual barrenness; but it seems she took and educated the five children which her sister Merab bore to Adriel: or Michal is put for the sister of Michal, 2 Sam. iii. 12—16. and vi. 16—23, and xxi. 8, 9.

MICHMASH, *he that strikes, or poor who is taken away*, a city of the Benjamites, about nine miles north-east of Jerusalem, and perhaps four south-east of Bethel. Here the huge host of the Philistines encamped; and near to it was a high rock, with two sharp sides, or two sharp rocks, viz. Seneh and Bozez, the one fronting Michmash on the north, and the other Gibea on the south; one of which Jonathan and his armour-bearer climbed up, and began the rout of the Philistine's army: here too was a strait passage, 1 Sam. xiii. 5, 23. and xiv. 1--16. Here Sennacherib laid up his heavy carriages and provision, and perhaps mustered his army, when he invaded Judea, Isa. x. 28. Michmash was rebuilt after the captivity, Neh. xi. 31. and was a village of some note about *A. D.* 400.

MIDIAN, *judgment, habit, covering*, the 4th son of Abraham by Keturah, and father of the Midianites, who inhabited the land of Midian, Gen. xxv. 2. In scripture, two different places are represented as the land of Midian, the one about the north-east point of the Red sea, where Abulfeda places the city of Midian or Madian, and where Jethro dwelt. These western or southern Midianites were also called Cushites, because they dwelt in the country originally pertaining to Cush. They retained the true religion, when it seems to have been lost by the eastern or northern Midianites, Exod. ii. Numb. xii. 1. The northern Midianites dwelt on the east of the Dead sea, and were neighbours to the Moabites. The Midianites consist-

ed of five principal tribes, descended from Ephah, Epher, Hanoch, Abidah, and Eldaah, each of which seem to have had their own kings. Very early the Midianites applied themselves to traffic, particularly to Egypt, in spices, balm, and the like; some of them were concerned in the buying and selling of Joseph into Egypt; and, it seems, some ages after, they had a war with the Edomites under king Hadad, Genesis xxv. 2, 4. and xxxvii. 28, 36. and xxxvi. 35. The Midianites were mightily alarmed at the Hebrews' passage through the Red sea, and the marvellous appearances on Sinai, and in the wilderness, Heb. iii. 7. Possibly the most of the southern Midianites removed from the Red sea on that occasion, and settled with their brethren on the borders of Moab. It seems Sihon had conquerred their country; for their five kings are called *dukes of Sihon*, Joshua xiii. 21. Some of the elders of Midian attended those of Moab, to bring Balaam to curse Israel. By his advice, a multitude of the Midianitish women poured themselves into the Hebrew camp, which was at Abelshittim, on their north border, and enticed the Hebrews to whoredom and idolatry. This brought a plague from the Lord upon the Hebrews, in which 24,000 were cut off. To revenge this, the Lord directed Moses to send 12,000 Hebrews into the country of Midian, and cut off every body they could find, virgins excepted. The Hebrews did so, and killed Evi, Rekem, Zur, Hur, and Reba, kings of Midian, together with Balaam, and multitudes more. They burnt their cities, and carried off a rich booty: 32,000 virgins, 675,000 sheep, 72,000 beeves, and 61,000 asses, which were equally divided betwixt the 12,000 warriors and the rest of the Hebrews. The 50th part of the congregation's half, and the 500th part of the warriors' half, was assigned to the Lord, Num. xxii. and xxv. and xxxi. Josh. xiii. Some ages after, the Midianites, who had escaped this destruction, were mightily increased, and for seven years grievously oppressed the Hebrews; but were at last miraculously routed by Gideon, and their kings Oreb and Zeeb, Zebah and Zalmunnah, with about 135,000, fell by the sword, Judg. vi. and vii. and viii. Isa. ix. 4. and x. 26. Psal. lxxxiii. 9--12. The small remains of the Midianites seem to have incorporated with the Moabites and Arabians. Some of their descendants, or the inhabitants of their country, did, in the apostolic age, and shall in the millennium, embrace the Christian faith, Isa. lx. 6.

MIDST, (1.) In the inmost part, which is equally distant from both extremities, Numb. xxxv. 5. Ezek. xlviii. 15. (2.) Among, Deut. xviii. 15. Mark x. 16. (3.) The thickest throng, Luke iv. 30. (4.) The most convenient place, Deut. xix. 2. God walked in the *midst* of the Hebrew camp; his tabernacle was settled and carried about in the midst of them, Deut. xxiii. 14. He is in the *midst* of his church, and Jesus in the *midst* of the golden candlesticks: he is among them by his ordinances; he is in their heart by faith, and is always near to, present with, and ready to help, the churches, and their true members, Zeph. iii. 17. Rev. i. 13. Christ is *in the midst of the throne:* he is the middle Person in the adorable Trinity: he is the Mediator between God and men: he is graciously accessible by all sinners that come to him, or are worshippers of him, and is infallibly established in his glory and exaltation, Rev. vii. 17.

MIGDOL, *a tower*, or MAGDOLUM, a place near the north-west point of the Red sea, and not far from Sin. On the east or south-east of it, the Hebrews encamped, before they passed through the sea, Exod. xiv. 2. Here Johanan, the son of Kareah, and his rebellious Jews, took up their residence, Jer. xliv. 1. The ravage of Egypt from Migdol to Syene, imported a ravage of the whole country, by the Chaldeans

and Persians in their turn, Ezek. xxix. 10.

MIGHTILY, (1.) Greatly, Deut. vi. 3. (2.) With great force, Rev. xviii. 2.

MIGHTY, (1.) Of great power and activity, Jer. ix. 23. (2.) Very great and aggravated, Amos v. 12.

MILCOM. See MOLECH.

MILDEW, a fatty juice which falls on grass, corns, and leaves, in the form of dew, and when dried on them by the heat of the sun, hinders their spreading themselves; but they shrink, and soon wither. Shaking off the leaves, corns or grass, just after it falls, before it be dried, may do some good; but the only effectual cure is wind, and rain quickly after, which at once wash and shake it off, Deut. xxviii. 22. Amos iv. 9. Hag. ii. 17.

MILE. The ancient Hebrews had no miles, furlongs, or feet, in their reckoning of measure, but measured by cubits, reeds, and lines, Ezek. xl. to xlviii. The Greeks measured by stadia or furlongs; the Romans measured by *miles*, each of which was equal to eight of the Greek furlongs, and contained 5000 feet. The miles of the modern nations are very different. Reckoning by the Roman or Rhinland foot, which is very near four tenth-parts of an inch less than ours, or is to ours as 967 is to 1000, the Russian mile consists of 3750 feet, the Italian of 5000, the English of 5454, the Scotch of 6130, the French mile, or league, of 15,750; the mile of Burgundy, of 18,000; the Lithuanian, of 18,500; the Persian mile, or parasanga, of 18,750; the Polish mile, of 19,850; the Flandrian, of 20,000; the German, of 20,000, 22,500, or 25,000; the Spanish, of 21,270; the Dutch, of 24,000; the Egyptian, of 25,000 feet.—We may observe, that the Italian mile contains but 4835 English feet; the English mile, 5280; the Scottish, of 5920. Travellers into the east often count their way by *hours*, one of which is about a French league, or rather less.

MILETUS, *red, scarlet*, or MILETUM, a sea-port city of Caria in Lesser Asia, and capital city of both Caria and Ionia. It is said to have been built by Miletus, the son of the idol god Apollo. Here were four harbours, sufficient to hold all the Persian fleet. Here was a magnificent temple of Apollo. Here Thales and Anaximenes, the famed philosophers, were born, and Timotheus the famous musician. The place was also famed for its *milote*, or *milate*, a soft kind of wool, of which they made fine carpets. The Milesians had anciently kings of their own. The Persians ruined their city, and transplanted the inhabitants. They returned, and rebuilt it; but were quickly made slaves by the Persians. When they fell under the power of the Greeks and the Romans, they were kindly used. They anciently sent out colonies to Spain and other places, some think even to Ireland. It lay about 36 miles south-west of Ephesus; and here, Paul sent for and gave solemn charges to the elders of that church, Acts xx. 15 to 38. For about 300 years after Christ, we find no marks of a church at Miletus; but in the 5th, 6th, 7th, and 8th centuries of the Christian æra, there were bishops in this place. Since the Saracens ravaged these parts, it has gone to ruin, so that nothing is now to be seen but rubbish, and a few cottages for shepherds.

MILK, is a well known substance in the dugs of females for the nourishment of their young, and has sometimes been produced in males. It consists of three different substances, whence butter, cheese, and whey, are formed. To the corruption of milk in the stomachs of infants, are owing most of their diseases. The milk of goats, asses, mares, and cows, is often used as a medicine in consumptive cases: but where the juices of the stomach are sharp and acid, milk is readily turned into curd, and hurts the health. A land flowing with *milk and honey*, is one abounding with these and other

delightful provision, Josh. v. 6. To milk are compared, (1.) The soul-nourishing, restoring, and comforting, blessings of redemption, Isa. lv. 1. (2.) The pure word of God, especially the more easy and plain truths of the gospel, whereby the saints, even in their spiritual infancy and weakness, are delighted, nourished, and restored, 1 Pet. ii. 1.

MILL, MILSTONE. See GRIND.

MILLET, in the Linnæan system of botany, is a species of panicum, with the vaginæ of the leaves hoary. The generical characters of this plant are as follows: The pannic is a genus of the triandria digynia class of plants, the flower of which is composed of two sharp-pointed valves, and incloses the seed, which is single and roundish, but somewhat flatted. Ezekiel, iv. 9. receives an order from the Lord, to make himself bread with a mixture of wheat, barley, beans, lentils, and millet. The Hebrew word used for *millet* here is דֹּחַן *Dochan.* The Septuagint render this word Κεγχρον, which signifies *millet:* but then they also render the Hebrew word נִסְמָן *nisman,* Κεγχρον, or *millet;* Isa. xxviii. 25. and in this translation are followed by the vulgate, and several other interpreters. But the truth is, the signification of this last word *nisman* is doubtful. Some render it *spelt,* or *fitches* or *vetches,* others make an adjective of it, which they join to the barley, as our translators have done, by rendering it *the appointed barley;* and M. Le Clerc translates it *hordeum signatum.* The word *Nisman* is no where else found in the Hebrew Bible, but in this place; nor is *Dochan* to be read any where else but in the passage of Ezekiel already cited.

MILLO, *fulness, plenitude, repletion,* a noted person, or a place near Shechem, whose family or inhabitants assisted the Shechemites in making Abimelech king, and were ruined by him at last, Judg. ix. 6, 20. (2.) A place in Jerusalem, adjacent to the city of David; but whether it was a citadel between the city of David and Old Jebus, or if it was the *filling up* of the valley between the two, we know not. David began to build about Millo, and gave the command of the place to Joab, 2 Sam. v. 9. 1 Chron. xi. 8. At great expence, Solomon carried on the buildings of Millo; and perhaps here was erected the palace for Pharaoh's daughter. This building occasioned some disgust to Jeroboam the son of Nebat, 1 Kings ix. 15, 24. and xi. 27. King Joash was murdered in the house of Millo, in the going down to the Silla, or causey that led to the palace, 2 Kings xii. 20.

MILLION, a thousand thousand, Gen. xxiv. 60.

MINCE, to walk nicely by short steps, Isa. iii. 16.

MIND, properly signifies the conceiving, judging, and reasoning, power of the soul; but it is also put for (1.) The heart, or soul in general, Gen. xxvi. 35. (2.) The will and affections; and hence we read of readiness of *mind,* 1 Peter v. 2. Acts xvii. 11. (3.) The memory, which retains what passes in, or is adverted to, by our understanding, Psal. xxxi. 12. Isa. xlvi. 8. (4.) The principle of grace in the soul, which rules the understanding, and other powers thereof, Rom. vii. 23, 25. (5.) The thoughts and sentiments formed in the understanding, Judg. xix. 30. Isa. xxvi. 3. God is of *one mind,* his thoughts and purposes are ever the same, Job xxiii. 13. None knows *his mind;* that is, his purposes are unsearchable to creatures, Rom. xi. 34. What carnal man *hath known the mind of the Lord,* his counsels, and the mysteries of our redemption, *that he may instruct* the spiritual man? but spiritual men *have the mind of Christ,* are experimentally acquainted with the mysteries of the gospel, 1 Cor. ii. 16. To have the *same mind that was in Christ Jesus,* is to have the like views of created enjoyments, the like humility and lowliness of disposition, and the like inclination to suffer rather than sin, the like love to souls, and the like contentment to

obtain glory through suffering, Phil. ii. 5. A *spiritual mind*, is one that is renewed by the Holy Ghost dwelling in it, and which chiefly thinks of, and delights in, divine and spiritual things, Rom. viii. 6. A *sound mind*, is one endued with the saving knowledge of God in Christ, and the things which concern our everlasting peace, 1 Tim. i. 7. A *pure mind*, is one cleansed by the blood of Christ, and filled with his Spirit and grace, 2 Pet. iii. 1. A *fervent mind*, or *ready mind*, is one filled with strong and lively affection, 1 Pet. v. 2. A *sober mind*, is one humble, and averse to all vanity or intemperance, Tit. ii. 6. A *right mind*, is one capable of exercising reason without any delirium, Mark v. 15. To have the *same mind*, or be of *one mind*, is to agree in sentiment and affection, 1 Pet. iii. 8. Rom. xii. 16. 1 Cor. i. 10. A *feeble mind*, is one of small understanding, and ready to despond at every hardship felt or feared, 1 Thess. v. 14. A *carnal, fleshly*, or *defiled mind*, is one wherein sin reigns, and attaches it to vile and earthly thoughts, desires, and delights, Rom. viii. 7. Col. ii. 18. Tit. i. 15. A *corrupt mind*, is one full of errors and sinful inclinations, 2 Tim. iii. 8. A *double mind*, is one inconstant, and even self-inconsistent in thoughts, sentiments, and appearances, James i. 8. A *high mind*, is one proud and self-conceited, 1 Tim. vi. 17. A *reprobate mind*, is one given up of God, to entertain and delight in the most absurd error and impiety, Rom. i. 28. A *wicked mind*, is one full of malicious, or other sinful ends and designs, Prov. xxi. 27. To MIND, is to think of, purpose, care for, Rom. xii. 16. Acts xx. 13. Phil. iii. 16.

MINGLE, MIX. God *mingled* the Jews' adversaries, when he raised up sundry at once, Isa. ix. † 11. His *mingling the Egyptians with the Egyptians*, and *mingling a perverse spirit among them*, imports his kindling of civil wars among them by Psammitichus and his eleven rivals, and between Amasis and Pharaoh-hophra, &c. Isa. xix. 2, 14. The Romans *mingled themselves with the seed of men*, but did not cleave to them: they dwelt in the same countries with the Goths, Huns, and other invaders of the empire; but they never had any hearty affection for, or unity of design with them, Dan. ii. 43. *Mingled people*, are such as belonged to different tribes in their original, Jer. xxv. 20, 24. and l. 37. Ezek. xxx. 5. The *mixed multitude* that attended the Hebrews in their departure from Egypt, were Arabs, Egyptians, Lybians, &c. *They* first tempted the Hebrews to despise the manna, Numb. xi. 4. They generally either died in the wilderness, returned to Egypt, or settled in Arabia. The *mixed multitude* which Nehemiah separated from the Jews, were the Philistines, Ammonites, Moabites, and others who had come and intermarried among them, Neh. xiii. 3.——God's word is *mixed with faith*, when by faith it is received into the heart, Heb. iv. 2. God's cup of wrath is *full of mixture*; like strong wine, his wrath is most powerful and penetrating, and comprehends judgments unnumbered, Psalm lxxv. 8. It is *without mixture*, when no mercy or comfort is mingled with it, Rev. xiv. 10.

To MINISTER, (1.) To serve, Exod. xxviii. 1, 4, 41, 43. (2.) To execute an office, Deut. xviii. 5. (3.) To give charitable supply, Matt. xxv. 41. (4.) To effect, produce, Eph. iv. 29.

MINISTER, one who attends upon and serves another, Exod. xxiv. 13. Jesus Christ was the *Minister of the circumcision*, as he exercised his public ministry almost solely among the Jews, Rom. xv. 8. He is called the *Minister of the sanctuary, and true tabernacle*: he exercised his office in his holy human nature; and in heaven he still executes it, interceding for us, and pouring down blessings on us, Heb. viii. 2. Angels are God's *ministers*; they attend his throne, are always ready to execute his commandments, and to help and comfort

his people, Psal. civ. 4. and they are called *ministering* spirits to the heirs of salvation, as they instruct, direct, guard, provide for, comfort, or deliver them, as God appoints, Heb. i. 14. Apostles, evangelists, pastors, or teachers, are *ministers;* they attend the service of God and his church, and did, or do, faithfully and wisely dispense Christ's word, sacraments, and censures, to his people, 1 Cor. iv. 1. Magistrates are God's *ministers;* their office is to serve him and their country, in promoting true religion, punishing evil doers, and in protecting and encouraging such as do well, Rom. xiii. 4, 6. A *minister of sin,* is one who encourages and assists in committing of sin, Gal. ii. 17.

MINISTRY, (1.) The office of a minister in the church, Acts i. 17. (2.) The discharge of such an office, Hos. xii. 10. (3.) The service belonging to deacons, Rom. xii. 7.— The *ministry of reconciliation,* is either the gospel itself, which declares, offers, and effectuates, peace between God and men, or the office of preaching it, 2 Cor. v. 8.

MINISTRATION, (1.) Service in the work of any minister, Luke i. 23. (2.) Distribution of alms, Acts vi. 1. 2 Cor. ix. 13. The law of Moses was the *ministration of death and condemnation.* It convinced men of their being guilty of death spiritual, and condemned them to death eternal; and, for many of the breaches of it, did God require men to be cut off by a temporal and violent death. The gospel is the *ministration of the Spirit that giveth life:* it proceeds from the Holy Ghost, is confirmed and applied by him, and by means of it he conveys life, and all spiritual benefits, to the souls of men, 2 Cor. iii. 7, 8.

MINSTREL, a musician; one who plays upon instruments. Perhaps the minstrel which Elisha called for, to allay his ruffled spirit with a tune, might be one of the singers of the temple, who played to him one of David's Psalms, 2 Kings iii. 15.— From minstrels playing at the death of Jairus's daughter, it seems that the Jews had introduced the heathenish custom of diverting themselves on occasion of mortality; and which still appears in our foolish light-wakes and revelling dirges, invented no doubt by Satan, to prevent all serious thoughts of, or concern about, death, that might then be excited, Matt. ix. 23.

MINNI, *numbered,* an ancient kingdom, whose king and troops assisted the Medes and Persians to destroy Babylon. Probably it was the same with Minias, Jer. li. 27.

MINNITH, *counted, prepared,* a city about four miles from Heshbon, on the road to Rabbah. In the days of Jephthah, Minnith pertained to the Ammonites, and to this place Jephthah pursued them, Judg. xi. 33. It was famed for its fine wheat, Ezek. xxvii. 17.

MINT, a well known herb. Its flower is a single leaf, and its seeds are at the bottom of the cup. It generally yields three crops a-year: and is very useful for the cure of the head and stomach. Its water, its oil, and decoction, are well known. Tournefort mentions 23 kinds of mint. If mint grow in a glass, and a glass of salt water be set near it, it will contract a saltishness; or if a glass full of ink be set near it, it will become blackish, and taste of copperas; or if a little of the decoction of garlic seeds be put into the water in which mint grows, it will quickly wither, and have the taste of garlic, Matt. xxiii. 23.

MIRACLE, an effect above human or natural power. To pretend that there can be no miracles, as the laws of nature are fixed by the divine will, and so *very good,* is wickedly and blasphemously to chain down the Almighty as a slave to the order of second causes. To pretend that no miracles ought to be credited, because they are contrary to the common observation of mankind, is stupid in a superlative degree. If miracles were not contrary to the com-

mon observation of mankind, they could be no miracles at all, nor have any effect as such. The negative testimony of millions unnumbered as to an event which they are allowed to be absent from the place of at the time of its happening, is of no force at all. Miracles are never a whit more real discoveries of the power of God, than the common preservation and government of things; but are an exertion of his power in an uncommon manner, to alarm the world, and answer some important end. All things that are done in the world, are done either immediately by God himself, or by created intelligent beings; matter not being at all capable of any laws or powers whatsoever: so that all those things which we say are the effects of the natural power of matter, and laws of motion, are properly the effects of God acting upon matter continually, and every moment, either immediately by himself, or mediately by some created intelligent being. As we are not capable to understand how far the power of second causes may go, or the power of evil angels may extend, God has not allowed us to rest the proof of revelation upon miracles alone, but to examine also the doctrine confirmed thereby, whether it be worthy of God. Nor are the miracles whereby he has confirmed the mission of the principal publishers of his revelation, a few, or any way doubtful, but multitudes, all of the uncontrouled kind, neither wrought to confirm any thing trifling or base, nor contradicted by a superior power; and most of them in the openest manner, before friends and foes. Many of them were often repeated: they concurred to establish a system of religion honourable to God, and unspeakably useful to men, calculated to render them happy in this and in a future state. Nor did the workers thereof shew any proud boasting of these wondrous exploits. The miracles pretended to have been wrought by Apollonius and Vespasian, were neither evidently superior to the power of second causes, nor have we any proper evidence of the facts, but the mere report of zealous partizans, or flatterers. The miracles pretended by the Papists, either relate to trifles unworthy of the divine interposal, or they have been wrought before persons drowned in gross ignorance, and incapable to try them, or before persons resolved at any rate to believe them. Nothing of the delusive kind ever exceeded the exploits of the Egyptian magicians: but the miracles of Moses controuled them: his rod, when turned into a serpent, swallowed up their rods, which were transformed in like manner. He produced many miraculous plagues, which they could not. Our Saviour's miracles were transcendant in their nature, benevolent in their tendency, divine in the manner, by a touch or a word; full in their evidence, before thousands of friends and foes, and correspondent to the ancient prophecies concerning the Messiah. They were directed to confirm the most exalted and benevolent system of doctrines and laws, and the history thereof was plain and simple, and exposed to the trial of his worst enemies; so that nothing but want of capacity to examine and perceive them, or hearty hatred of him and his way, can hinder us from believing them, and the gospel confirmed thereby. When the form of true religion is once established in the world, there is no need of the continuance of miracles for its confirmation; as men have been already sufficiently alarmed to consider it, and the mission of its publishers sufficiently attested; and the prevalence of the true religion, in opposition to the inclinations and endeavours of men, with the fulfilment of prophecies, succeeded in their room. The miracles of Moses were similar to his fiery law, mostly ruinous and destructive; the miracles of Jesus, like his gospel, were almost wholly of the benevolent kind.

MIRE, (1.) Mud, dirt, 2 Sam.

xxii. 43. (2.) A fenny moist place, Job viii. 11. Wicked persons, are likened to *marshes* and *miry places;* how sour and corrupted their nature! how entangling their practice! and how, notwithstanding the fair pretences they may have, they sink towards hell! Ezek. xlvii. 11. Wicked courses are likened to *mire and dirt;* how base and polluting! how entangling and sinking; and how often, after an escape therefrom, do men return thereto! 2 Pet. ii. 22. Sore afflictions are likened to *mire,* and *miry clay;* how base, contemptible, and disagreeable, in the view of a carnal world, they render men! and how hard it is to get out of them, or avoid sinking deeper and deeper in them! Job xxx. 19. Psal. lxix. 2, 14.

MIRIAM, *bitterness of the sea,* the sister of Moses, who, at the desire of Pharaoh's daughter, called his own mother to nurse him. It is said she was married to Hur. She directed the Hebrew women in their songs of praise, after their safe passage through the Red sea. For her railing at Moses she was smitten with a leprosy, but cured by his prayers; and died, and was buried at Kadesh, *A. M.* 2552, Exod. ii. and xv. 21, 22. Numb. xii. and xx. 1.

MIRTH. See Joy.

MISCHIEF, hurt, injury. To conceive, devise, imagine, or have *mischief* in one's heart, and to practise it, is to contrive, resolve on, and put in execution, the hurting of others, Job xv. 35. Psal. xxxvi. 4. and xxvii. 3. 1 Sam. xxiii. 9. To *frame mischief by a law,* is to enact laws tending to mens' hurt and ruin, Psal. xciv. 20. To imagine *mischief* against God, is to contrive methods of dishonouring him, Hos. vii. 15. Wicked men have *mischief* under their tongue, in their heart, and are in readiness to utter words tending to their own or others hurt, Psal. x. 7. They sleep not except they have done *mischief,* and caused some to fall; they daily hurt somebody, and are never more delighted than when so employed, Prov. iv. 16. and vi. 18. and x. 23. and xxiv. 2. Their *mischief returns on their head,* and the *mischief of their lips consumes them,* when their purposes, endeavours, and speeches, designed for the hurt of others, turn to their own ruin, as happened in the case of Haman, Psal. vii. 16. and xli. 9. *Mischievous,* is what is calculated and intended to hurt others, Psal. xxi. 11. Prov. xxiv. 8.

MISERY, wretchedness, unhappiness; and sometimes the *cause* of it is so called, Judg. x. 16. Job's friends were *miserable* comforters, who, instead of comforting and encouraging him, greatly added to his distress by their uncharitable speeches, Job xvi. 2. If the dead should not be raised, gospel-ministers and saints would be of all men the *most miserable;* as, through their endeavours to follow and serve Christ, they are deprived of many pleasures of this life, and exposed to the hatred and persecution of men, 1 Cor. xv. 19.

MISREPHOTH-MAIM, *the burnings of the waters,* was either hot baths, or a glass-work, near Zidon, or rather hot baths in the north of Gilead. To this place Joshua's troops pursued that part of Jabin's army that fled to the westward, Josh. xi. 8.

MISS, (1.) To fail of hitting an intended mark, Judg. xx. 16. (2.) To be wanting, 1 Sam. xxv. 15. (3.) To take notice of one's absence, 1 Sam. xx. 18.

MIST, (1.) A moist duskiness of the air, that waters and refreshes the earth; it chiefly hovers over hills and moist places, Gen. ii. 6. (2.) A dusky blindness, Acts xiii. 11. Eternal misery is the *mist of darkness;* how perplexing and uncomfortable! and how impossible to get out of it! 2 Pet. ii. 17.

MISTRESS. Nineveh was a *mistress of witchcraft,* that sold nations through her whoredoms and witchcrafts. The Assyrians were famed for inchantments, and other diabolic arts; and by their flattery, carnal policy, and charms of wealth and

luxury, decoyed nations into slavery and idolatry, Nah. iii. 4.

MISUSE, to contemn, persecute, murder, 2 Chron. iii. 16.

MITE. See FARTHING. But some make the mite much less than we have there done, and 14 of them are reckoned at little more than a farthing and one 4th of a farthing of English money, Mark xii. 16.

MITRE. See BONNET.

MITYLENE, *purity, press*, the capital city of the island of Lesbos, in the east end of the Mediterranean sea, and about seven or eight miles from the continent of Lesser Asia. It was handsome in its form and buildings, but unwholesome as to the air when the south or south-west winds blew. It was famous for the birth of Pittacus the wise Grecian, Theophanes the historian, Alcæus the poet, and Diophanes the rhetorician. Paul touched here, as he sailed from Corinth to Jerusalem, Acts xx. 14. but we find no appearance of a Christian church, except in the 5th, 6th, 7th, and 8th centuries. It is now a place of little or no consequence.

MIX. See MINGLE.

MIZPAH, or MIZPEH, *a watching*, (1.) A city of Judah, about 18 miles west of Jerusalem, in the large plain, Josh. xv. 38. but it seems to have been given to the Benjamites, Josh. xviii. 26. or perhaps that of Benjamin was a different place. Here the Hebrews held their meeting about the affair of the Levite's concubine, who was basely murdered by the men of Gibeah, Judg. xx. 1. Here Samuel dwelt, and the Hebrews, under his direction, observed a solemn fast, to obtain a deliverance from the Philistines, 1 Sam. vii. 5, 6. Here Saul was anointed to be king, 1 Sam. x. 17. Asa built a great part of it, with the stones he transported from Ramah, 1 Kings xv. 22. Here Gedaliah dwelt, and for a short time ruled the remnant of the Jews, Jer. xl. 41. Ezer and Shallum, rulers, and some other inhabitants of this place, were very active in repairing the wall of Jerusalem, under the direction of Nehemiah, Neh. iii. 7, 15, 19. (2.) A city in the mountains of Gilead, and near mount Hermon; the place was so called, because here, Jacob having made a covenant with Laban, wished the Lord might *watch* between them, that the one might never pass it to hurt the other, Gen. xxxi. 49. Thus far it seems Joshua's troops pursued such of Jabin's army as fled to the eastward, Josh. ix. 3, 8. Here was the city in which Jephthah dwelt, and where he mustered his army against the Ammonites, Judg. xi. 3, 11, 29, 34. Whether this be the Mizpeh of Moab, where David for a while sojourned, I cannot certainly say; but I rather think Mizpeh of Moab was farther south, as I know not how the Moabites could have come by Mizpeh of Gilead; though otherwise this situation would suit very well with his being in the land of the Hermonites, and near the hill MIZAR, which stood near Hermon, if it was not a part of it, 1 Sam. xxii. 3. Psal. xlii. 6.

MIZRAIM, *tribulations*, or MEZER, the son of Ham, and father of Ludim, Anamim, Lehabim, Naphtuhim, Pathrusim, and Casluhim, from which last sprung the Philistines, and Caphtorim. These descendants of his, and the tribes called from their names, had no doubt their original residence in Egypt; but some of them moved towards the west; and as Casluhim seems to have dwelt in the east of Egypt, his posterity partly settled in the south-west of Canaan. Some learned men have imagined that these names ending in *im*, a plural termination in the Hebrew, must signify tribes, not particular persons; but we know not of sufficient reasons to support this inference, Gen. x. 6, 13, 14. The Arabs still call Egypt *Mesr;* and they called Memphis, and now call Grand Cairo, *Mesr*, from Misraim.

MNASON, *a rememberer*, of whom mention is made Acts xxi. 16. an ancient disciple, a Jew by birth, and converted by Jesus Christ him-

self, and put into the rank of the seventy disciples. Paul lodged in his house at Jerusalem, *A. D.* 58.

MOAB, *of the father*, the son of Lot by his eldest daughter, was born about the same time as Isaac, in *A. M.* 2108. He and his posterity dwelt in the land called by his name, eastward of the Dead sea, and about the river Arnon, with the Ammonites on the north-east, and the Midianites on the south west of them. They expelled the Emims, and seized on their country. They had not been long a nation, when they became idolaters, and worshipped Chemosh and Baal-peor, Numb. xxi. 29. and xxv. 1, 3. Sihon, king of the Amorites, took from them all their territory northward of the river Arnon. Not long after, Balak the son of Zippor was king of Moab. He, but in vain, hired Balaam to curse the Hebrews, who encamped on his borders, Numb. xxi. —xxiv. To revenge this, no Moabite, or Ammonite was allowed to enter the Hebrew congregation of the Lord, to their 10th generation, Deut. xxii. 3—6. About *A. M.* 2661, the Moabites under Eglon reduced the Hebrews under their yoke, and mightily oppressed them for 18 years; but Ehud killed their king, and his troops killed 10,000 of the most valiant Moabites, and recovered to the Hebrews their liberty, Judg. iii.—Some time after, Elimelech and Naomi, on account of a famine, left Canaan, and sojourned in the land of Moab; his sons Mahlon and Chilion married two Moabitish women, some say of the royal family, Ruth i. Saul successfully waged war with the Moabites, 1 Sam. xiv. 47. When David was persecuted by Saul, he fled to the land of Moab, whence Ruth his great-grandmother had come, and committed his parents to the protection of the king of Moab, 1 Sam. xxii. 3, 4. Provoked with the Moabites, perhaps for the murder of his parents, David, about 12 years after, terribly ravaged their country, and reduced them to the basest servitude; such of them, at least of the soldiery, as he took prisoners, he caused to lie or stand close together, and, measuring over them with lines to mark them for death or life, he killed the half, if not two thirds of them, 2 Sam. viii. 1, 2. Psal. lx. 8. For about 150 years, they continued subject to Israel, and Saraph a Jew was one of their governors, and one Ithmah a Moabite was one of David's mighties, 1 Chron. iv. 22. and xi. 46. Solomon married some Moabitish women, and established the worship of Chemosh their idol at Jerusalem, 1 Kings xi. 1, 7, 33. After the division of the Hebrew kingdom, the Moabites fell to the share of the ten tribes, as their territories were contiguous to the Reubenites; but after the death of Ahab, MESHA their king, a noted sheep-master, refused to pay his tribute. This occasioned a terrible defeat of the Moabites by Joram, king of Israel, and his allies, and a furious ravage of their country, 2 Kings iii. Not long after, or perhaps before, they entered into a league with the Edomites, Amalekites, Ishmaelites, Philistines, Ammonites, Hagarenes, Ashurites, Gebalites, and Tyrians, to destroy the whole race of Israel; but their army that came against Jehoshaphat, was miraculously destroyed, 2 Chron. xx. Psal. lxxxiii.

Some time after, the Moabites seem to have invaded the land of Edom, and burnt the bones of the king of it into lime, Amos ii. 1. About the time of Elisha's death, straggling bands of the Moabites, ravaged the country of the ten tribes, 2 Kings xiii. 20. During the decline of the kingdom of the ten tribes, or after their begun captivity by Tiglath-pileser, the Moabites seized on a great part of what pertained to the Reubenites, if not more of the land of Gilead. The Assyrians under Shalmaneser, ravaged their country, and rendered it almost desolate, Isa. xv. and xvi. and xxv. 10. Amos ii. 1, 2. They however recovered from this shock, and again became a flou-

rishing nation. Their principal cities were Nebo, Kirjathaim, Kir, Misgab, Heshbon, Madmen, Horonaim, Ar, Dibon, Aroer, Diblath, or Beth-diblathaim, Holon, Jahazah, Mephaath, Beth-gamul, Beth-meon, Kerioth, Bozrah, Medeba, Elealeh, Jazer, and Sibmah, the most of which had once pertained to the Hebrews. It seems they early sided with the Chaldeans, and bands of them harrassed the Jews under Jehoiakim; but as they formed a league with Zedekiah for shaking off the Chaldean yoke, Nebuchadnezzer, about 4 or 5 years after he had destoyed Jerusalem, invaded their country, and reduced it to an almost desert, and carried multitudes of them captive into his eastern dominions, 2 Kings xxiv. 2. Jer. xlviii. 9, 26. and xxv. 21. Ezek. xxv. Zeph. ii. 8. I find no evidence that ever they much recovered from this overthrow. Some of their women were married to the Jews, who had come back to their own land, and were put away by Nehemiah's orders, Neh. xiii. 23. The poor remains of them were subject to the Persians and Greeks in their turns, and to the Jews under Alexander, Janneus, and Herod, and finally to the Romans. Long ago their name is lost, as they incorporated with the Jews or Arabians; and their country is almost quite desolate, and is not properly subject to the Turks, but to the wild Arabs of Hejaz, Zeph. ii. 8, 9, 10. Isa. xxv. 10, and xi. 14. Dan. xi. 41. but in Isa. xxv. 10. *Moab* may be understood of the enemies of the church in general.

MOCK, (1.) To deride, scoff, laugh at, 2 Chron. xxxvi. 16. (2.) Merrily to make a jest; so fools make a mock at sin, Prov. xiv. 9. (3.) To deceive one with words, Judg. xvi. 10, 13. (4.) To ravish or abuse a woman, Gen. xxxix. 17. God *mocks at mens' fear*, when, without pity, he brings his fearful strokes of judgment upon them, Prov. i. 26. God is *not mocked*; he will not be deceived or jested with. If men live in sin, they shall certainly be for ever punished, Gal, vi. 7. Men *mock* God, when, in words or behaviour, they jest at his being, his purposes, words, works, ordinances, ministers, or people, Job xiii. 9. Wine is a *mocker*, and strong drink is *raging*: it, if drank to excess, deceives men, and renders them objects of derision, unhappy, and outrageous, Prov. xx. 1.

MOCKERS, are such as habitually give themselves to scoff and jest at divine things, and to beguile men with deceitful words, Isa. xxviii. 22. Jude 18.

MODERATE, to abate, to keep in due bounds. To *moderate threatening*, is to restrain it within due bounds, Eph. vi. † 9. Our *moderation* should *be known to all men, because the Lord is at hand*: we should exercise tenderness towards all men; interpret their words and behaviour in the best sense; use inferiors with kindness and respect; and bear injuries, because the Lord observes our conduct, and will quickly judge us, and resent the injuries done to us, Phil. iv. 5.

MODEST, humble, chaste. *Modest apparel*, is such as becomes an humble, sober, and modest person, 1 Tim. ii. 9.

MOISTURE, SAP, wetness, Luke viii. 6. *My moisture is turned into the drought of summer*; my body is parched, and its natural moisture exhausted; my soul is bereaved of prosperity and comfort, by the impressions and fears of thy wrath, Psal. xxxii. 4.

MOLE, a small four footed animal which ferrets in the earth, hath its feet formed for digging; its eyes very small, and hence believed by the vulgar to be blind. It lives on roots, toads, and worms; but that the Hebrew *Tinshameth* signifies a mole, we dare not affirm, though the Jewish rabbins, and the Chaldee paraphrases, so interpret it. Bochart will have it a camelion; Castalio a toad; and others a weazel. It is certain it was legally unclean, and

that the same word is translated a swan, Lev. xi. 30. with 18. To *cast idols to the moles and to the bats*, is to leave them to ignorant and worldly men, or rather to throw them away with the utmost contempt, Isa. ii. 20.

MOLECH, *a king*, Moloch, Milcom, Malcham, the principal idol of the Ammonites: he had the face of an ox; his hands were stretched out, as if ready to receive presents. He was hollow within, and there the fire was placed to heat the image, that it might burn the offerings. There were seven different apartments, for receiving the different oblations of meal, turtles, ewes, rams, calves, oxen, and children. It is said the unhappy parent who offered his child to Molech, put him into the burning arms of the idol, where he expired amidst terrible pain, and while drums beat to drown his cries. Whatever some talk of causing children to pass between two fires, in honour of this idol, it is pretty plain that the actual burning of them in sacrifice is intended, Psal. cvi. 37. Ezek. xvi. 20. and xxiii. 37, 39. The sacrificed child was burnt, in order to obtain a blessing on the rest of the family. That Molech was derived from the Egyptians, and is the same as Rephan, Remphan, Chiun, or Serapis, and worshipped under the form of a bull, and with the Anamelech and Adramelech, to which the inhabitants of Sepharvaim burnt their children, we believe; but whether he was the same with Saturn, to whom human sacrifices were offered, or with Mercury, or Mars, or Venus, or Mithra, or the Sun, we shall not now determine. It is certain, Molech was very early worshipped among the Ammonites: and perhaps it was the crown of Molech, not of the Ammonitish king, that David took at Rabbah, and which weighed a talent, 2 Sam. xii. 30. God very early prohibited the worship of Molech to his people, Lev. xviii. 21. and xx. 2, 3, 4. They, however, were often guilty of it: they carried the tabernacle of their Molech, in the worship of the golden calf, which was a kind of representation of the Egyptian Serapis, Acts vii. 43. Solomon built a temple to Molech on the mount of Olives, 1 Kings xi. 7. Ahaz, Manasseh, and other Jews, burnt their children in honour to this idol, particularly in Tophet, 2 Kings xvi. 3. and xxi. 3, 4. Jer. xix. 5, 6.

MOMENT, a very short space of time in comparison of eternal duration. God hides himself from, is angry with, and afflicts, his people, *but for a moment*, Isa. liv. 7, 8. Psal. xxx. 5. 2 Cor. iv. 17. And the joy of hypocrites is but *for a moment*, is quickly changed into eternal sorrow, Job xx. 5. A lying tongue is but *for a moment*, as truth will quickly be discovered, to the liar's shame, Prov. xii. 19.

MONEY. The most ancient method of trade was by barter, exchanging one thing for another: in after times, the more precious metals were used as the price in merchandise. The gold and silver, however, were long weighed, not coined. Abraham *weighed* the four hundred shekels which he gave for his burying-place, Gen. xxiii. 15, 16. Joseph was sold for 20 shekels *weight* of silver, and his brethren carried back to Egypt the same *weight* of money that had been returned in their sacks, Gen. xxxvii. 28. and xliii. 21. Jeremiah *weighed* the seventeen shekels of silver which he gave for his cousin's field, Jer. xxxii. 10. Shekels and talents whereby money was estimated, were weights, not coins, 2 Sam. xii 30. and xiv. 26. We are not certain of any coined money in the world till about *A. M.* 3460, when Crœsus king of Lydia coined his Crœsi, and Darius the Mede his Darics, or Darkmons. Nor do we know of the Jews coining any till about 400 years after, when Antiochus Sidetes gave Simon the Maccabee a privilege for that purpose. The Romans began to coin silver about *A. M.* 3735, and gold in *A. M.* 3797. The ancient Britons used

rings or plates of iron for money. The Lacedemonians used bars of iron. Anciently, and in straitened circumstances, leather, wood, pasteboard, &c. have been coined for money. To this day, the Chinese do not coin, but cut and weigh their gold and silver for trade: and in some nations, they trade with shells and fruits instead of money.—Christ's blessings are *without money and without price;* altogether free, neither price, nor promise of price, being required from us, Isa. lv. 1.

The value and proportion of the Grecian Coins.

											s.	d.	q.
Lepton or mite											0	0	$0\frac{3}{3}\frac{1}{7}\frac{1}{6}$
7	Chalcos										0	0	$0\frac{3}{4}\frac{1}{8}$
14	2	Dichalcos									0	0	$1\frac{7}{2}\frac{7}{4}$
28	4	2	Hemiobolion								0	0	$2\frac{7}{1}\frac{7}{2}$
56	8	4	2	Obolos							0	1	$1\frac{1}{6}$
112	16	8	4	2	Diobolon						0	2	$2\frac{1}{3}$
224	32	16	8	4	2	Tetrobolon					0	5	$0\frac{2}{3}$
336	48	24	12	6	3	$1\frac{1}{2}$	Drachme				0	7	3
672	96	48	24	12	6	3	2	Didrachmon	[Stater		1	3	2
1324	192	96	48	24	12	6	4	2	Tetradrachmon		2	7	0
1655	240	120	60	30	15	$7\frac{1}{2}$	5	$2\frac{1}{2}$	$\frac{1}{4}$	Pentadrachm.	3	2	3

Note, 1. Of these, the Drachm, Didrachm, &c. were of silver; the rest, for the most part, of brass; the other parts, as Tridrachm, Triobolus, &c. were sometimes coined.

Note, 2. I have supposed, with the generality of Authors, that the Drachma and Denarius were equal, though there is reason to believe the Drachma was somewhat the weightier.

The Grecian Gold Coin was,

	l.	s.	d.
The golden Stater, weighing two Attic Drachms, or half of the silver Stater, and exchanging usually for 25 Attic Drachms of silver, in our money	0	16	$1\frac{3}{4}$
According to our proportion of gold to silver	1	0	9
There was likewise the Stater Cyzicenus, exchanging for 28 Attic Drachms, or Stater Philippicus, and Stater Alexandrinus, of the same value.	0	18	1
Stater Daricus, according to Josephus, worth 50 Attic Drachms, or Stater Cresius, of the same value.	1	12	$3\frac{1}{4}$

The value and proportion of the Roman Coins.

						d.	*q.*
Teruncius						0	$0\frac{775}{1000}$
2	Sembella					0	$1\frac{550}{1000}$
4	2	Libella, As				0	$3\frac{1}{10}$
10	5	$2\frac{1}{2}$	Sestertius			1	$3\frac{3}{4}$
20	10	5	2	Quinorius, Victoriatus		3	$3\frac{1}{2}$
40	20	10	4	2	Denarius	7	3

Note, Of these the Danarius, Victoriatus, Sestertius, and sometimes the As, were of silver; the rest of brass.

There were sometimes also coined, of brass, the Triens, Sextans, Uncia, Sextula, and Dupondius.

The Roman gold coin was the Aureus, which weighed generally double the Denarius.

	l.	*s.*	*d.*
The Aureus, according to the first proportion of coinage, mentioned by Pliny, lib. xxxiii. cap. 3. was worth	1	4	$3\frac{3}{4}$
According to the proportion that obtains now amongst us, worth	1	0	9
According to the Decuple proportion, mentioned by Livy and Julius Pollux, worth	0	12	11
According to the proportion mentioned by Tacitus, and which afterwards obtained, whereby the Aureus exchanged for 25 Denarii, its value	0	16	$1\frac{1}{4}$

Jewish money reduced to the English standard.

Silver money.

					l.	*s.*	*d.*	*q.*
Gerah					0	0	$1\frac{59}{1000}$	
10	Bekah				0	1	$1\frac{11}{100}$	
20	2	Shekel			0	2	$3\frac{1}{8}$	
1200	120	50	Maneh, Mina Hebraica		5	14	$0\frac{1}{4}$	
60000	6000	3000	60	Talent	342	3	9	

Gold money.

Solidus Aureus, or Sextula, worth	0	12	$0\frac{1}{4}$
A shekel of gold, worth	1	16	6
A talent of gold, worth	5475	0	0

MONEY-CHANGERS, were such as at a certain rate of profit, gave lesser pieces of money for greater, or greater for lesser, to accommodate such as came to the solemn feasts, or other worship at Jerusalem. These Jesus twice drave from the stations which they had taken in the courts of the temple, John ii. 14, 15. Matt. xxi. 12.

MONSTERS, huge and unshapely animals, such as whales, &c. Lam. iv. 3.

MONTH, is a space of time measured either by the sun, passing the Zodiac, and called Solar; or by the moon, running through the whole Zodiac, and called Lunar: and both are either astronomical, consisting not only of whole days, but of supernumerary hours, minutes, &c. or civil or calendar months, consisting of whole days only, coming the nearest possible to some astronomical month, either solar or lunar, consisting alternately of 30 and of 29 days, as appears from the following table. When we say, that the Jewish months answer to ours, this is to be understood with some latitude; for lunar months can never be reduced exactly to solar. The vernal equinox falls between the 20th and 21st of March, according to the solar year: but in the lunar year, the new moon will fall in the month of March, and the full in April. So that the Hebrew months will commonly answer to two of our months, and partake of both. A month of thirty days intercalated between Adar and Nisan is called Veadar.

The names of the months of the holy year were,

1. Nisan	30	answering to our	March
2. Jiar	29		April
3. Sivan	30		May
4. Thammuz	29		June
5. Ab	30		July
6. Elul	29		August
7. Tisri [an	30		September
8. Marchev-	29		October
9. Casleu	30		November
10. Thebet	29		December
11. Shebat	30		January
12. Adar	29		February

The names of the months of the civil year were,

1. Tisri [an	30	answering to	September
2. Marchev-	29		October
3. Casleu	30		November
4. Thebet	29		December
5. Shebat	30		January
6. Adar	29		February
7. Nisan	30	answering to	March
8. Jiar	29		April
9. Sivan	30		May
10. Thammuz	29		June
11. Ab	30		July
12. Elul	29		August.

See the word YEAR.

MONUMENTS. Those in which idolaters lodged, were either tombs, idol-temples, desert places, or any where with idols, or their supposed resident devils; by sleeping in which they expected fellowship with their false gods, in dreams, visions, or the like, Isa. lxv. 4.

MOON, a secondary planet always attendant on our earth. Many astronomers draw her face as if diversified with hills, valleys, continents, and seas; but we doubt of all this, and if she has so much as an atmosphere to produce clouds, rain, snow, or other like meteors. The diameter of the moon is reckoned 2175 miles; her surface 14 millions of square miles; and her distance from the earth 240,000 miles. She performs her revolution from a fixed star to the same again, in 27 days 7 hours and 40 minutes; but as the sun is still advancing in the ecliptic circle, the time from one conjunction with the sun to another, is 29 days 12 hours 44 minutes and 3 seconds. She moves about her own axis in the same time she moves about the earth, and hence shews always the same face to us. The moon is of herself a dark body, but reflects the light of the sun to us; and perhaps our earth reflects as much light, if not more, towards the moon.—When, at her change, she comes directly between us and the sun, the sun is eclipsed to us. When, at her full, the earth is directly between her and the sun, she is eclipsed to us. The moon was formed to give light in, and rule, the night, and to distinguish times and seasons, Gen. i. 14. She has a mighty influence on the ebbing and flowing of the sea; and was the great guide as to the time of the Jewish FEASTS. The

Heathens have generally worshipped the moon under the names of Queen of Heaven, Venus-Urania, Succoth-benoth, Ashtaroth, Diana, Hecate, or perhaps Meni, &c. Job xxxi. 26, 27. Deut. iv. 19. and xvii. 3. Outward prosperity, and the saints with their present excellencies, are likened to *a moon*; they borrow all their glory and usefulness from Jesus the Sun of righteousness, Isa. lx. 20.

MORDECAI, *bitter, bruised*, the son of Jair, grandson of Kish, and descendant of the family of Saul, was carried to Babylon along with Jehoichim, king of Judah, when he was very young. If he was one of the chiefs who conducted the Jews from Babylon to Judea, he must have returned to Shushan in Persia. When Esther his cousin, whom he had trained up, was married to Ahasuerus, Mordecai waited about the palace-gate, that he might have information concerning her from time to time. Here having got information of Bigthan and Teresh's intention to murder the king, he informed Esther of it, and the traitors were hanged; and it was entered in the annals of the kingdom, that Mordecai had given the information against them. When Haman was made prime minister of Persia, all the servants were ordered to bow the knee to him as he passed by them. Mordecai conceiving this an approach towards divine honour, or reckoning it sinful to revere an Amalekite, declined compliance. Scorning to punish Mordecai alone, Haman procured a royal edict for an universal massacre of the Jewish nation. Informed hereof, Mordecai informed Esther, and earnestly begged she would interpose with the king for the life of her people. At her desire, Mordecai caused all the Jews in Shushan to fast three days, for success from God to her attempt, Neh. vii. 7. Esth. ii. 5. to chap. iv. Meanwhile, Providence directed to be read to Ahasuerus, one night as he could not sleep, that part of the royal annals which mentioned Mordecai's discovery of the treacherous eunuchs. Ahasuerus finding that he had received no reward, asked Haman, who was just come to obtain the king's permission to hang Mordecai on his lofty gallows, what should be done to honour the king's great favourite? As Haman imagined it could be none other than himself, he proposed the highest honours he could think of. According to the tenor of his own proposal, he was ordered to array Mordecai in the king's ordinary robes, set him on the king's own horse, and lead the horse with Mordecai on it, through all the city of Shushan, and proclaim before him, *Thus shall it be done to the man whom the king delighteth to honour*. No way inflated with these extraordinary honours, Mordecai returned to the king's gate; but Haman being hanged that very day, he was advanced to his office. After he and Esther had, by letters to the various provinces, stopt the massacre of their nation, he for some time continued to discharge his high trust with great fidelity and usefulness, Esth. vi—x.

MORIAH, *doctrine*. or *fear, of the Lord*, a hill on the north-east part of Jerusalem, and which is sometimes reckoned as a part of Zion. Here, it is supposed, Isaac was intentionally offered; and here Arauna had his threshing-floor; and hereon the temple was built, 2 Chron. iii. 1. The whole place whereabouts Jerusalem stood, was anciently called the land of Moriah, Gen. xxii. 2. but the plain of MOREH lay a good way north between Gerizzim and Ebal, Gen. xii. 6. Deut. xi. 29, 30. and the hill of MOREH was perhaps a top of Gilboa, Judg. vii. 1.

MORNING, (1.) That part of the day before or about the rising of the sun, Mark xvi. 2. (2.) The light which by its spread forms the morning, Joel ii. 2. The morning is represented as having *eye-lids*, to represent the first appearance of the rising light in the reddish sky, Job xli. 18. as having *wings*, to denote the rapid motion of light, Psal. cxxxix. 9. and as having a womb,

from which the dew is produced, Psal. cx. 3. *Every morning*, is daily, often, Psal. lxxiii. 14. *In the morning*, is early, seasonably, earnestly, suddenly, Psal. v. 3. and xxx. 5. To execute judgment *in the morning*, is to do it readily, and as seasonably and speedily as possible, Jer. xxi. 12. Psal. ci. 8. To *eat in the morning*, denotes unseasonable and intemperate eating and drinking, luxury, Eccl. x. 16. Jer. v. 8. A state of grace is called a *morning*: it comes after a sad night of sin and misery; and how happily one is awakened, enlightened, and refreshed, by the increase of its spiritual discoveries, and application of heart-warming love, till it issue in the high day of eternal happiness! Isa. viii. 20. A season of prosperity, or gospel-opportunity, is called a *morning*: it comes after a night of distress or dark ignorance; and how delightful and refreshing! Isa. xxi. 12. The general resurrection is called a *morning*: after a night of darkness and sleep of death, how shall men be awakened by the last trumpet, enlightened by the glory of, and manifold discoveries made by, the Son of man! and into what an everlasting day it ushers the saints! Psal. xlix. 14. Fearful judgments are likened to the *morning*; they overtake transgressors in their spiritual sleep and carnal security, and often suddenly, and always seasonably, when their sins richly deserve them, Ezek. vii. 7, 10. *To-morrow*, next day, or in a short time, Luke xiii. 32, 33.

MORSEL, (1.) A small piece of bread, Psal. cxlvii. 17. (2.) A meal of meat, Heb. xii. 16. *Better is a dry morsel with quietness, than a house full of sacrifices with strife.* Better is the meanest fare in a state of peace with God, and in the enjoyment of peace of conscience, and of true peace with men, than the most abundant and delicate provision without it, Prov. xvii. 1.

MORTAR, an hollow vessel for braying things in with a pestil. In mortars did some of the Hebrews grind the manna, to prepare it for being baked into bread, Numb. xi. 8. To *bray a fool with a pestil in a mortar*, is to punish him severely for his folly, Prov. xxvii. 22.

MORTAR, a well-known material used to connect stones in building; and it was anciently made by the treading of the feet of men or beasts: so the Ninevites are bid *go into the clay, and tread the mortar*; that is, prepare materials for repairing the breaches of their walls, Nah. iii. 14. To *come upon princes as upon mortar*, is easily to subdue, enslave, and oppress them, Isa. xli. 25. Flattering and false doctrines and predictions, are likened to a *daubing with untempered mortar*; however they may for a while seem to strengthen, yet in the end they but ruin nations, churches, and persons, thereby encouraged.---One *built a wall, and another daubed it with untempered mortar*; one false prophet said, Jerusalem would stand the Chaldean siege, and another to no purpose falsely confirmed his word. So one preacher encourages his hearers to hope for acceptance with God through their own righteousness, and another confirms them therein, till they be eternally ruined, Ezek. xiii. 10, 11.

To MORTGAGE land, is to consign it over to a creditor to be his property, if it be not redeemed by the payment of the debt within a time limited, Neh. v. 3.

MORTIFY, to put to death. To *mortify the deeds of the body*, and *our members which are on the earth*; is, by the Spirit, and through the word of God, to apply the blood and influence of Jesus Christ, for the destroying of our sinful corruptions, Rom. viii. 13. Col. iii. 5.

MOSES, the brother of AARON and MIRIAM, and younger than either, was born *A. M.* 2433. Before his birth, Pharaoh king of Egypt had issued forth orders to murder every male infant of the Hebrews. His parents, however, perceiving some things about him which they

reckoned presages of his future greatness, they hid him three months. When they could hide him no longer, his mother Jochebed, made an ark of bulrushes; and having pitched it that it might draw no water, she put Moses therein, and laid it near the banks of the Nile, where the princes and other noble Egyptians used to walk. He had not lain long in this condition, when Pharaoh's daughter, Thermutis, coming to wash herself, as perhaps was usual, observed the ark, and caused one of her maids to fetch it, and opening it, found the child. Moved with the beauty and weeping of the babe, she, knowing it to be one of the Hebrew children, resolved to bring it up for herself, as a child of her own. Miriam his sister, a girl of perhaps 10 or 12 years of age, who waited hard by, asked leave to call a nurse: being allowed, she called Jochebed his mother. Pharaoh's daughter called him Mosheh, because she *drew him out* of the water. She took care to have him instructed in all the sciences then known in Egypt. In his earliest years, Jochebed and Amram no doubt took care to instruct him in the Hebrew language, and in the principles of the true religion, and in the knowledge of the promises that God had made concerning Israel. Affected with these, and endowed with the grace of God, he, when grown up, refused to be called the son of Pharaoh's daughter, and chose rather to suffer affliction with the people of God, than enjoy the short-lived pleasures of sin. Trusting in the invisible God, and encouraged by the hopes of an everlasting reward, he feared not the wrath of the Egyptian king, nor whatever ridicule, threatening, or persecution, he had to endure.

It is scarcely to our purpose to relate the perhaps fabulous story of his successful expedition against the Ethiopians, who about this time emigrated from Arabia to Abyssinia southward of Egypt, at the head of the Egyptian forces. It is certain, that being 40 years of age, and being divinely instructed that he was to be the deliverer of Israel, he went to visit his brethren at their hard labour. Observing an Egyptian cruelly abuse an Hebrew, and going to murder him, he hastened to them, assisted the Hebrew, and killed the Egyptian, and hid his body in the sand. Next day, he observed two Hebrews at variance, and begged the faulty person not to hurt his brother. The fellow saucily replied, Who made thee a ruler or judge over us? wilt thou kill me, as thou didst the Egyptian yesterday? Finding that his slaughter of the Egyptian was divulged, he fled into the country of Midian, on the Red sea. Sitting down by a well, the seven daughters of Jethro came up to it, with their flocks: they had scarcely filled the troughs with the water which they drew, when some barbarous fellows came up, and would have the water for their flocks. Moses assisted the damsels, and drove away the injurious shepherds. Jethro had no sooner heard of his kindness to his daughters, than he ordered him to be called in, and get a refreshment. Moses hired himself to feed Jethro's flock, and received his daughter Zipporah in marriage, by whom he had two sons. The first he called *Gershom*, to denote his being a *stranger* in that place; the other he called *Eliezer*, to denote that his *God was his help*, Exod. ii. Acts vii. 20—29. Heb. xi. 24, 25, 26. About the beginning of *A. M.* 2513, the king of Egypt, by whose daughter or sister Moses had been educated, was dead; but the bondage of the Hebrews still continued under their new tyrant. As Moses one day led his flocks near to the north or west side of Sinai, the Lord appeared to him in a bush that burnt, but was nothing consumed. Moses, astonished, went near to see the miracle. The Lord spoke to him out of the bush, and bid him put off his shoes e're he came any nearer, as the spot was sacred to the honour of God. He declared him-

self the God of Abraham, Isaac, and Jacob; and that from regard to his promise, and to the groans of his oppressed people, he now intended to deliver them, and bring them into Canaan, by him as the instrument. Moses began to excuse himself, as if the Hebrews would not believe that he had a mission. God promised him his presence, and bid him tell the Hebrews, that the Great I AM, who is being itself, and gives being to his creatures, and fulfils every promise, had sent him to inform them of their approaching deliverance, and assured him that they would believe him. He ordered him to go to Pharaoh, and, in God's name, require him to let the Hebrews go three days journey into the Arabian desert, to offer a solemn sacrifice to their God. Meanwhile, he told him that Pharaoh would not grant this small request, till he and his country should be almost ruined by fearful plagues. Moses still excusing himself, God encouraged him by a fourfold sign. His rod was turned into a serpent, to signify what plagues it would bring on the Egyptians. It was returned to a rod, to shew how useful it would prove for the support of the Hebrews. To mark how easily God could weaken the power of the Egyptians, and strengthen the Israelites, Moses's hand, being put into his bosom, became leprous white as snow; and again returned into his bosom, became sound as the other. These miracles he was ordered to repeat before the Hebrews, for the confirmation of his mission; and if necessary, to add the taking of water out of the river, and it should become blood. Moses pleaded that he had not a ready utterance in his speech, begged to be excused, and wished the Lord would send some more proper person. Provoked with his unbelief, God told him that he could qualify him with speech; and that Aaron, who was just coming to meet him, should be his assistant and spokesman. Moses being at last persuaded, went and obtained the leave of his father-in-law to go and visit his brethren in Egypt. He took his wife and children along with him. As they were in an inn by the way, an angel threatened to slay Moses, it is supposed on account of his neglect to circumcise his child, or children. To prevent his death, Zipporah took a sharp stone, cutting off her child's foreskin, cast or laid it at the feet, either of her husband, or of the child, and said, that now she had preserved his life by bloodshed, and he was now her bloody bridegroom. Zipporah and her children returned to her father; and Moses pursued his course into Egypt, and was met by Aaron his brother: they told the Hebrews what God had said, and shewed them the signs; the people believed, and were glad, Exod. iii. and iv.

Moses and Aaron went to Pharaoh, and, in the name of the God of the Hebrews, demanded his permission for that people to go three days journey into the Arabian desert, to serve their God. He replied, that he neither knew, nor would pay the least regard to, the Hebrew God, nor suffer them to stir a foot out of his dominions. He increased their misery, by requiring them to provide straw for themselves, and yet furnish out the daily tale of their bricks. He thought hard labour would put religion out of their heads. Beaten by the Egyptian task-masters, for not fulfilling what was impossible for them, the Hebrews complained to Pharaoh; but he gave them no hopes of relief, and told them that their idleness had filled their heads with whims of devotion. The Hebrews bitterly reflected on Moses and Aaron, as the cause of this additional misery. Moses cried to the Lord, and was answered, that Pharaoh would not let them go, till terrible plagues on his land should force him to it. God assured him, that he was JEHOVAH, a promise-performing God, and would speedily deliver the Hebrews, and bring them to Canaan. Moses told this to the

Hebrews; but their grievous servitude made them disregard what he said. Moses and Aaron again demanded Pharaoh's permission for the people to go into the desert. To verify their commission, Aaron flung down his rod, and it became a serpent The magicians of Egypt were brought to confront this miracle; they cast down their rods, and they became serpents, at least in appearance; but whether Satan indiscernibly slipt away their rods, and put serpents in their place, or whether himself actuated the rods, or only deceived the eyes of the spectators, it is certain that Aaron's rod swallowed up theirs, as a mark of superior authority and influence.

Just after this, the Lord, by Moses, smote the Egyptians with ten plagues within the space of less than a month. About the 18th day of Adar, the waters of the Nile, where so many Hebrew children had been drowned, were turned into blood, and so continued for seven days. About the 25th day, the river produced such swarms of frogs, as spread through the country, and entering into houses and every where, were a terrible nuisance. These two plagues the magicians a little imitated; but could imitate no more. The plague of lice happened about the 27th, and that of flies on the 29th, day of Adar. On the second day of Abib, there happened a grievous murrain among their cattle; on the third and fourth, the plague of boils; on the fifth, the plague of hail, thunder, and lightning; on the eighth, that of locusts and grasshoppers; on the tenth, eleventh, and twelfth, that of the darkness; on the fourteenth, the death of their first-born. None of these affected the Hebrews. While some of these plagues continued, Pharaoh seemed willing to let the Hebrews go; but whenever they were removed, he was as obstinate as ever, or refused to let their flocks go with them, and of these Moses refused to leave so much as one; but when the first-born were slain, Pharaoh's servants urged him to give the Hebrews their dismission. By the sprinkling of the blood of the passover lambs on the door-posts and upper lintels, they had their families protected from the destroying angel, Exod. v. to xii. Deut. iv. 34. and xi. 3. Heb. xi. 23--29.

The Hebrews having begun their departure from Egypt in great haste, and having carried along with them a good part of the wealth of the Egyptians, took their journey to the south-east. Pharaoh and his people repented their letting them go, and a mighty army pursued them, and almost overtook them on the west of the Red sea. The Hebrews murmured against Moses, for bringing them out of Egypt. Moses prayed to the Lord for deliverance. At God's direction, he stretched his rod over the Red sea, and it, where perhaps about 18 miles broad, parted asunder, and gave the Hebrews an easy passage. By taking off the wheels of their chariots, and darkening their way, the Lord retarded the march of the Egyptians; and when the Hebrews were all over, and the Egyptians all in the channel, Moses, by God's direction, stretched his rod toward the sea, and it, moved by a strong wind, suddenly returned, and drowned the whole of them. On the east side of the sea, Moses and the men, and Miriam and the women, of Israel, sung a song of praise for their miraculous deliverance. Directing their course to the south-east, the Hebrews were three days without water; and when they found some in Marah, it was so bitter they could not drink it. They murmured against Moses, as if he had brought them into the wilderness to kill them with thirst. Moses cried to God for their relief; God shewed him a tree, perhaps the bitter Ardiphne, and he cast it into the waters, and they became sweet. Marching thence, they came to Elim, where were 12 fountains of excellent water, and 70 palm-trees. On the fifteenth day of the second

month, which was the 31st from their departure, they came to the wilderness of Sin: their food was quite spent, and now they murmured that Moses had brought them into the wilderness to kill them with hunger. Moses cried to the Lord. That very night a multitude of quails fell about their tents; and next morning the manna, which continued with them forty years, began to fall. When they came to Rephidim, Moses, by God's direction, smote a rock with his rod, and thence came water, whose streams seem to have followed them about 39 years. Here, chiefly by Moses's intercession, and by his holding up the rod of God in his hand, the Amalekites were defeated: and to commemorate the victory, Moses reared up an altar, and called it *Jehovah-nissi*, that is, *the Lord is my banner*. While they tarried here, Jethro brought Moses his wife and children; and, to ease him of his great burden in judging the people, advised him to appoint heads of thousands, hundreds, fifties, and tens; and let these judge all the lesser causes. This measure being approved of God, was immediately put in execution, Exod. xiii. to xviii. Deut. xi. 4. Josh. xxiv. 5, 6, 7. Neh. ix. 9--15. Psal. lxxviii. 11--29. and cv. 26--43. and cvi. 7--14. and cxxxv. 8, 9. and cxxxvi. 11--15.

On the first day of the third sacred month, the Hebrews came to Sinai: on this mount, God had told Moses the Hebrews should serve him. When Moses first ascended the mount, God told him his intention to enter into a covenant with the people. When Moses rehearsed this to the people, they professed their readiness to do whatsoever the Lord should command them. When Moses returned to the mount, and represented their ready compliance with the divine will, God ordered him down to direct the people to sanctify themselves, and wash their clothes, as, on the third day, God would descend on the mountain, and enter into covenant with them. After they had purified themselves, fiery flames on the top of the mount, and terrible claps of thunder, made all the congregation, Moses not excepted, to tremble and quake; and all the country about shook, and was illuminated. Boundaries were fixed around the mount, that neither man nor beast might touch it; and all were discharged from gazing, as if curious to behold any corporal similitude of God amidst the fire. With an audible voice, that all Israel might hear, God proclaimed the covenant-relation between him and them, and the ten summary precepts of the moral law, in a manner adapted to every particular person. The terrible thunders so frighted the Hebrew assembly, that they begged the Lord would speak his mind only to Moses, and that Moses might declare it to them. Moses returned to the mount, and there received a variety of political and ceremonial laws. Descending, he erected 12 pillars for the 12 tribes, and offered by the hands of some young men burnt-offerings and peace-offerings on an altar erected of rough stones. The half of the blood he sprinkled on the altar: with the other half he sprinkled the book in which he had written the laws he had received, and the people. After which, he and Aaron, and his sons, and 70 of the elders of Israel, went a little way up the mount, and feasted before the symbols of the presence of God.—Thus was the covenant solemnly ratified, Exod. xix. to xxiv. Deut. iv. and v.

Leaving Aaron and Hur, and the 70 elders, to govern the people, Moses taking Joshua along with him, at least part of his way, went up to the mount, where he continued without any food for the space of forty days. God gave Moses directions concerning the formation of the ark, altars, vails, curtains, candlestick, and other things pertaining to the tabernacle; concerning the priests' garments, and their consecration, and concerning burnt-offerings, incense, and perfume, and concerning

the Sabbath; and ordered Bezaleel and Aholiab to frame the work of the tabernacle. After giving to him the two tables of stone, probably of marble, wherein the ten commandments had been divinely inscribed, he bid him go down hastily, as the Hebrews had already broke their engagements, and were worshipping a golden calf. He offered to make Moses's family increase into a great nation, if he would but forbear interceding for his guilty brethren. Moses fell on his face before the Lord, and begged he would not destroy them, as they were his covenant people. When he came down from the mount, and observed their idolatry, his holy zeal was so excited, that he threw down the tables of the law, and broke them to pieces before them, as a token of their breaking God's covenant, and exposing themselves to be broken in his wrath. He took their idol-calf, and reduced it to powder, and caused the idolaters to drink the water, strewed with the dust, as a token that their guilt should be punished. After sharply rebuking Aaron his brother, for his hand in their sin, he placed himself at the door of a tent, which he erected without the camp, and bid all that detested this idolatry to come to him. Three thousand Levites quickly joined him. These he ordered to go through the camp, and slay every man his friend, or near kinsman, who had been active in the idolatry. After representing to the people the greatness of their sin, he begged, that if God would not forgive the Hebrews' sin, himself might be blotted out of the book of providential preservation, and not live to see them ruined, or have the honour of his family established on their ruin. God replied, he would only cut off from life in that quarrel such as had offended; that though they could not expect himself to go with them, he would send his angel to guide them in the way. The Hebrews were extremely afflicted to hear of God's refusal to go with them; but Moses continued his intercession, till God promised his presence; promised, and gave him a signal manifestation of his mercy, goodness, and equity. Hereon Moses begged that God would glorify the exceeding riches of his grace, in going up with them, who were a most rebellious and stiff-necked people.

After having two new tables of stone, Moses returned again to the mount; and having continued there 40 days, came down with the moral law divinely inscribed on the tables. His face shone with the reflection of the divine glory. When he came to know it, he covered his face with a veil, that the Hebrews might converse with him, Exod. xxv. to xxxiv. Deut. ix. and x. The tabernacle was now to be reared by a voluntary contribution. The people brought materials, till Moses restrained them. Every male paid half a shekel, as the ransom-money of his soul. After six months work, the tabernacle was finished, every thing exactly according to the direction of God by Moses. After divine directions issued therefrom concerning the various offerings, Aaron and his sons were consecrated to the service of it, and then a number of other ceremonial laws were by God uttered therefrom. See LEVITICUS. An account of the Hebrews was then taken, and all were directed in their station and march, and their princes offered their oblations for the dedication of the tabernacle. After this, the Levites were consecrated, and a second passover was kept. Now Hobab, the brother-in-law of Moses, who had perhaps tarried about ten months, intended to have returned home; but Moses begged he would go along with them, and receive his share of the blessings that awaited them, Exod. xxxv. to xl. Lev. i. to xxvii. Numb. i. to x.

Scarcely had the Hebrews departed from Sinai, when they, chiefly the mixed multitude, fell a murmuring at the manna, and lusted for flesh.

A *burning* pestilence began in the outside of the camp, which made the spot receive the name of Taberah, or *burning*. It was stopt by Moses's prayer; but the murmuring was not. Moses himself became peevish, and doubted how God could give them a month's flesh, as he had engaged; and complained that himself could not govern so unruly a people; and that it was unreasonable to require him to do it, as he was not their common parent. To relieve him, God ordered 70 or 72 elders to be added for his assistants; and by the effusion of a prophetic spirit on them, the men were marked out, and qualified for their work. Soon after, quails were brought in such plenty, that the Hebrews eat of them a whole month, till the flesh, through the displeasure of God to them, came out at their nostrils, and occasioned a pestilence, which cut off many of them; and the place was called Kibroth-Hattaavah, the *graves of lust*. At Hazeroth, Aaron and Miriam quarrelled with Moses, as if he now managed matters by the advice of Zipporah his wife, and had not consulted them in the affair of the elders. Miriam was smitten with a leprosy, to punish her insolence; but at Moses's request, the Lord healed her, after a few days. When they came to Kadesh-barnea, on the south border of Canaan, Moses, excited by the importunity of the unbelieving multitude, and permitted of God, as a punishment of their incredulity, sent twelve spies to view the land of Canaan. After they had spent 40 days in this search, and had gone to the northern borders thereof, they returned, and two of them, perhaps Caleb and Joshua, brought a large bunch of grapes, carried on a rod between them, to shew the fertility thereof. All the spies acknowledged the land to be fertile; but ten of them maintained that it was unwholesome, and the cities and people were so strong that they could not hope to conquer it. Caleb and Joshua with great concern remonstrated, that as the land was exceeding good, so, with God's assistance, they could as easily conquer the inhabitants, as a man eats his food. The congregation crediting the ten, were on the point of stoning the two last, and called to be directly led back into Egypt. Provoked with their outrageous contempt of his promised land, God had destroyed them on the spot, had not Moses interceded for them. He denounced, that none of them able to bear arms, but Caleb and Joshua, should ever enter it; but they should wander in the wilderness till the end of 40 years, till all the rest were consumed by death, and their children should enter in. To confirm his threatening, the ten spies who occasioned this uproar, were instantly smitten with the plague, of which they died. Contrary to God's declaration, and Moses's prohibition, the congregation now became furiously bent to invade Canaan, and immediately attempted it; but the Amalekites and Canaanites easily drove them back, with considerable loss. The Hebrews continued long at Kadesh-barnea; but whether the affair of Korah, and of Aaron's budding-rod, and his making atonement for the congregation at Moses's orders, or the giving of the laws relative to meat-offerings, breach of Sabbath, Levites portion, and red heifer, happened here, we know not, Numb. xii. to xix.

After the Hebrews had long encamped at Kadesh, they, by God's direction, moved southward, by 17 different marches, sundry of which might be hither and thither, to Ezion-geber, on the eastern gulph of the Red sea. They then returned to Kadesh-barnea, by much the same route. Here, after the death of Miriam, their water failed; the people murmured, and God bid Moses speak to a rock in that place. Neither Moses nor Aaron shewed a proper confidence in God; and Moses, with an angry address to the Hebrews, struck the rock, instead of speaking

to it. For this offence both of them were excluded from the promised land. The Hebrews were not yet allowed to enter Canaan, but were ordered to take a long circuit to the eastward. From Kadesh, Moses sent to the king of Edom, and begged a free passage through his territories; which was at first refused, but it seems was afterwards permitted. Soon after Aaron's death in mount Hor, the Hebrews were harrassed by Arad, king of Hormah; but they quickly prevailed against him. Fiery serpents too, bit them for despising the manna; but they were miraculously healed, by looking at a brazen serpent lifted up on a pole. God did not permit Moses to attack the Moabites or Ammonites; but when they came to the borders of the eastern Canaanites, ruled by Sihon and Og, these kings came against the Israelites in battle; their troops were routed, themselves killed, and their country seized.---After winding to the west for some time, the Hebrews encamped in Shittim, on the east of Jordan. Here Balaam in vain attempted to curse them; here the Midianitish women seduced many of them to whoredom and idolatry. Moses ordered 1000 of the idolaters to be put to death, and a plague cut off 23,000 more. Moses then numbered the people, and found that none of those capable of war when they came out of Egypt, but Caleb and Joshua, were alive. Here too, Moses received some new laws, concerning offerings, feasts, vows, and the marriage of daughters falling heirs to their father, and cities of refuge. He punished the Midianites with almost utter extinction; divided the territories he had taken from the Ammorites, to the tribes of Reuben, Gad, and part of Manasseh, on condition that they would go over Jordan, and assist their brethren to conquer the rest of Canaan; and he appointed three of their cities for refuge. God pointed out to him the borders of Canaan westward of Jordan, and directed, that Eleazar the high-priest, and Joshua, who had already been marked out for his successor, and ten princes pertaining to the tribes concerned, should divide it according to the proportion of the tribes and their families, Numb. xx. to xxxvi.

The eleventh month of the 40th year of the Hebrew travels was now begun. Moses finding that no intercession could procure God's admission of him into the promised land, and knowing that his end drew near, rehearsed to the Hebrews a summary of what God had done for them, and a number of the laws he had given them, with some additional ones, and caused them to renew their solemn covenant with God; and set before them the manifold blessings which would attend their obedience, and curses that would follow on their wickedness. He left a written copy of his law, to be placed at the side of the ark; and ordered the reading of it to the people at their public meetings, especially on the year of release. After giving Joshua a solemn charge with respect to his behaviour: he composed an elegant hymn, that represented the excellency of God, and their duty to him, and their danger if they apostatized from it. He then blessed the tribes of Israel; that of Simeon, perhaps because chief compliers with the Midianitish whoredom and idolatry, only excepted; and concluded with a lofty commendation of God, as the source of their happiness. This being finished, he went up to the top of Pisgah, where God strengthened his eyes to take a clear view of the whole of the western Canaan. His natural strength was no way abated, but, perhaps, in a trance of wonder at the goodness of God, he breathed out his last; and to hinder the Hebrews from idolizing his relics, the Lord buried him in the valley over against Beth-peor; but his grave could never be found. Satan, it seems, thought to have discovered his body; but Michael the archangel prevented it, and solemnly charged

Satan to give up his attempt.—Moses and Elias appeared to our Saviour on the holy mount: and if Moses then resumed his natural body, we can hardly forbear thinking he must now wear it as glorified in heaven, Deut. i. to xxxiv. Matt. xvii. 1—6. Besides the five books ascribed to him, Moses also wrote the 90th Psalm. It has been pretended that these five books were not written by him; but as the Holy Ghost always ascribes them to him, and sometimes calls them by his name, the pretence is absurd, Josh. viii. 34. 1 Kings ii. 3. 2 Chron. xxiii. 18. and xxv. 4. and xxxiv. 14. Luke xvi. 29. The Jews too, have unanimously ascribed them to him, as the penman thereof; and so have several of the Heathens. In the character of Moses, every thing is opposite to that of an imposter: his narratives are faithful and disinterested: he is every where the reverse of flattery: his miracles were wrought before multitudes, and in things wherein they could not be deceived. Notwithstanding his loading them with ceremonies, and representing them in a shameful light, the Jews extol him as almost a deity. The Mahometans extol him, as next to Jesus and Mahomet. Numbers of the ancient Heathen spread his renown; and much of what they ascribe to their god Bacchus, is perhaps but the history of Moses blended with fable.

Moses was a distinguished type of our Saviour. What a proper, nay divine, child, was he! but how early and often exposed to danger! To what exile, reproach, contradiction of sinners, and murder, was he exposed! How amiable his qualities, his contempt of the pleasures, honour, and wealth, of this world! his compassion towards his injurious brethren! his amazing meekness! his noted fidelity, boldness, prudence, and zeal!---How solemn and particular his call to his work! and by what multitudes of miracles in favour of his people, and by what ruin on his Jewish, Antichristian, and other enemies, is it confirmed! How extensive his office! What a marvellous deliverer, that frees us from the worse than Egyptian tyranny of sin, Satan, the world; and of Heathenism and Popery! What a marvellous provider of spiritual food, hidden manna, and living water, for his people! What a glorious leader, who opens a safe passage through every difficulty; and by power and prayer subdues every enemy, and brings his faithful people, not merely to the border, but to the enjoyment, of their promised rest!

MOTE. The Greek word Κάρφος, signifies any thing that is dry and light, as straw, stubble, chaff, or a little splinter of wood, &c. This, and *a beam*, its opposite, were proverbially used by the *Jews*, to denote the one, small infirmities; the other, gross, palpable faults. A proud Pharisee, or wicked hypocrite, may be ready enough to observe and condemn the upright in heart, for things which are as painful to them as a splinter in the eye would be; while he himself lives in the practice of abundantly greater evils, without any proper uneasiness on that account, Matt. vii. 3.

MOTH, a kind of insect which insensibly consumes that in which it takes up its lodging. Some moths reside in, and eat, clothes: others lodge in, and eat, flowers and leaves; and, it is said, perhaps without ground, that some nestle in, and eat the very substance of, walls. Some moths wrap up themselves in a kind of silk, which they spin out of their own bowels.—Secret curses or judgments, that insensibly consume mens' character or estate, are likened to a *moth*, Isa. l. 9. and li. 8. God likens himself to a *moth and rottenness*, because by his judgments he gradually and insensibly weakened the Jews, and rendered them contemptible, Hos. v. 12. The wicked man buildeth his house *as a moth*; he builds it by covetousness and anxious care; imagines his lot agreeable, but how

easily do the judgments of God burn or shake him out of it! Job xxvii. 18. Man's beauty, glory, and wealth, waste like *a moth;* are secretly and insensibly, but quickly, consumed, Psal. xxxix. 11.

MOTHER. See FATHER.

MOVE, (1.) To stir out of a place, 2 Kings xxi. 8. (2.) To stir up, provoke, Deut. xxxii. 21. (3.) To persuade, Josh. xv. 18. (4.) To stir up, and strengthen, Judg. xiii. 25. (5.) To assist in bearing, or to practise, Matt. xxiii. 4. (6.) To tremble, shake out of its place, Psal. xviii. 7. (7.) To raise up, move to and fro, Job xl. 17. (8.) To terrify and discourage from doing any thing, Acts xx. 24. (9.) To be all in motion, Matt. xxi. 10. Acts xxi. 30. (10.) To be exceedingly affected with wonder and pity, Ruth i. 19. The Holy Spirit *moved* on the waters, when his creative influence prepared the waters for producing fishes and fowls; and the earthy particles therewith mixed, to produce herbs, grass, and trees, Gen. i. 2. The *moving of my lips* should assuage my grief; a free bewailing of my case should give me ease, Job xvi. 5. The ways of a harlot are *moveable;* she goes from place to place that her character may not be known; she uses a thousand different arts to entice men to wickedness, and is quite inconstant in her temper and pretended affection, Prov. v. 6. The *motions of sin in our members,* are the inward propensities of it, stirring us up to actual sin; and they are irritated occasionally, by the precepts and threatenings of the law, Rom. vii. 5.

To MOUNT, (1.) To grow great, Job xx. 6. (2.) To go upward, Isa. xv. 5. The saints *mount up,* when they are exercised in holy and heavenly desires, thoughts, meditations, hopes, conversation, Isa. xl. 31. The Jews *mounted up, went into dust, or walked proudly,* as the lifting up of smoke; *i. e.* however proud they were, they should quickly be scattered, and fall into ruin, Isa. ix. 18.

MOUNT, MOUNTAIN, HILL. That there were mountains before the flood, some think is manifest; for the waters are said to have covered the *highest mountains,* Gen. vii. 20. but those mountains were possibly occasioned by the convulsions of the earth; therefore, this passage is no proof of it. It is certain that the flood made great alterations in the form of the earth. Some have been since cast up by earthquakes; and some are mere heaps of sand collected by the wind. Mountains are useful to produce minerals and herbage not found elsewhere; to keep off the east or north winds; to prevent the vapours deserting of the hot countries, and leaving them parched; and to emit prodigious numbers of excellent springs. Upon a careful inspection, the mountains will in general appear regularly disposed, as various links in a chain that goes quite round the earth. There is a chain of them which begins in Iceland, if not Greenland, and runs with some interruption through Britain, Italy, Sicily, and through Africa, &c. Another chain runs from the north of Tartary to the Cape of Comorin in the East-Indies. One of these is continued on the other side of the globe, in the mountains that run from the south to the north of America. Another chain of mountains runs across the above mentioned from east to west, beginning near the east of China, and running westward thro' Tartary, Media, Macedonia, Switzerland, France, &c.

Canaan abounded with mountains and hills. In the middle of the country, to the west of Jordan, there was, the plain of Jezreel excepted, little else than a beautiful arrangement of hills from the north to the south. The east part of the country beyond Jordan, was also one continued arrangement of hills from north to south. On the north of Canaan, were the mountains Lebanon and Amana. On the east of Jordan, going southward, were mount Hermon, Zion, or Mizar, Gilead, Abarim, Nebo,

Pisgah. On the south of Canaan, in Arabia, were mount Sinai, and Horeb, Paran, Hor, Seir, Halak; in the south part of Canaan, we find the hill of Hahilah, Engedi, and Ziz; and at Jerusalem, we find the mount of Olives, Calvary, Zion, Moriah, and Careb. In the middle of the country north of Jerusalem, we find the hills of Quarantana, Ephraim, Ebal, Gerizzim, Gaash, Samaria, Tzemaraim, Zalmon, and Amalek, Moreh, and Gilboa. In the northern parts, were Carmel, Tabor, and the Ladder of Tyre. The mountains of Samaria are those about Samaria, or at least in the territories of the ten tribes, Jer. xxxi. 5. but what mount Israel was, whether some hill anciently denominated from Jacob, or Jerusalem, or the hill of Samaria, or rather the mountainous part of the land of Israel, we hardly know, Josh. xi. 16. Heaps of earth raised for taking of cities, are called *mounts*, Ezek. xvii. 17. Jer. xxxiii. 4. Mountains have been sometimes absorbed, or sunk into the earth. Long ago, the mountains Cymbotus and Sypelus, and the vast promontary of Phlegium in Ethiopia, thus disappeared. The burning mountains of Vesuvius and Strongylus have lost half of their former height. In latter times, Picus, an exceedingly lofty mountain in one of the Molucca islands, was swallowed up in an instant, and a lake left in its stead. In *A. D.* 1556, a mountainous province of China sunk into an immense lake. In the terrible earthquake of Chili in America, *A. D.* 1646, several whole mountains of the lofty Andes sunk into the earth, one after another. In *A. D.* 1618, a mountain in the north-east of Switzerland, fell upon an adjacent town, and quite buried it, with near 2000 persons in it.

Mountains and *hills* are used to represent, (1.) The people that dwell in a mountainous and hill country, Ezek. vi. 2, 3. (2.) The temple, which was built on the top of a hill, Isa. xxx. 29. Jer. xvii. 3, 12. (3.) The church of God, typified by mount Zion, and which is firmly settled, conspicuous, and useful, in the world, Psal. ii. 6. Isa. ii. 2. and which, as a great *mountain*, shall fill the whole earth, when all nations shall be gathered to Christ, Dan. ii. 35, 44. (4.) The ordinances of Christ, which elevate his people heavenward, and afford them much rich provision for their souls, Joel iii. 18. (5.) Men high in station, power, and authority, as magistrates in the state, and apostles and ministers in the church, Psal. lxxii. 3. Isa. xliv. 23. and lv. 12. (6.) Powerful enemies of gospel-influence, and of the people of Christ, Isa. xl. 4. and xlix. 11. and xli. 15. (7.) The places where idols were worshipped, which were often in hills and high places, Ezek. xviii. 6, 11. (8.) Idols worshipped in these places, or any thing we trust in, instead of God, Jer. iii. 23. (9.) The heavens, which are higher than mountains, Psal. cxxi. 1. God is likened to the *mountains* round about Jerusalem, as he is the sure defence and protector of his people and the source of all their consolation, Psal. cxxv. 2. Samaria is called a *mountain*, because built on a hill, Amos iv. 1. and vi. 1. Babylon is called a *mountain*, because of her lofty buildings, and great power; *a destroying mountain*, because it overwhelmed and destroyed the nations around; and a *burning mountain*, because at last burnt with fire, and the rubbish looked like a burnt *mountain*, Jer. li. 25.

Under the second apocalyptic trumpet, *a great mountain burning with fire was cast into the sea.* By the sea, particularly as opposed to the earth, the west of Europe is supposed to be meant, and chiefly the vast *Roman* empire. A mountain is often put for great strength, or a multitude of people, Jer. li. 25. This may denote the irruption of the barbarous nations into the *Roman* empire. The warlike *Goths* broke in upon it about the year 250; and from that time the irruption of one nation after ano-

ther never ceased, till the very form of the Roman empire, and all but the name, was lost. *The fire* of this mountain, is thought to mean the fire of war, and the rage of those savage nations. Rome was taken and burnt, and terrible was the ravage of the Goths, Huns, Vandals, Suevi, &c. in almost every part of the empire, Rev. viii. 8. At Antichrist's destruction, the *islands are removed*, and the *mountains are not found;* every thing connected with Antichrist, however stable and apparently beyond danger, are ruined, Rev. xvi. 20.

MOURN, LAMENT, WEEP, WAIL. When gates, walls, ramparts, Lebanon, and high ways, new wine, or a country, are said to *lament, mourn,* or *weep,* it denotes their being in a most doleful and wretched condition, deserted of inhabitants or travellers, Isa. iii. 6. and xxiv. 4. Lam. i. 4. and ii. 8. Ezek. xxxi. 5. *Mourning, lamentation, weeping, wailing,* denotes, (1.) GRIEF, and the expression of it, whether godly, Matt. v. 4. Isa. lxvi. 10. professedly religious and solemn, Ezra x. 6. or natural, Gen. xxiii. 2. and l. 3. or desperate, as in hell, Matt. xxii. 13. and xxiv. 30. (2.) Judgments and afflictions that cause grief and sorrow, Ezek. ii. 10. *Lamentation* also signifies an oration, wherein is bewailed some misery or loss, 2 Chron. xxxv. 25. At the death of their friends, the Hebrews gave all possible demonstration of grief; they sometimes mourned several weeks, as 30 days for Aaron, and as much for Moses: but the ordinary term of mourning was seven days; so long the inhabitants of Jabesh-gilead mourned for Saul, Numb. xx. 29. Deut. xxxiv. 8. 1 Sam. xxxi. 13. During this time of mourning, they rent their clothes, smote their breasts, fasted, and lay on the ground, and went barefoot: they did eat on the ground; and whatever food they took, was reckoned unclean, and polluted every partaker of it, Hos. ix. 4. They neither dressed themselves, nor shaved themselves, nor pared their nails, nor saluted any body: their faces and heads were covered: they had mourners for the purpose, both men and women, that made a trade of it, and could raise the most doleful outcries and howling; and were used to curse the days whereon some eminent disaster had happened, Amos v. 16. Jer. ix. 17. Job iii. 8. Parents mourned excessively for an only son, and for a first-born, as his death cut off the remembrance, or at least the honour, of their family, Zech. xii. 10. The priests mourned only for near relations, and the high-priest for none, Lev. xxi. 1—12. After the death of such as had no friends left to bewail them, some persons of character of the place acted the part of mourning friends, and were in like manner comforted. It was reckoned a very pious work to comfort mourners; and when they came to the mourners, they stood around them, ten in a row, and approaching towards them, one by one, wished them comfort from heaven. If they sat, it was on the ground, and the mourners had the chief seat. The friends came not to comfort them till after the interment, and not many, till the third or fourth day after the decease, John xi. 19, 39. They sometimes went to the graves to lament their dead, and so the Turkish women do to this day. The Jews had a kind of prayer, or rather benediction of God, as the raiser of the dead, which they repeated as they mourned, or even passed the graves of their dead. The Jews in Chaldea did *not mourn and weep,* but *mourned one towards another;* durst not openly bewail their misery, but did it secretly, Ezek. xxiv. 23.

MOUSE, a small but well-known animal, whose fore-teeth are sharp, its feet divided, and its ears naked of hair. Mice are extremely fertile, especially in wet harvests. As they can feed on dung and swines flesh, it is no wonder they were declared unclean by the Mosaic law; but they were part of food to the ancient Ro-

mans, Lev. xi. 29. Isa. lxvi. 17. In some parts of Palestine, they were so plentiful, that had it not been for birds which devoured them, they had destroyed the whole seed or crop of corn; and it seems they had exceedingly marred the Philistines' crop that year in which the ark of God was a captive in the country, 1 Sam. vi. 5.

MOUTH, LIPS, and TONGUE, are well known in their natural signification; only *mouth* is sometimes put for a particular part of it, as the throat, roof of the mouth, &c. and in figurative language, have in many things the same meaning. As *mouth* signifies any door or entrance, outward or inward, of a thing; *lip* signifies the brim or edge of it, Dan. iii. 26. 2 Kings ii. 13. and the *tongue*, the uttermost part of it, Isa. xi. 15. *Mouth* sometimes signifies the desire or appetite, as the natural appetite is satiated by the mouth, Psal. ciii. 5. All the three words very frequently denote language or speech, Job xix. 16. and ii. 10. Prov. xii. 18. and sometimes *tongue* signifies a particular language, 1 Cor. xiv. 5. or even the persons that speak in various languages, Rev. vii. 9. and x. 11. *Mouth* or *lips*, ascribed to God, denote his will, authority, word, or promise, Isa. i. 20. Job xi. 5. To have God's law in our *mouth* or *tongue*, is to delight in, and converse much on it, Exod. xiii. 9. Josh. i. 8. 2 Sam. xxiii. 2. To draw near to God *with the mouth*, and honour him with *the lips*, is to make an outward appearance of devotion, of prayer, and praise, while there is no regard to him in the heart, Isa. xxix. 13. Matt. xv. 8. A *deceitful* or *double tongue*, is that which utters things false, deceiving, and inconsistent, Zeph. iii. 13. 1 Tim. iii. 8. A *wholesome tongue*, is speech that shews a sincere heart, and tends to the edification of others, Prov. xv. 4. A *bridled tongue*, or *watched mouth*, is one restrained from sinful, reproachful, or passionate, language, James i. 26. Psal. xxxix. 1. and cxli. 3. A *tamed tongue*, is one restrained from evil language, and applied to good, James iii. 8. A *soft tongue*, is kind and courteous speech, Prov. xxv. 15. The *tongue of the learned*, is ability to speak, to the conviction, edification, and comfort, of mens' souls, Isa. l. 4. A *froward mouth*, is one full of outrageous contradictions and disobedient speech, Prov. iv. 24. A *smooth mouth*, is one full of soft and flattering language, Prov. v. 3. *Unclean lips*, are such as are polluted with sinful words, Isa. vi. 5. *Burning lips*, denote fine and handsome language, or talk apparently full of love, Prov. xxvi. 23. The *mouth of the foolish* is a *rod of pride*, is *near destruction*, and is its owner's *destruction;* wicked and foolish speeches afflict neighbours, and ruin the speakers themselves, Prov. x. 14. and xiv. 3. and xviii. 7. To *open the mouth*, is to cause one to speak, Numb. xxii. 28. or to speak, Isa. liii. 7. or to speak with full freedom and boldness, Psal. cix. 2. Job iii. 1. or to listen attentively, as deaf people open their mouth to help their hearing, and to desire earnestly, Psal. cxix. 131. To *open the mouth* or *lips wide*, is to talk rashly, boastingly, reproachfully, Psal. xxxv. 21. Prov. xiii. 3. or to listen with the utmost attention, earnestly desiring instruction, Job xxix. 23. or earnestly to desire satisfaction and blessings to our soul, Psal. lxxxi. 10. The earth *opened her mouth*, when rent asunder, and a gulph was made, Numb. xvi. 32. Hell *opens her mouth*, when multitudes go into it, Isa. v. 14. *Stopping* or *shutting of the mouth*, or *keeping the door of the mouth*, imports a sense of guilt, shame, silence, restraint of speech, or inability to speak, Rom. iii. 19. Psal. lxiii. 11. Mic. vii. 5. Eccl. xii. 4. Iniquity *stops its mouth*, when wicked men are restrained from the exercise of their power, and are ashamed to sin openly, Psal. cvii. 42. To *lay the hand on the mouth*, and have the *ears deaf*, is to be struck silent with shame and terror, Mic. vii. 16. To

have the *mouth* or *lips covered*, imports shame and grief, Lev. xiii. 45. Ezek. xxiv. 17, 20. Mic. iii. 7. To *refrain the lips*, is to speak little, and seasonably; as *the talk of the lips*, vain and idle speech, and empty boasting without practice, tends only to poverty, Prov. x. 19. and xiv. 23. To *set the mouth against the heavens*, is to speak arrogantly and blasphemously, without fear of God or men, Psal. lxxiii. 9. To *whet the tongue*, is with great diligence and activity to backbite, slander, and revile, Psal. lxiv. 4. To *gnaw the tongue*, or *gnash the teeth*, is expressive of great torment, rage, and despair, Rev. xvi. 10. *Under the tongue*, or *lips*, or *in the mouth*, sometimes denotes in the heart, but so as it is ready to be uttered by the tongue or lips, Psal. x. 7. and cxl. 3. Sometimes the *tongue* is put for the heart, Psal. lii. 2.

God divides mens' *tongues*, when he hinders their joint plots against, and persecutions of, his people, Psal. lv. 9. The *mouth delivers* and *satisfies*; the prayers and instructions of saints, are means of the salvation and comfort of others, Prov. xii. 6. and xiv. 7. *Out of the mouth* of Christ's witnesses proceeds fire to devour their enemies; according to their prayers, hopes, and declarations, divine wrath is executed on Antichrist, Rev. xi. 5. The *mouth of the dragon, and beast, and false prophet*, is the authority, influence, or doctrine, of Satan, the heathen Romish empire, Antichrist, and Mahomet, Rev. xii. 16. and xiii. 2. and xvi. 13. The Turks have power *in their mouth, and in their tails*; in their terrible fire-arms, and numerous infantry, or in their soldiers and false teachers, Rev. ix. 17, 18, 19. God will *divide the tongue* of the Egyptian sea, in removing every hinderance of the conversion of the Gentiles, or impediment of the recalling of the Jews to his favour, and to a church-state, Isa. xi. 15.

MUFFLERS, womens' vails or masks, which covered the whole face except the eyes; such pieces of apparel were common among the Arabs and Jews, Isa. iii. 19.

MULBERRY-TREES have their flowers of the amentaceous kind, consisting of a great number of stamina, with points rising from a four-leaved cup; the berries contain roundish seeds, are soft, and full of juice. There are five kinds of mulberry-trees. The fruit, when unripe, is of a very binding quality; but when ripe, it is rather purgative, and is most cooling, delicious, and good for quenching of thirst. The syrup made of it also is very pleasant. The Romans preferred mulberry-apples to every kind of foreign fruit. At present, the leaves of this tree are much used to feed silk-worms; and the leaves, fruit, juice, bark, and root, are used in medicine. Multitudes of mulberry-trees grew in the drier soils of Canaan, as in the valley of Rephaim, Bacha, &c. By a sound made, no doubt by angels, on the tops of the mulberry-trees in the valley of Rephaim, was David warned when to attack the Philistines, 2 Sam. v. 23, 24.

MULE, a mongrel animal, produced by a horse and an ass, or by a mare and he-ass. Neither mules, nor any other mongrel animals, are capable of procreation, God having wisely so ordered, to prevent the filling of the world with monsters. The Jewish law expressly prohibited every attempt to confound the species of animals. Some have pretended, that ANAH the Horite was the inventor of the unnatural manner of gendering mules; but we have supposed the text to have another meaning. It is certain there were plenty of mules in the time of David. He, and his sons, rode on mules, 2 Sam. xiii. 29. and xviii. 9. Solomon rode upon one at his coronation, and procured a considerable number of them, 1 Kings iv. 28. and x. 25. Ahab had vast numbers of them, 1 Kings xviii. 5. Naaman had several of them in his train,

2 Kings v. 17. The people of Togarmah sold numbers of them to the Tyrians, Ezek. xxvii. 14. The Jews had 245 of them, to bear their furniture from Babylon, Ezra ii. The Persians used them for their posts to ride on, Esth. viii. 10. They are still much used in several countries, where the ways are hard and rocky. Great numbers of them are kept about the Alps, on the north of Italy, and the Pyrenean mountains, between France and Spain. These mules are generally black, well limbed, and mostly bred of Spanish mares. Some of them are 15 or 16 hands high. They are much stronger, hardier, and surer footed, than horses, and will live and work the double of their age: they are light, and fit for riding, but gallop roughly.

MULTIPLY, to increase in number or quantity. In *multiplying* God *multiplied* Abraham, when his posterity, and their blessings, were rendered exceedingly numerous and great, Gen. xxii. 17. Heb. vi. 14. God's mercy is *multiplied*, not by increase in him, but by the increase of its fruits to men, and their being more abundantly assured of his favour, Jude 2. His word is *multiplied*, when it is more abundantly and successfully preached for the conversion and edification of men, Acts xii. 24.

MULTITUDE, (1.) A great company of persons or things, Gen. xxx. 30. and xlviii. 4. (2.) The common people, which are more numerous, Matt. xiv. 5. (3.) The whole assembly, both senators and common people, Acts xxiii. 7. (4.) A great company of professed Christians, Acts xxi. 22. (5.) Great store and variety, Jer. x. 13. Eccl. v. 3, 7. The *horses that remain are as the multitude of Israel*; they are as lean and starving as the people are, and so it will be no great matter suppose they fall into the hands of the Syrians, 2 Kings vii. 13.

MUNITION, FORT, Nah. ii. 1. Christ is like the *munition of rocks* to his people; in him they are safely protected from condemnation, from the dominion of sin, and from Satan and his agents, Isa. xxxiii. 16.

MURDER, (1.) The act of taking away the life of another unlawfully, Mark xv. 7. (2.) Hatred of our neighbour, in thought, word, or deed, Matt. xix. 18. 1 John iii. 15. The voluntary killing of any person, except in lawful war, execution of public justice, or necessary self-defence, hath been peculiarly marked out by the vengeance of God. Cain, the first murderer, was preserved as a monument of the divine indignation, Gen. iv. 15. but in ordinary cases, God requires that murderers be put to death by the magistrate. No sacrifice was accepted for this sin: no money was to ransom the life of the guilty. Suppose he fled to God's altar for protection, he was to be dragged thence, and executed, Gen. ix. 6. Psal. li. 16. Numb. xxxv. 27—31. If a man had ever so involuntarily and accidentally slain his neighbour, God, to shew his abhorrence of murder, ordered the involuntary man-slayer to be banished his native abode, and confined to a city of refuge till the death of the high-priest; and if found without it by the slain person's friend, might be put to death, Numb. xxxv. Deut. xix. If a body was found murdered in the field, and the murderer unknown, the rulers of the next city slew an heifer, and, with washing of hands, solemnly protested their innocence of the crime, and their ignorance of the actor: and, with the priests or Levites present, begged that the Lord would not lay the sin to the charge of the land, Deut. xxi. 1—8.

MURMURING, a complaint made for some wrong pretended to have been received, Exod. xvi. 2. St. Paul, 1 Cor. x. 10. forbids all murmuring, which was so fatal to the Israelites that murmured in the wilderness; and for which God punished them severely. They murmured at the graves of lust, and God sent them quails for food; but hardly was this meat out of their mouths, when the

wrath of the Lord was kindled against them, and he destroyed three and twenty thousand of them, Numb. xi. 33, 34. Psal. lxxviii. 30, 31. They murmured again at the return of the spies, that were sent to search out and view the promised land; and God punished them by depriving them of the happiness of ever seeing that land, and condemned them to die in the wilderness, Numb. xiv. 29, 30. They were again punished for murmuring by the fiery serpents that God sent against them, which killed a great number of them, Numb. xxi. 4--6. The murmuring of Miriam, the sister of Moses, was punished by a leprosy that seized her whole body, and obliged her to abide seven days without the camp, *id.* xii. 1, 2, 10, 15. And the murmuring and rebellion of Korah, Dathan, and Abiram, was chastised in a still more terrible manner; the earth opening and swallowing up the authors of the sedition; and fire consuming their accomplices, *id.* xvi.

MURRAIN, a kind of pestilence that killed a great many of the Egyptian cattle, Exod. ix. 3. Psal. lxxviii. 50.

MUSE, to think, to consider, Psal. cxliii. 5.

MUSIC is of a very ancient origin. Tubal, a descendant of Cain, long before the flood, taught men to play on the harp and organ. Laban complained that Jacob deprived him of an opportunity of sending off his daughters with music, Gen. iv. 21. and xxxi. 27. The ancient Hebrews had a very great taste for music: when they had passed the Red sea, both men and women sung their respective hymns to the praise of God, their miraculous deliverer, Exod. xv. Silver trumpets were divinely ordered to be made for sounding over their sacrifices, especially at solemn feasts, Numb. x. With music Jephthah's daughter welcomed him home from his victory, Judg. xi. 34. and with music the Hebrew women welcomed David back from the slaughter of Goliath, 1 Sam. xviii. 6. David himself was an excellent musician, and it seems had plenty of singing men and singing women in his court, 1 Sam. xvi. and 2 Sam. vi. and xix. 21. Solomon had them perhaps in a far greater number, Eccl. ii. 8. In the time of Jeroboam the son of Joash, the Israelites valued themselves upon inventing new musical instruments, Amos vi. 5. At his idolatrous festival, Nebuchadnezzar had a large concert of music; and music was the ordinary recreation of the Median king, Dan. iii. and vi. 18. The temple music makes the chief figure in scripture. David, in his own time, composed a variety of psalms, and caused his skilful players to set them to music, as appears by their inscriptions to Jeduthun, Asaph, or the sons of Korah, 1 Chron. xv. and xvi. As now the Levites were eased of a great part of the burdensome work of their charge, by the tabernacle and ark being fixed in a place, David, before his death, distributed the 4,000 sacred singers into 24 classes, who should serve at the temple in their turns. The three chief musicians were Asaph, Heman, and Jeduthun. The four sons of Asaph, six of Jeduthun, and 14 of Heman, were constituted the chiefs of the 24 classes. It is propable, that they all, or most of them, attended at the solemn festivals. They were thus arranged: the Gershonites on the south of the brazen altar; the Merarites on the north; and the Kohathites between them, possibly on the east and west of it, 1 Chron. xxv. The Jews, or their singers, were mocked with their sacred songs at Babylon, Psalm cxxxvii. 2. Two hundred singing men and singing women returned from the Chaldean captivity along with Zerubbabel, Ezra ii. 65. From the Heathens the Jews adopted music into their funeral rites, Matt. ix. 23. Their NEGINOTH, or stringed instruments, were the *psaltery* and *harp*; to which may perhaps be added, the *sheminith*, *shushan*, or *shushanim*, and the *alamoth*, and *dulcimer*, and

sackbut; and the HEHILOTH, or wind instruments, were the organ, cornet, flute, pipe, and trumpet: their DRUM instruments were *timbrels, cymbals,* and *bells.*

MUST, denotes, (1.) That a thing is morally certain on account of existing circumstances, Matt. xviii. 7. Acts i. 16. (2.) Absolutely necessary, John iii. 7. (3.) Expedient as an event to be fulfilled for answering the predictions, purposes, or ends, of God, Rev. xx. 3. 2 Tim. ii. 6.

MUSTARD, a plant whose flower consists of four leaves, and is formed like a cross. The pistil arises from the cup, and finally becomes a long pod, divided by an intermediate membrane into two cells, containing roundish seeds. The pod also usually terminates in a fungus horn, with some seeds in it. There are 11 or 12 kinds of mustard. The seeds are of a hot, sharp, and biting, taste. The mustard in Canaan grew much larger than ours. The Jewish Talmud mentions a stalk of it that was sufficient to bear a man climbing up on it, and another whose principal branch bore three barrels of mustard seed. Our Saviour represents its stem as growing to the height of a tree, sufficient to lodge birds among its branches. The kingdom of heaven is compared to it, to represent what is the small beginning, and yet the wonderful increase, of the gospel church, and of the work of grace in the hearts of men, Matt. xiii. 31.

MUSTER, to array, to put an army in proper rank and order, 2 Kings xxv. 19. The *Lord mustereth the host;* by his providence he collects, and ranks into order, the armies which execute his vengeance, Isa. xiii. 4.

MUTTER, to speak softly. It seems wizards muttered and peeped to their familiar spirits, Isa. viii. 19.

MUTUAL, belonging to both parties, Rom. i. 12.

MUZZLE, to put any thing in or on the mouth of a beast, to restrain it from eating, Deut. xxv. 4.

MYRA, *flowing, weeping,* a city of Lycia, where Paul embarked in an Alexandrian ship bound for Rome, Acts xxvii. 5. Whether he founded a church here, we are uncertain; but from the fourth to the ninth century, when the Saracens seized on it, there were bishops in this place.

MYRRH, a kind of gum issuing from the trunk and larger branches of the myrrh-tree, which is common in Arabia, Egypt, and Abyssinia. Sometimes it issues spontaneously; but chiefly flows out by means of incision. The incisions are made twice a-year, and the gum or rosin is received on rush mats spread below. It comes to Europe in loose grains, from the size of a peppercorn to that of a walnut, but mostly about the size of pease or horse-beans, and but seldom roundish. Myrrh is of a reddish brown colour, with somewhat of a mixture of yellow. It is dissolvable in common water, and its purest pieces are somewhat transparent. Its taste is disagreeable, bitter, and acrid with a peculiar flavour. Its smell is strong, but not disagreeable. The best myrrh is that which is clear, light, easily broken, and of the bitterest taste. Myrrh is of a purifying and preservative nature, and was used by the ancients in the embalming of their dead, and in perfuming garments, beds, and women, John xix. 39. Psa. xlv. 8. Prov. vii. 17. Esth. ii. 12.—Being valuable, it was often given in presents, Gen. xliii. 11. Matt. ii. 12. It was an ingredient in the sacred perfume or incense of the Jews, Exod. xxx. 23. Christ's garments are said to smell of myrrh, &c. his work of redemption is more agreeable to saints than any perfumed bed or garment, Psal. xlv. 8. His influences, and the graces that flow from him to his people, are like myrrh: how precious, purifying, and preserving, to their souls! and they endear them to him, and render them as myrrh, for the purification and preservation of others.

MYRTLE, a comely and fragrant tree, ever green, and which grows

best in low and well watered vallies. The flower is of the rosy kind, and is composed of several petals arranged in a circular form. The fruit is a berry shaped as an olive, and contains kidney-shaped seeds. The berries are cooling and astringent. Tournefort mentions 12 kinds of myrtles. Saints are likened to *myrtles*, for their spiritual comeliness, their peculiar growth in trouble, and when humble and well watered by Christ, Isa. xli. 19. and lv. 13. Zech. i. 8. But in the last text, *myrtle-trees*, with a man among them, may denote the Jews in their low and enslaved condition in Babylon, with Christ among them as their preserver.

MYSIA, *abominable, criminal.* There was a Mysia in Europe, on the east of Dalmatia, and north of Macedonia; but the Mysia mentioned in scripture, is that in Lesser Asia, which had the Hellespont sea on the north-west, Bithynia on the north-east, and Phrygia on the south. The inhabitants were stupid and contemptible to a proverb; but here Paul preached the gospel, and ever since there have been some vestiges of a Christian church, Acts xvi. 7, 8.

MYSTERY. The Greek word μυστηριον denotes, (1.) Something *hidden* or *not fully manifest.* Thus, 2 Thess. ii. 7. we read of the *mystery of iniquity*, which began to work in *secret*, but was *not* then *completely disclosed* or *manifested.* (2.) *Some sacred thing hidden or secret*, which is naturally unknown to human reason, and is only known by the revelation of God. Thus, 1 Tim. iii. 16. *Great is the mystery of godliness; God was manifest in the flesh, justified by the Spirit*, &c. The *mystery* of godliness, or of true religion, consisted in the several particulars here mentioned by the apostle. Particulars, indeed, which it would *never have entered into the heart of man to conceive*, (1 Cor. ii. 9.) had not God accomplished them in fact, and published them by the preaching of his gospel; but which being thus *manifested*, are *intelligible, as facts*, to the *meanest* understanding. When the apostle styles this mystery of godliness *great*, he seems plainly to allude to the famous *Elusinian* mysteries, which were distinguished into *small* and *great*, the latter of which were had in the highest reverence among the Greeks and Romans. In like manner the term mystery, Rom. xi. 25. 1 Cor. xv. 51. denotes what was *hidden* or *unknown*, till *revealed;* and thus the apostle speaks, 1 Cor. xiii. 2. of a man's *understanding all mysteries*, i. e. all the *revealed truths* of the Christian religion, which is elsewhere called the *mystery of faith*, 1 Tim. iii. 9. And when he who spake in an unknown tongue, is said to *speak mysteries*, 1 Cor. xiv. 2. it is plain, that these *mysteries*, however unintelligible to others on account of the language in which they were spoken, were yet *understood* by the person himself, because he hereby *edified himself*, ver. 4. Acts ii. 11. and x. 46. And though in 1 Cor. ii. 6. we read of the *wisdom of God* in a mystery, even the *hidden wisdom*, which (ver. 8.) none of the princes of this world knew, yet, says the apostle, *we speak* or *declare* this wisdom; and ver. 10. he observes, that God had *revealed* the particulars whereof it consisted to them by his Spirit. So when the apostles are called *stewards of the mysteries of God*, 1 Cor. iv. 1. these *mysteries* could not mean what was, *as facts*, *unknown* to them, (because to them it was given *to know the mysteries* of the kingdom of God, Matt. xiii. 11.) yea the character here described to them implies not only that they *knew these mysteries* themselves, but that as faithful stewards they were to *dispense* or *make* them *known* to others. See Luke xii. 42. 1 Pet. iv. 10. In Col. ii. 2. St. Paul mentions his praying for his converts, that their hearts might be comforted *to the* knowledge of the *mystery of God, even of the Father, and of Christ;* for thus, I think, the passage should be translated. But if with our translators we render

Επιγνωσιν acknowledgment, still the word μυστηριου can by no means exclude *knowledge, for this is life eternal*, saith our Lord, John xvii. 3. that they may know *thee, the only true God, and Jesus Christ whom thou hast sent*. And lastly, whatever be the particular meaning of the *mystery of God*, mentioned Rev. x. 7. yet it was something he had declared *to* (or rather *by*) *his servants the prophets*. (3.) The word *mystery* is sometimes in the writings of St. Paul applied in a peculiar sense to the *calling of the Gentiles*, which, Eph. iii. 3--6. he styles *the mystery*, and *the mystery of Christ, which in other generations was* not made known *to the sons of men, as it is now revealed to his holy apostles and prophets by the Spirit, that the Gentiles should be fellow heirs, and of the same body, and partakers of Christ by the gospel*, Rom. xvi. 25. Eph. i. 9. and iii. 9. and vi. 19. Col. i. 26, 27. and iv. 3. (4.) It denotes *a spiritual truth couched under an external representation or similitude*, and *concealed* or *hidden* thereby, unless some explanation of it be otherwise given. Thus, Rev. i. 20. *the mystery*, i. e. the spiritual meaning *of the seven stars: The seven stars are the angels of the seven churches*. So Rev. xvii. 5. *And upon her forehead a name written*, MYSTERY, BABYLON THE GREAT, i. e. Babylon in a spiritual sense, *the mother of idolatry and abominations;* and ver. 7. *I will* tell thee the mystery or spiritual signification *of the woman*. Compare Matt. xiii. 11. Mark iv. 11. Luke viii. 10. Eph. v. 32. and their respective contexts. —I must beg leave to observe, that I have above carefully taken notice of all the passages of the New Testament, in which the term *mystery* occurs; and this I have the rather done, because a most *unscriptural* and *dangerous* sense is but too often put upon this word, as if it meant somewhat *absolutely unintelligible* and *incomprehensible*. A strange mistake! When in almost every text wherein *mystery* is used, it is mentioned as something which is *revealed, declared, shewn, spoken*, or which *may be known* or *understood*.

N

NAA NAA

NAAMAN, *fair*, general of the army of Benhadad, king of Syria. He was highly esteemed by his master, because he had saved Syria from ruin, probably in the battle where Ahab gave Benhadad his last defeat, or at the siege of Ramoth-gilead, when Ahab was slain: but he was sorely afflicted with a leprosy. An Hebrew captive, who served in his family, happened to say to her mistress, that if Naaman would apply to Elisha the prophet in Israel, he would quickly cure him. On this hint, Naaman resolved to make a trial; and Benhadad imagining that Jehoram, king of Israel, had the prophets under his direction, wrote him a letter, to see that he got his general cured of his distemper. Elisha soon removed Jehoram's perplexity, by bidding him send Naaman to him, and the power of the God of Israel should be discovered in his cure. Naaman, with his chariots and train, presented himself at the door of Elisha. That Elisha might maintain a due distance from lepers; might mortify Naaman's pride, and manifest that the cure was wholly of God; he only sent him forth orders to go wash himself seven times in Jordan. Enraged that Elisha shewed so little regard for him, that he came not forth, and by prayer and stroaking of his body, cured him, Naaman intended to pour contempt on his orders; and the rather, because he thought Abana and Pharpar, rivers of Damascus, were preferable to all the rivers of Israel. His servants begged him to think how cheerfully

he would have undergone the most difficult operation to get rid of his disease, had the prophet commanded it; and why should he then stick at a thing so very simple and easy? Naaman was persuaded, and in conformity to the seven-fold sprinkling of the leper, washed himself seven times in Jordan, and was perfectly cured. He returned to Elisha, and offered him a present; but it was not accepted. He then professed his faith in the God of Israel as the only true God, and craved two mules burden of Israelitish earth, to build an altar for sacrificing to him alone; and asked the forgiveness of his bowing of himself in the house of Rimmon, the idol of Syria, as he attended his master to the temple. Elisha granted him his desired quanty of earth, and bid him go in peace. Some imagine, he asked indulgence in future idolatry, which he thought his office of supporting the king obliged him to act; but it is perhaps as just to understand the text, of forgiveness of what he had done; for it may be read, *When my master went to the house of Rimmon,---he leaned on my hand, and I bowed down myself in the house of Rimmon,*—the Lord pardon thy servant concerning this thing.

Naaman went off very joyful; but Gehazi, Elisha's servant, displeased with his master for refusing his present, soon overtook him. Naaman humbly alighted from his chariot, and asked him what was his desire. He falsely told him, that two young prophets from mount Ephraim were just come to his master, who were in necessitous circumstances, and needed each a suit of clothes, and some money. Naaman was so touched with gratitude, that he never once considered how unlikely it was that Elisha would ask a talent of silver for two young scholars, urged Gehazi to take two talents instead of one, which were 684*l.* 7*s.* 6*d.* sterling, and sent his servants to carry them as far as Gehazi would permit. When Gehazi had laid this present up as secretly as he could, he presented himself before Elisha, who asked him where he had been. He denied that he had been any where out of the way. Elisha told him, that by the discoveries of God's Spirit, he saw him, when Naaman turned back to meet him; and added, thou, at this season so very improper, intendest to buy fields, vineyards, and oliveyards, with the money thou hast got; but to punish thy covetousness, falsehood, and treachery, the leprosy of Naaman shall cleave to thee and thy posterity. We suppose Naaman soon after either died, or quitted his post in the Syrian army, that he might not lead it against the Hebrews, and Hazael became general in his room, 2 Kings v. Luke iv. 27.....

NABAL, *a madman;* a rich, but very churlish, man, of the tribe of Judah, and race of Caleb; he had numerous flocks, which had their pasture about South Carmel, near Maon. David, in his exile, lurked in the neighbouring wilderness of Paran. He and his men not only did no hurt to Nabal's flocks, but protected them from the Arabs, and from wild beasts, and assisted the herdsmen in every thing they could. When Nabal held his shearing-feast, David, in the most discreet manner, sent to desire a present of what part of the provision he pleased. Nabal, in the most harsh and surly manner, told David's messengers, that he knew better things than to give his servants' provision to a contemptible fellow, who had run away from his master, and to his partizans. Informed of this rudeness, David rashly resolved immediately to put Nabal and all that he had, to the sword, as a mean of deterring others from using him in like manner. Abigail, by her prudent behaviour, disarmed David's rage, and won his affection. As soon as Nabal her husband was sober, she told him into what danger his conduct had brought himself and family. The poor creature was so terrified, that he fell sick, and in ten

days after died, as stupidly as he had lived; and not long after, Abigail was espoused to David, 1 Sam. xxv.

NABOTH, *a speech*, an Israelite of the city of Jezreel. He had a fine garden hard by Ahab's palace; Ahab required him either to sell it to him, or to exchange it for another. Naboth, attentive to the divine law, which prohibited the alienation of inheritances without necessity, or to sell them irredeemably, refused to sell or exchange the inheritance of his fathers. Ahab having taken the refusal extremely ill, Jezebel his wife desired he would make himself easy, and she would get him the vineyard: she wrote letters in Ahab's name, and sealed them with his ring, requiring the magistrates of Jezreel to hold a fast, or perhaps rather a general court, and suborn two or three wretched fellows to bear false witness against Naboth, that he had blasphemed God and the king, and thus condemn and put him to death. The abandoned magistrates directly executed her orders. Naboth was stoned to death as a blasphemer, and Ahab took possession of the vineyard; but the vengeance of heaven carefully pursued him and his family, for the covetousness, hypocrisy, perjury, and murder, committed in this affair, 1 Kings xxi. 2 Kings ix. 10.

NADAB. See AARON, JEROBOAM.

NAHASH. See AMMON, JABESH.

NAHOR, *hoarse, angry*, the son of Terah, grandson of another Nahor, and brother of Abraham. He fixed his residence at Haran in Mesopotamia, and which was sometimes called by his name. He married Milcah the daughter of his brother Haran, who was already deceased. By her he had eight sons, *viz.* Huz, or Uz, the father of the Husites, on the west of the Euphrates, in the land of Uz; Buz, the father of the Buzites, of whom Elihu was descended; Kemuel, the father of the Camelites, and the Arameans, or Syrians; and Chesed, the father of at least one tribe of the Chaldeans; and Hazo, whom some carry into Persia, and make the father of the Hazoye, or Huzæans in Chusistan, or the Chosseans: and Pildash, whom Dr. Hyde seems fond of making the father of the Persians; Jidlaph, and Bethuel, the father of Laban and Rebekah. By a concubine called Reumah, Nahor had other four sons, *viz.* Tebah, Gaham, Thahash, and Maacah, Gen. xi. 22, 24, 26. and xxii. 20, 21, 22. and xxiv. 10.

NAHUM, *a comforter*, a prophet of the city of Elkosh, or Elkoshai, in Galilee. As he speaks of the Assyrian ravages of Egypt, and the destruction of No, as a thing past, and represents the Assyrian king as imagining an evil thing against the Lord, it is probable he prophesied just as either Sennacherib or Esarhaddon was returning from the ravage of Egypt, with an intention to destroy the kingdom of Judah, Nah. iii. 8, 9, 10. and i. 9, 11. After a lofty description of God, the great subject of his short prophecy is the ruin of NINEVEH and the Assyrian empire. This he describes in a manner so pathetic and picturesque, and yet so plain, as is not to be exceeded by the greatest masters of oratory. Had Herodotus written his history of the Assyrians, or had it come to our hands, with what pleasure should we have seen the exact fulfilment of these predictions!

NAIL, (1.) A horny substance on the point of mens' fingers or toes, Deut. xxi. 12. (2.) A nail of iron, brass, or the like, for fixing boards together, or hanging things on, Judg. iv. 21. Eliakim, and Jesus Christ, as prefigured by him, are likened to a *nail in a sure place, for hanging of vessels on.* God made Eliakim the Jewish minister of state, and on him did the subordinate rulers and the people depend. God established Jesus in the office of Mediator, and on him do all his servants and people depend, Isa. xxii. 23, 24, 25. The *nail* that came forth of Judah, is ei-

ther Zerubbabel, Nehemiah, or the Maccabees, who established the Jewish state, Zech. x. 4. The words of the wise are as *nails fastened;* the truths of God fixed in the heart, and remaining there, make the soul cleave to Jesus, his church, and ordinances, Eccl. xii. 14. The *nails of brass* which Daniel's fourth beast had, denote the covetousness, robbery, and ravage, of the Romans, and their power to retain their conquered provinces, Dan. vii. 19. Christ's *nailing* of the ceremonial law to his cross, imports, that by his death he fulfilled the signification thereof, and has abolished its binding force, Col. ii. 14.

NAIN, or NAIM, *fairness, pleasantness*, a city where our Saviour restored the son of a widow to life, as they were carrying him out to his burial. It is generally said, that this place was near Endor, and about two miles south of Tabor; but Maundrel seems to think it was situated near the foot of mount Hermon, Luke vii. 8---11.

NAIOTH See RAMAH.

NAKED, (1.) Altogether unclothed or uncovered, Gen. ii. 25. (2.) Having few clothes on, 1 Sam. xix. 24. John xxi. 7. (3.) Clearly seen, and fully known, Job xxvi. 6. Heb. iv. 13. Destitute of worldly good things, Job i. 21. (5.) Destitute of innocency, holiness, and righteousness, and hence exposed to shame and misery, Rev. iii. 17, 18. (6.) Deprived of the divine favour and protection, and ready to be a prey to their enemies, Exod. xxxii. 25. 2 Chron. xxviii. 19. Before the fall, there was no sinful, shameful, or hurtful, nakedness: as there was no sinful disposition, no part of the human body was improper for view; but sin entering, they knew they were naked; that they were become unholy and unrighteous; and that they needed a covering for those parts of their body, afterward called *nakedness*, Gen. iii. 7, 10, 11. and ix. 22. The *nakedness* of a land, is the poverty, weakness, and ruinous condition, thereof, or its shameful wickedness, Ezek. xvi. 8, 36, 37.---Going *naked*, or almost so, was an emblem of distress, and of deprivation of comfort, Isa. xx. 3. Mic. i. 8.

NAME, is properly that whereby a person or thing is called, to distinguish it from another. A great many of the names of persons and places mentioned in the scripture, were founded on, and express, some particular reason. Those that begin or end in EL, or begin with JE, JEHO, or end in IAH, bear a relation to God. As multitudes of persons and things had different names, it is no wonder to find them sometimes called by one name, and sometimes by the other. So Moses's father-in-law was called Reuel and Jethro; Isaac's younger son, Jacob and Israel; Jehoshaphat's grandson, Jehoahaz, Ahaziah, and Azariah, &c. &c. Some letters too, especially vowels, E for A, &c. are altered in the spelling of the same name, as *Gashmu* or *Geshem*, *Achan* or *Achar*, &c.

Name, when ascribed to God, comprehends whatever he makes himself known by. The name of God signifies, (1.) Himself, Psal. xxix. 2. and xxxiv. 3. and lxi. 5. (2.) His titles, Exod. iii. 13, 14. and vi. 3. (3.) His attributes or properties, Exod. xxxiii. 19. and xxxiv. 6, 7. (4.) His word, Psal. v. 11. Acts ix. 15. (5.) His worship and service, 1 Kings v. 5. Mal. i. 6. (6.) His will and purpose concerning our salvation, and his grace and mercy therein displayed, Psal. xxii. 22. John xvi. 6, 26. (7.) His power, help, and favourable assistance, 1 Sam. xvii. 45. Psal. xxi. i. 7. (8.) His wisdom, power, and goodness, displayed in the works of creation and providence, Psal. viii. 1, 9. (9.) His authority, commission, Mic. v. 4. (10.) His honour, glory, and renown, Psal. lxxvi. 1.—The name of Christ denotes, (1.) Himself, what he really is, Wonderful, Mighty God, God with us, Isa. ix. 6. and vii. 14. (2.) His titles, as Saviour, Prophet, Priest, King, &c. Matt. i. 21. Rev. xix.

14. (3.) His authority and commission, Matt. vii. 22. Acts iv. 7. (4.) His word and gospel, and the profession thereof, Acts ix. 15. Matt. x. 22. and xix. 29. Rev. ii. 13. (5.) His exaltation to the highest honour, power, and glory, as our Mediator, Phil. ii. 9, 10.—The name of men denotes, (1.) That particular designation by which they are usually called. (2.) The persons themselves, Luke x. 20. Rev. iii. 4. and xi. † 11. (3.) Reputation, good or evil, Prov. xxii. 1. Deut. xxii. 14. (4.) Honour, glory, renown, Deut. xxvi. 19. Zeph. iii. 20. 2 Chron. xxvi. 8, 15. (5.) Memory or remembrance, Deut. xxix. 20. (6.) Posterity, which keeps up one's name or renown, Deut. xxv. 7. Isa. lxvi. 22.

God's *name* is in Christ; his nature and authority are in him; he hath sent him to be our Redeemer; and by his execution of his office, is his honour chiefly exalted, Exod xxiii. 21. To be baptized *in the name* of the Father, Son, and Holy Ghost, is to be baptized by the warrant and authority, and into the profession, faith, and obedience, of these divine Persons as one God, Matt. xxviii. 19. Acts xix. 5. To trust or believe *in the name of God* or *Christ*, is to credit his word, and rely on his perfections, titles, and relations, as a certain ground of our receiving all blessings and salvation from him, John iii. 18. To *name the name of Christ*, is openly to profess that we are his, and to regard his honour and service, 2 Tim. ii. 19. The *new name* that Christ gives, and writes on his people, is the *redeemed of the Lord*, the *righteousness of God in him*, &c. which answers to their new covenant state, and their new nature; and in heaven, their character is made gloriously to appear, Rev. ii. 17. This is better than of sons and daughters, as it is more honourable to be the children of God, and the spouse of Christ, than to be parents of sinful men, Isa. lvi. 4, 5. God's changing the *name of his church*, denotes his changing her condition from distress and grief, to happiness and joy, Isa. lxii. 3, 4. The saints pray, and do all, *in the name of Christ*, when they do it in the faith of his promise, in obedience to his command, and with a total dependance on his death and intercession, and by the assistance of the Holy Spirit, for acceptance, John xiv. 13. Col. iii. 17. To *take the name of God in vain*, is to make an unholy and irreverent use of any thing whereby he maketh himself known, whether titles, attributes, ordinances, words, or works; and particularly by ignorant, rash, irreverent, and false swearing, Exod. xx. 7. The Hebrews were forbidden to mention *the names* of the heathen idols, except when it was necessary to warn the people against, or mark their detestation of, them, Exod. xxiii. 13. and so a thing *not named*, is what is not mentioned with pleasure, or what is scarcely known or heard of, or is not practised, but abhorred, 1 Cor. v. 1. Eph. v. 3. To *know one by name*, is to have a peculiar favour for, and familiarity with one, Exod. xxxiii. 12. To *give names* to persons or animals, imports dominion over them, Gen. ii. 19. To *have a name to live, and yet be dead*, is to have a profession and appearance of saintship, and yet be under the reign of spiritual death, Rev. iii. 1. The *names of the* 12 *tribes of Israel being on the* 12 *gates of the New Jerusalem*, imports, in the opinion of some writers, that the Jews shall be brought into the church in the millennium, and the heavenly glory hereafter, Rev. xxi. 12. The *names of the* 12 *apostles being in the* 12 *foundations*, imports, that it is Jesus as represented in the doctrine of the 12 apostles, that is the foundation of the church, and of our everlasting happiness, Rev. xxi. 14. To have the *mark, name*, or *number*, of the name of Antichrist, is to believe, profess, and practice, according to the errors, idolatry, and superstition, of the church of Rome:—it is *names of blasphemy*; the doctrines of the Pope's supremacy, and of mens' per-

fecting Christ's sacrifice with their oblations and good works, &c. are a reproach to Christ and his Father, Rev. xiii. 1, 17.

NAOMI, *fair, comely, beautiful,* and her husband Elimelech, retired to the country of Moab, on account of a famine that happened in Canaan. There their two sons, Mahlon and Chilion, married two Moabitish women, Orpah and Ruth. They had been about ten years in the country of Moab, when Elimelech and his sons died without leaving any issue. Naomi resolved to return to her country. Her daughters-in-law were intent on attending her. She remonstrated to them, what difficulties they might expect in so doing, and begged they would return home, and added, that she was grieved on account of their affliction At last Orpah was prevailed with to return; but Ruth continued resolute to go with her, and to embrace the Jewish religion. When they arrived at Bethlehem, the place of Naomi's former abode, the people crowded about them, and some in pity, and others perhaps in contempt, asked if this was Naomi? She begged they would not call her Naomi, *my pleasant one;* but Marah, because the Lord had dealt very *bitterly* with her, insomuch that having gone off full, with a husband, children, and some wealth, she had returned a poor destitute widow. It being the harvest-season, Ruth went forth to glean, and providence conducted her to the field of Boaz, a near kinsman of her deceased husband. Informed who she was, he commended her for her kindness to her mother-in-law, and bade her continue gleaning in his field, and take her food with his reapers, who, by his orders, let fall handfuls of the corn for her use. Ruth most humbly and discreetly thanked him for his kindness to a poor stranger. Informed of all this at night, Naomi told Ruth, that Boaz was their near kinsman.

When harvest was ended, and Boaz one night watched his corn on the threshing-floor, Naomi directed Ruth to go and lie down at his feet, and to bid him cast his skirt over her, or marry her, as he was her near kinsman. The known modesty of both prevented all suspicion of unseemly conduct. When Boaz awaked, he observed a woman at his feet, and asked who she was? She told *him*, and begged he would spread his skirt over her as a token of his after espousing her. Boaz blessed her for so closely adhering to the Hebrew law in the affair of her marriage; and in the morning, sent her home loaded with corn for herself and Naomi, and promised he would speedily effect her marriage, either with himself, or with a nearer kinsman. Naomi hearing of this, assured Ruth that Boaz would without fail be as good as his word. It was scarcely clear day, when Boaz convened the elders of the city at the gate, and called Elimelech's nearest kinsman to declare whether he would redeem the inheritance of Elimelech, and marry Ruth the widow of Chilion, or not. The kinsman, after his offering to redeem the inheritance, recalled his word, and bid Boaz do it, and by plucking off his shoe, resigned his right to Boaz. Boaz at the same time espoused Ruth, and soon after had by her a son called Obed, in hopes he would be a servant of the Lord, and would be serviceable to his family. The neighbours mightily congratulated Naomi, as having now got an heir, and restorer of her old age. With great tenderness she nursed the child, Ruth i. to iv. Who wrote the short history of Ruth, whether Samuel or not, is not quite certain. The ancient fathers considered it as an appendix to Judges. The affair happened about the time of DEBORAH.

NAPHTALI, *my likeness or resting,* the sixth son of Jacob, and by Bilhah the handmaid of Rachel. His sons were Jahzeel, Guni, Jezer, and Shillem, all of them parents of a numerous progeny. In his blessing of Naphtali, Jacob said, *Naphtali is a*

hind let loose; he giveth goodly words. This might express the activity and courtesy of that tribe; but some prefer the translation of the Seventy, which reads the passage thus, *Naphtali is a tree shot out, bringing forth goodly branches;* and so would import the fertility and increase of that tribe: but neither do the Hebrew accents countenance this reading, nor is it different from the blessing of Joseph, in the very next verse. When this tribe came out of Egypt, it consisted of 53,400 fighting men, under the command of Ahira the son of Enan, but they decreased in the wilderness to 45,400. They encamped on the north of the tabernacle, and marched in the rear of the Hebrew host, in the camp of Dan. Their spy to search Canaan, was Nahbi the son of Vophsi; and their agent to divide it, was Pedahel the son of Ammihud. Their inheritance was the *sea*, and the *south*, along the south of Lebanon, and the west of the seas of Merom and Tiberias, and was extremely fertile, Gen. xlvi. 24. and xlix. 21. Numb. xxvi. 48—51. and i. 15, 42, 43. and ii. 25, 30. and x. 27. and xiii. 14. and xxxiv. 28. Deut. xxxiii. 3. Josh. xix. 32---39. But they permitted the Canaanites to retain Bethanath and Bethshemesh, two of their cities, on condition of their paying them tribute, Judg. i. 33. Under Barak, their general, they and the Zebulunites fought with distinguished bravery against the army of Jabin the younger, and at the desire of Gideon, they pursued the Midianites, Judg. iv. 10. and v. 18. and vii. 23. A thousand of their captains, with 37,000 of their troops, assisted at David's coronation, and brought great quantities of provision with them, 1 Chron. xiii. 34, 40. We find no person of distinguished note among them, save Barak, and Hiram the artificer. Instigated by Asa, Benhadad the elder, king of Syria, terribly ravaged the land of Naphtali; and what it suffered in after invasions by the Syrians, we are not told, 1 Kings xv. 20. The Naphtalites were many, if not most of them, carried captive by Tiglath-pileser king of Assyria, 2 Kings xv. 29. Josiah purged their country from idols. Our Saviour and his disciples, during his public ministry, much resided and preached in the land of Naphtali, Isa. ix. 1. Matt. iv. 13, 15.

NAPHTUHIM, *opens*, the fourth son of Mizraim. Calmet thinks he peopled that part of African Ethiopia between Syene and Meroe, and of which Nepata was the capital: but we rather think with Bochart, that his posterity peopled Marmarica, west of Egypt, and on the south shore of the Mediterranean sea.—Hereabouts we find the temple of the god Aptuchus; nor is it unlikely that Naptuhim may be the Neptune of the Heathens, who was originally a Lybian, and had his temples ordinarily built on sea-shores, Gen. x. 13.

NARCISSUS, *astonishment, surprize.* Paul, in his epistle to the Romans, xvi. 11. says, 'Greet them 'that be of the household of Narcis-'sus, which are in the Lord.' It doth not follow hence that Narcissus was a Christian, though the Greeks make him a bishop of Athens, and a martyr, and place him in the number of the seventy disciples.

NARROW. God looked *narrowly* to Job's ways, and carefully prevented every possible way of his escape from trouble, Job xiii. 27. The nations looked *narrowly* upon Babylon, when ruined; with great attention and amazement, thought how quickly an empire, lately so strong and powerful, had come to ruin, Isa. xiv. 6.

NATHAN, *given, rewarded,* a famed prophet, and a confident of king David. Not long after David's advancement to the throne of Israel, he intended to build a temple for the Lord. Nathan, without waiting the divine direction, encouraged him to do it; but soon after was directed by God to forbid him, and tell him, that that work was divinely allotted

to his son and successor. Some years after, when David had defiled Bathsheba, and murdered her husband, Nathan, at the command of God, reproved him. He told him a parable of a man who had a great many flocks and herds of his own, and yet when his friend came to visit him, he by force took from a poor neighbour his only lamb, which was very dear to him, to entertain his friend. With great indignation, David replied, that such a person should be obliged to restore fourfold to the poor man, and then be put to death. Nathan told him, that he himself was the guilty criminal intended; for God had made him ruler over the whole Hebrew nation, had providentially put in his power all the wives and concubines of Saul, and was about to bestow on him other favours; and yet he had defiled Bathsheba, the only wife of Uriah, and had murdered himself. On which account, Nathan told him, he and his family should be severely punished with lewdness and death. —David was so well pleased with this plainness of Nathan's rebuke, that, it seems, he named one of Bathsheba's sons after him. When Adonijah attempted to settle himself on the throne, Nathan, and Bathsheba by his direction, prevented it; and he and Benaiah, and others, were immediately appointed to crown Solomon, 2 Sam. vii. and xii. 1 Kings i. Nathan and Gad wrote the history of David, probably the second book of Samuel, and last part of the first. He and Abijah wrote the history of Solomon, 1 Chron. xxix. 29. 2 Chron. ix. 27. but whether this Nathan was the father of Azariah and Zabud, who were officers of considerable dignity under Solomon, we know not, 1 Kings iv. 5.····

NATHANAEL, *gift of God*, disciple of our Lord and Saviour Jesus Christ; the manner of whose conversion is related John i. 45, &c. Many have supposed him to be the same with Bartholomew, since the evangelists who mention Bartholomew say nothing of Nathanael; and John, who mentions Nathanael, takes no notice of Bartholomew. See BARTHOLOMEW.

NATION. See PEOPLE.

NATIVITY, (1.) The birth of a person, Gen. xi. 28. (2.) The original rise of nations, Ezek. xvi. 3, 4.

NATURE. (1.) The ordinary course of things, which God hath settled in the world, Rom. i. 26, 27. (2.) The reasoning powers of the soul, assisted by divine grace, Rom. ii. 14. (3.) Common sense, or the general consent of nations, Cor. xi. 14. (4.) The substance or essential parts and properties, Heb. ii. 16. (5.) Birth, or natural descent, Gal. ii. 15. We are *by nature* children of wrath: we are born with a corrupt principle, inclining us to all evil; is enmity against God, and, separate from the merit of Christ, would lead us to eternal death, Eph. ii. 3. Through the gospel promises, we are made partakers of a *divine nature;* we have fellowship with God, in spiritual knowledge, righteousness, and holiness, 2 Pet. i. 4. Idols are by *nature no gods;* they have no self-existence, nothing of the essential perfections of Godhead in them, Gal. iv. 8.

NATURAL is, (1.) What proceeds from birth and natural causes, 1 Cor. xv. 44. (2.) What is agreeable to natural design, form, or inclination, Rom. i. 26, 27.

NAVEL, that part of the belly by which nourishment is conveyed to children in the womb, and which is cut and fastened at their birth. Behemoth hath his strength in his *navel, belly,* or trunk of his body, Job xl. 16. It is put for the whole man, soul and body. Godliness is *health to the navel, and marrow to the bones;* it produceth and secures the welfare of both soul and body, arising from an inward source of a conscience washed in Jesus's blood, and a heart renewed by his grace, Prov. iii. 8. The *navel of the Hebrews not being cut,* imported, that their sinful nature was not corrected or changed;

and that in Egypt, they, as a nation, were in a most forlorn and dangerous condition.

NAUGHT, (1.) What is worth nothing, Prov. xx. 14. (2.) What is unwholesome and hurtful, 2 Kings ii. 19. *Naughty* persons are such as are useless for good, and active in doing mischief, Jer. xxiv. 2. Prov. vi. 12. *Naughtiness* is base wickedness; and thus men are taken in, when punished for it, Prov. xi. 6.

NAVY, a fleet of ships, 1 Kings ix. 26, 27.

NAZARETH, *separated, sanctified*, a small city of the Zebulunites in Galilee, about 70 or 75 miles north of Jerusalem, to the west of mount Tabor, and east of Ptolemais. It was built on a hill, and noted for the wickedness of its inhabitants, Mark. i. 9. Luke iv. 29. John i. 46. Here our Saviour was conceived, and laboured the most part of the 30 years of his private life; but their contempt of his ministry, and early attempt to murder him, by casting him from the brow of the hill whereon their city was built, occasioned his residing here little afterward, and working few miracles among them, Luke iv. 16, 29. Matt. xiv. 57. It was a place of some note for about 1200 years after Christ; but is at present of small consequence. It is unworthy of this work to mention the various curiosities collected and imagined here by fantastic superstition, and shown to travellers: and far less to relate the Papists' ridiculous fable of the angels' transporting the house of the blessed Virgin from hence to Dalmatia, and, after some more removes, to Loretto in Italy. Jesus's dwelling at Nazareth, occasioned his being called a NAZARENE: and by means of it, the prophecies that represented him as a Nazir, typified by Joseph and the Nazarites, or as the NETZER, or *branch*; or the NOTZER, or *preserver* of men, were in some sense fulfilled, Gen. xlix. 26. Numb. vi. Isa. xi. 1. and lx. 21. Job vii. 20. Matt. ii. 24. The Jews called his followers *Nazarenes*, Acts xxiv. 5. but those mongrel professors, who were for mingling Christianity with Judaism, came afterwards to be called *Nazarenes*, or *Naziræans*. It is said, they detested the traditions of the Pharisees.

NAZARITES were persons devoted to the peculiar service of God, for a week, a month, a year, or for life. Some of them devoted themselves; and some, as Samson and John Baptist, were expressly claimed by God. During their vow, they were never to cut their hair, or drink any wine or strong drink; and it was extremely wicked to offer them any, Amos ii. 12. Nor were they to attend a funeral, or enter a house defiled by the dead. If they accidentally contracted any defilement, or any ways broke their vow, they had the time and duty of Nazariteship to begin again. They shaved off all their hair on the seventh day, and offered unto the Lord two turtle-doves, or pigeons, the one for a sin-offering, and the other for a burnt-offering, and a lamb for a trespass-offering. When their vow was finished, Nazarites presented themselves at the door of the tabernacle or temple, with an he-lamb for a burnt-offering, a she-lamb for a sin-offering, and a ram for a peace-offering, with their respective meat-offerings and drink-offerings, and a basket full of cakes of unleavened bread, and wafers anointed with oil. After these were offered, the Nazarite shaved his hair at the door of the sanctuary, and burnt it under the pot in which the flesh of his peace-offering was boiled. The priests then put into his hand the roasted shoulder of the ram of peace-offering, with a cake and wafer of unleavened bread. These he returned to the priest, who waved them to and fro, dedicating them to the all-present God of every end of the earth, and so the vow was finished. As the oblations at the breach of the vow atoned for the same, the offerings at the finishing of it were designed to expiate the unknown

breaches of it, and to render God thanks for enabling him to fulfil it so much, Numb. vi. Such as, like Samuel, Samson, and John Baptist, were dedicated for life, had no occasion for these offerings. Those who lived out of Canaan, cut their hair in the places where the days of their vow were finished; but deferred the offerings till they got to the sanctuary: so Paul shaved off his hair at Cenchrea, but deferred his oblation till he came to Jerusalem, Acts xviii. 18. and xxi. 23, 24. Some who had not opportunity to perform the duties of the Nazarite themselves, contributed to bear the expences of such as had taken the vow.

Some think these Nazarites were typical of Jesus Christ. Never was he defiled with carnal enjoyments, pleasures, with sinful lusts or earthly cares; by irregular affections towards his nearest relations, nor by his gracious connections with men, in whom spiritual death or deadness did work. Never did he break his vow, but finished it in giving himself an offering for us.

Others suppose, that these Nazarites were emblems of ministers and saints, who, denying themselves, and mortifying the deeds of the body, consecrate themselves to God; renounce this world, and the pleasures of sin; and by every breach of their vow, through inadvertent fellowship with dead works, are excited to an application of Jesus's atonement to their conscience; and after they have done all, trust only in his all-comprehending sacrifice of himself.

NEAPOLIS, *a new city*, now called Christopolis; a city on the east of Macedonia. Ever since Paul was here, it seems there has been less or more of Christianity in it; and in the 6th and 7th centuries of the Christian æra, we find bishops here, Acts xvi. 11.

NEAR, at hand. God is *near;* he is every where present, and is ready to help his people in every case; or when he offers to save, uphold, and comfort, Jer. xxiii. 23. Isa. lv. 6. and xli. 5. Deut. iv. 7. 1 Kings ii. 7. Psal. lxix. 18. and lxxv. 1. and cxix. 151. and xxxii. 9. Lam. iii. 57. *He is near in his peoples' mouth, but far from their reins*, when they are often talking of him, but are far from loving, desiring, and delighting in him, Jer. xii. 2. God's name is *near;* he is closely related to his people, and intimate is their fellowship with him. His work is *near*, exerted in upholding, protecting, and comforting, them. His word is *nigh*, in their mouth and in their heart, preached to their ear, spoken by their lips, conceived by their mind, and powerfully applied to their heart. His Son is *near;* of old was he quickly to be, and now is in our nature, and is closely connected with us as our Surety, Mediator, and Redeemer, Psal. lxxv. 1. Rom. x. 8. God's righteousness is *near*, when he offers Jesus in his word to guilty sinners, and when he shews the righteousness of his nature in justifying the ungodly, Isa. xlvi. 13. and li. 5. Salvation is *near*, when it is to be wrought without delay, when in a very little time we shall enter the state of perfect holiness and happiness, Romans xiii. 11. Israel was a people *near to God:* while the Gentiles were far off, they were closely related to him as his peculiar people; they had his ordinances and symbols of his presence among them; and he was ready to support and defend them, Psal. cxlviii. 14. Isa. lvii. 19. We *draw near* to God, when we worship him, and by faith, prayer, &c. have intimate fellowship with him, Lev. xvi. 1. 1 Sam. xiv. 36. Psal. lxxiii. 28. Isa. lviii. 2. Zeph. iii. 2. Prayer *comes near*, when it is graciously heard and accepted, 1 Kings viii. 59. Psal. cxix. 169. In courts there is a *drawing near*, as a judge, witness, defendant, or advocate, Mal. iii. 5. Job xxxi. 37. Isa. xli. 1. and l. 8. Trouble is *near*, when it is actually inflicted, and pierces even to

the soul, or is just going to do so, Psal. xxii. 11.

NEBAIOTH, *buds or fruits*, the eldest son of Ishmael, the father of the Nabatheans, who appear to have been one of the most civilized tribes of the Arabians, and the most friendly to the Jews, and part of whom were converted to Christ, Gen. xxv. 13. Isa. lx. 7.

NEBO, or ANAMBO, *rendering fruitful*, an idol of the Chaldeans: perhaps they borrowed him from the Moabites, who had a hill called Nebo, and a city near it of the same name, about eight miles south of Heshbon, and which was taken both by the Assyrians and Chaldeans, Isa. xlvi. 1. Deut. xxxiv. 4. Numb xxxii. 38. Isa. xv. 2. Jer. xlviii. 11. Or Nebo might be the same as Chemosh, or as Beltis the queen of Belus, and so might represent the moon. The Seventy call this idol Dagon, and Calmet will have it Bel; but we suppose both these opinions are groundless. It is certain, Nebo is by Isaiah represented as different from Bel, and that the name thereof is compounded with many of the Chaldean names, as Nabonassar, Nabocolassar, Nabopolassar, Nebuchadnezzar, Nebuzaradan, Nebushasban, &c.

NEBUCHADNEZZAR, *tears and groans of judgment*, NEBUCHADREZZAR, or NABOPOLASSAR; the most famed king of Babylon. When Pharaoh-necho had taken Carchemish, a city on the Euphrates, the Phenicians, and part of the Syrians, revolted from the Chaldeans, who it seems had just before reduced them. Nabopolassar, being then stricken in years, sent Nebuchadnezzar his son with an army to recover them. He gained a complete victory over the Egyptians at Carchemish, retook the place, and put the garrison to the sword. He then, with an army of 180,000 foot, 120,000 horse, and 10,000 chariots, according to Eupolemus, ravaged Phenicia and Canaan, took Jerusalem, and bound Jehoiakim, the tributary of the Egyptians, in chains, to carry him to Babylon; but afterwards allowed him to retain his kingdom, as a vassal of the Chaldeans. He carried to Babylon, Daniel, Hananiah, Mishael, Azariah, and others of the princes of Judah. To the above four young men, he gave new names, importing connection with his idol-gods, calling them Belteshazzar, Shadrach, Meshach, and Abednego. These, and other young captives, he caused to be trained up in all the learning of the Chaldeans, that they might serve in the court, 2 Kings xxiv. Dan. i. About *A. M.* 3399, his father died, and he was sole king of Babylon. In the second year of his reign, he had a surprising dream, but entirely forgot it. He assembled his diviners, and charged them to tell him his dream, and the interpretation of it. They told him, that though they could interpret dreams, yet none but the gods could tell a man what he had dreamed; and that never a king had demanded any such thing from his diviners. Being outrageously provoked, he ordered Arioch, the captain of his guard, to put every wise man of Babylon to death.—DANIEL, however, obtained leave to tell the king his dream, and the interpretation of it. He was so satisfied with the account and interpretation, that he fell on his face before Daniel, as if an inferior deity, and ordered an oblation of spices to be presented to him, and acknowledged his God, the God of gods, and Lord of kings. He made Daniel chief of the wise men, and governor of the province of Babylon; and made Shadrach, Meshach, and Abednego, subordinate governors in the same place, Dan. ii.

Meanwhile, a peace being concluded between the Medes and Lydians, by the mediation of Nebuchadnezzar, and of Syennesis, king of Cilicia, Cyaxares, king of Media, gave his daughter Amyite in marriage to Nebuchadnezzar; and they two marched their troops against Nineveh, and levelled it to the ground. Some of Nebuchadnezzar's troops had al-

ready ravaged Judea; but the Assyrian war being finished, he sent his army into that country, and laid it waste, far and near. Soon after, he, upon what provocation we know not, marched his army against Jehoiachin; but that young monarch, with his whole family, surrendered themselves to his mercy, and were made prisoners, and carried to Babylon. He carried off a part of the sacred furniture of the temple, and a multitude of captives. The Moabites, Ammonites, and Phenicians, together with the Egyptians, encouraged Zedekiah, king of Judah, to revolt from the Chaldeans. Nebuchadnezzar, with great fury, marched to chastise them. On the south-east of Syria, he was in doubt whether to begin with the Ammonites or the Jews: he referred the matter to the decision of divination; the divination directed him, first to march against the Jews. This war took him up nearly two years: himself retired to Riblah, and left his generals, Nebuzar-adan, Nergal-sharezer, Samgar-nebo, Sarsechim, Rabsaris, and Rab-mag, to carry it on. They, after raising the siege of Jerusalem, to march against the Egyptians, returned to it, and took the city; and they left the poor of the land under the charge of Gedaliah, a prince who had early surrendered himself. According to Nebuchadnezzar's express orders, they took special care of Jeremiah; but the prisoners of distinction, which were carried to him at Riblah, Seraiah, and Zephaniah, the two principal priests, Zedekiah's children and general, and 68 others, were all put to death. Zedekiah had his eyes put out, and was carried captive to Babylon, 2 Kings xxiv. and xxv. 2 Chr. xxxvi. Ezek. xxi. 19--24. Jer. vi. to xl. and lii.

It was perhaps at this time, about the 20th year of his reign, that he, with the gold which he had amassed in his western expedition, erected the monstrous image to his god Belus, in the plain of Dura, in the province of Babylon. It was at least 90 feet high, and 9 broad; and having convened his princes, governors, captains, judges, and other officers under him, to the dedication of this idol, he issued a proclamation, that whenever the concert of music, by cornet, flute, harp, sackbut, psaltery, dulcimer, &c. should begin to play, every body should fall down on his knees or face, and adore this monstrous image, under pain of being cast into a fiery furnace. Daniel either was absent, or, for fear of his great power, was not informed against; but Shadrach, Meshach, and Abednego, were accused of refusing to worship the idol. Nebuchadnezzar called them before him, and interrogated them if it was so. They told him they would not worship his image, and were confident their God was able to deliver them from his burning fiery furnace. Inflamed with rage, he ordered the furnace to be heated to a seven-fold degree, and them to be cast into it, bound. The flames seized on those that cast them in, and burnt them to death. The Son of God, appearing in human shape amidst the fire, caused it to burn their bonds, but not so much as to singe their clothes, or an hair of their head, and walked with them up and down the furnace. Nebuchadnezzar observing this, hinted it to his people about, and called to Shadrach, Meshach, and Abednego, to come forth out of the furnace. They were quite unhurt, and not so much as the smell of fire about them. Nebuchadnezzar extolled the power of the Hebrew God, and ordered that whosoever should speak reproachfully of him, should be put to death, and his house made a dunghill: and he promoted these three Hebrews to higher governments in the province of Babylon, Dan. ix. 3.

About the 22d year of his reign, he marched his troops into Phenicia, and laid siege to Tyre. Meanwhile by the detached parties, he reduced the Ammonites, Moabites,

Edomites, and northern Arabians: and Nebuzar-adan carried off 745 Jews, whom he found in their land. After he had besieged Tyre 13 years, till his army was almost ruined with fatigue, and at the end obtained nothing but a deserted place, the inhabitants having transported themselves and their effects to a neighbouring island, he caused them to reduce the city to ashes, and cast the rubbish into the adjacent sea. With fury he then marched against the Egyptians, who had supplied the Tyrians during the siege; and after ravaging their country, and murdering the inhabitants, and particularly the Jews who had fled thither after the murder of Gedaliah his deputy, he and his army returned to Babylon, laden with rich spoils. He also subdued Persia; and Media was in a kind of subjection. But when this happened, we know not, Jer. xxv. and xxvii. and xliii. and xlvi. to xlix. Isa. xxiii. Ezek. xxv. to xxxii. and xxxv.

By this time, in the 35th year of his reign, his astonishing structures at Babylon were almost finished. He dreamed of a tall and flourishing tree laden with fruit, and a place of refuge to birds and beasts unnumbered; and yet all of a sudden, orders were given by an angel to hew it down, shake off its leaves and fruit, but to fasten its root in the earth, as if with a band of iron and brass, for seven years, that it might be wet with the dew of heaven, and have its portion with the beasts of the field. None of his diviners could interpret it. Daniel came, and being encouraged by the king to tell him the interpretation, be what it would, he told him, that it meant, that for 7 years he should be reduced to the condition of a beast, and driven from the society of men, and after his acknowledgment of the divine supremacy, should be restored to his throne. Daniel intreated him to break off from his sinful and unjust courses, and shew mercy to the poor captives or others. Regardless of Daniel's admonition, Nebuchadnezzar continued as proud as ever. One day, as he walked on the top of his palace, perhaps in his hanging gardens, and looking on his august city, he said, either to himself, or some companions, Is not this great Babylon, that I have built for my metropolis, and by the might of my power, and for the honour of my majesty? A voice from heaven replied to him, that he should be immediately driven from human society, and reduced to the condition of a brute beast. He was immediately struck with some strange distemper, of a kin to what we call a lycanthropy, under which a person fancies himself a dog, a cat, &c. and howls, bites, and eats, in their manner, and shuns human society. Nebuchadnezzar fancied he was an ox, and imitated the manner of one. No doubt his astonished friends bound him as a mad-man; but he escaped out of their hands, fled to the fields, and there lived seven years on the grass, and went naked, till his hair grew like eagle's feathers, and his nails like bird's claws. At the end of seven years, God restored him to the use of his reason: he humbled himself, glorified God, and ordered an account of his dream, and the fulfilment thereof, to be published to all his subjects. It is said, that after he was restored to his government, he cast his son Evil-merodach into prison, perhaps that in which Jehoiachin had lain about 36 years, either for the follies he had been guilty of during his father's distemper, or to secure the peace of the kingdom, Dan. iv. About a year after, Nebuchadnezzar died in the 43d or 44th year of his reign. It is said, that just before his death, he, being seized with some supernatural impression, got up to the top of his palace, and cried to the Babylonians, That a mule, assisted by a Mede, (*i. e.* Cyrus, whose father was a Persian, and his mother a Mede, assisted by his uncle Darius the Mede,) should ruin their empire, and reduce them to slavery.

NEBUZAR-ADAN. See NEBUCHADNEZZAR.

NECESSARY, NEEDFUL, what must be, or ought to be, 1 Cor. xii. 22. *One thing is needful;* an interest in Jesus Christ as our righteousness and strength, must be had; without it we cannot live, but under a curse; we cannot die, without going into everlasting punishment; we cannot honour God, profit ourselves, or be truly useful to our neighbours, Luke x. 42.

NECESSITY, (1.) The state of a thing that must needs be, Heb. ix. 16. (2.) Poverty, or want of temporal good things, Rom. xii. 13. (3.) Force, or outward constraint: thus alms are not to be given *out of necessity*, 2 Cor. ix. 7. The word *necessary*, or such as are equivalent to it, as *must*, *must needs*, do not always denote an absolute necessity, but a necessity of decency, or of duty, or merely something useful and advantageous; as, for example, Luke xiv. 18. *I have bought a piece of ground, and I must needs go and see it;* that is, It is convenient that I go to see it, Rom. xiii. 5. *Ye must needs be subject;* that is, It is your duty, as well as interest, so to be. Of *necessity* he must release one unto them at the feast; that is, according to the wonted custom, it was necessary for the peace and welfare of the city, to release a prisoner, whom they pleased, Luke xxiii. 17. A *necessity was laid on Paul* to preach the gospel; he could not execute his office, fulfil his duty, or have peace in his own mind, without preaching it, 1 Cor. ix. 16.

NECHO, *lame.* See PHARAOH.

NECK, (1.) That part of an animal body which is between the head and shoulders, Judg. v. 30. (2.) Both head and neck, Deut. xxi. 4. (3.) The heart: and so *hard, stiff,* or *iron neck*, imports mens' obstinacy in, their love to, and practice of, sin, Neh. ix. 29. Psal. lxxv. 5. Isa. xlviii. 4. (4.) The whole man; and so to have a *yoke or bands on the neck*, imports being in slavery and bondage, Deut. xxviii. 48. Isa. lii. 2. Jer. xxvii. 2. Transgressions *come upon*, or are wreathed about, *the neck*, when they are punished with bondage and slavery, Lam. i. 14. The Assyrians *reached even to the neck;* they almost totally overflowed and ruined Judah, taking all the cities thereof, but Jerusalem the capital, Isa. viii. 8. and xxx. 28. The Ammonites *came upon the necks of the slain* Jews, when they were murdered in like manner by the Chaldeans, Ezek. xxi. 29. To *lay down the neck*, is to be ready to suffer slavery or death, Rom. xvi. 4. God *discovers the foundations unto the neck*, when he utterly unsettles, and almost entirely destroys, his enemies, Hab. iii. 13.

NECROMANCY, the enquiring into futurity, by consulting the dead; a species of magic. What forms of enchantment were used on these occasions, is not easy to determine; but that there were several spells and invocasions used, appears from Lucan, who brings in Erichtho animating a dead body, in order to tell young Pompey the fate of the civil war. The law is very express against this practice, Deut. xviii. 11. and the punishment allotted for it was, to be stoned to death, Lev. xx. 27. See DIVINE.

NEGINOTH, a term read before some of the Psalms; as Psal. lxvii. signifying *stringed instruments of music*, to be played on by the fingers of female musicians; and the title of those psalms, where it is found, may be thus translated: 'A psalm of David, to the master of music, who presides over the stringed instruments.'

NEGLECT, (1.) To take no care of, Acts vi. 1. (2.) To despise, refuse, make no proper improvement of, Matt. xviii. 17. 1 Tim. iv. 14. Heb. ii. 3.—NEGLIGENT, careless, inactive, 2 Chron. xxix. 11.

NEHELAMITE, a title by which Shemaiah, a false prophet, is distinguished, Jer. xxix. 24. and may signify *a dreamer:* or that he was of Nehalal, a city of Zebulun, Josh. xix. 15. Judg. i. 30.

NEHEMIAH, *consolation*, or *rest of the Lord*, the son of Hachaliah, was perhaps of the royal family of David. Probably his being the royal cup-bearer in the Persian court, and his succeeding Zerubbabel in the government of the Jews, tends to confirm this opinion. About *A. M.* 3558 or 3560, 90 years after their return from Chaldea, he was informed by Hanani, that Jerusalem still remained in rubbish, and was a reproach or object of derision to all the nations around. Deeply affected with this narrative, Nehemiah fasted, and prayed that the Lord would prosper his intention to ask the king's permission to go and rebuild it. He indeed attended to the bearing of the royal cup, but his countenance marked him sad and dejected. King Artaxerxes observing it, asked him the cause, probably suspecting he had some bad design in hand. Nehemiah was afraid; but lifting up his heart to God, he represented his grief to the king, as the queen, some say Esther, sat by him. Upon his request, Artaxerxes, in the 20th year of his reign, empowered him to go and rebuild the walls of Jerusalem. He gave him letters of safe conveyance to the governors on the west of the Euphrates, and one to Asaph the keeper of the forest of Lebanon, ordering him to furnish Nehemiah with timber, and every other thing necessary for the repairs of Jerusalem, and for Nehemiah's own house.

Arrived at Jerusalem with the king's commission, he and his servant went round the wall of the city in the night, and found it wholly in ruins. Hereon he assembled the chief men of the Jews, informed them of his powers and intention, and encouraged them to begin the work. They readily agreed to his proposal, and different pieces of the wall were assigned to the various principal men. Thirty-two of these, together with the companies of the priests, Levites, Nethinims, and the goldsmiths and merchants, exerted themselves in this good work. Some repaired over against their own house; and some, as the inhabitants of Tekoah, Gibeon, and Mizpeh, generously repaired a part of it, though they lived in other cities. Sanballat the Horonite, and Tobiah the Ammonite, originally a servant, but now a governor, and Gashmu the Arabian, were extremely vexed to hear of Nehemiah's arrival, to help and encourage the Jews, and to see the repairs of the wall of Jerusalem carried on with so much ardour. They first scoffed at the Jews and their work; but seeing it go on, they and their countrymen made several attempts to surprise and murder the Jews at it. To frustrate their intentions, Nehemiah placed a guard on the out-side of the builders, and caused every builder to keep his sword by him, as he builded: they never put off their clothes, either day or night, except for washing; and the trumpeter went along with Nehemiah, ready to sound the alarm in case of danger. Finding that they could do nothing by open violence, Sanballat and Tobiah had recourse to stratagem. Tobiah having married the daughter of Shechaniah, a prince of Judah, had a powerful part of the Jews in his interest. These, with the Jews that lived in the country about, did what they could to dispirit Nehemiah and his friends, as if it were impossible to withstand so many enemies, who would of a sudden attack them from every quarter. Sanballat and his companions wrote four letters, inviting Nehemiah to a friendly conference in the plain of Ono: but they caused a party to lie in wait to murder him by the way. He returned them answer, that the great and important work which he was about, required such constant attendance that he could not come. Sanballat then wrote him an open letter, importing, that a report was spread, and was affirmed by Gashmu, a man of credit and influence, that he and the Jews rebuilded Jerusalem with a design to revolt, and that

he had suborned the prophets to stir up the people to choose him for their king; and that as king Artaxerxes could not but hear this report, it was necessary to consult together how to confute it. Nehemiah, conscious of his innocency, trusting in his God, and persuaded of the king's favour, returned no other answer but that the whole report was false, and had been forged by Sanballat himself. Sanballat and Tobiah then bribed over the prophet Shemaiah, and the prophetess Noadiah, to endeavour the murder of Nehemiah, and the hinderance of the work. Shemaiah shut up himself in his chamber, as if habitually given to meditation, fasting, and prayer. This imposed on Nehemiah a little, and made him think him remarkably pious, and a real friend. One time as Nehemiah was in his house, he told him that he would be slain that very night, unless they two should shut up themselves in a secret place of the temple. Nehemiah replied, that it was quite improper that he, whose conduct was so innocent, and his presence and influence so necessary, should hide himself any where. Thus, notwithstanding all that Sanballat, Tobiah, Geshem, and their partizans of treacherous Jews, could do, the wall was finished in 52 days after they began to repair it; and almost a year after, it was dedicated with solemn sacrifices and thanksgiving, Neh. i. to iv. and vi. and xii. 27—43. Meanwhile, Nehemiah applied himself to rectify disorders. He curbed the inhumanity of the nobles and rich men, who retained the lands of their poor brethren in mortgage, and held their children in slavery. To shew himself a distinguished pattern of generosity, he never demanded the salary prescribed him by the Persian king, but maintained his family on the product of his own fields, and on the salary which he received as the king's cupbearer. He settled the genealogies by an old register which he found. The feasts of trumpets and of tabernacles were observed with more exactness than had ever been done since the time of Joshua the son of Nun; and EZRA, assisted by 13 others, did on both occasions read and explain the book of the law to the people. Immediately after, he caused the Jews who had married Heathenish women, to put them away:—and, after solemn fasting and confession of sins, they renewed their covenant with God, and solemnly vowed obedience to his law. They particularly vowed to espouse no Heathen women; to buy no goods on the Sabbath; to observe the year of release; to give their first fruits and firstlings to the Levites, with more exactness than had been done for some time past; and to allow the third part of a shekel extraordinary every year, for the service of the temple: 22 priests, 17 Levites, and 44 chief men of the people, subscribed this covenant; and all the rest of the people, who understood it, declared their adherence.

As Jerusalem was poorly inhabited, the tenth man was chosen by lot to dwell in it, and Nehemiah blessed such as offered themselves willingly to dwell in it; and the charge of the city was given to Hanani, the brother of Nehemiah, and to Hananiah the son of Zerubbabel, one eminently faithful and pious; and a guard was placed at every gate, to prevent the enemies from entering it. The order of the Levites, priests, singers, and porters, was rectified and established, Neh. v. and vii. to xii.

After Nehemiah had governed the Jews 12 years, he returned to king Artaxerxes, and after some stay in Persia, returned to Judea. The Jews, contrary to their covenant, had again married strange wives: they profaned the Sabbath, by bearing of burdens, and buying of fish and other wares from the Tyrians thereon: they had with-held the dues of the Levites, and obliged them to desert the service of the temple; all these disorders, partly by expostulation for convincing them of the

sinfulness thereof, and partly by force, Nehemiah quickly rectified. Tobiah had fixed his residence at Jerusalem; and Manasseh, the grandson of Eliashib the high-priest, who had married the daughter of Sanballat, had procured him a lodging in the court of the temple. Nehemiah drove Tobiah from his lodging, and cast out his furniture, and banished Manasseh the priest from the city. Sanballat, his father-in-law, obtaining the consent, not of Alexander, as Josephus says, but of Darius Nothus, built a temple for him on mount Gerizzim, where he, and perhaps his descendants, officiated as priests to the Samaritans. After Nehemiah had governed the Jewish state about 36 years, he died. Probably he wrote his own history; for as he died about *A. M.* 3595, Jaddua, who officiated as high-priest when Alexander passed that way, *A. M.* 3670, might be a boy of 10 or 12 years of age, Neh. xii. 11. As from Ezra's commission to rectify the affairs of Judea, to the year in which Nehemiah is here supposed to die, is 49 years; this may correspond to the seven weeks of Daniel, in which the city and wall of Jerusalem was built in troublesome times, Dan. ix. 25. The NEHEMIAH that returned from Babylon with Zerubbabel, was a different person from him who is the subject of this article; as he had occasion to see the ruins of Jerusalem, and could scarcely have been below 110 years of age, and so not very proper for a cup-bearer in the 20th year of Artaxerxes.

NEIGH, to make a noise like a horse, particularly a stallion. Whoremongers, enticing of women to unchastity, is called a *neighing*, because brutish and shameless, Jer. v. 8. and xiii. 27.

NEIGHBOUR, (1.) One that dwells near us, Exod. iii. 22. (2.) A fellow-labourer, Acts vii. 27. (3.) One that stands in need of our help, and to whom we have an opportunity of doing good, Prov. iii. 28. Matt. xxii. 39. (4.) One that pities and relieves us in distress, Luke x. 36. Job xvi. † 21. In our Saviour's time, the Jews generally imagined, that only those of their own nation were their *neighbours*, who ought to be loved, and that they might hate every body else; but he shewed them, that all men living, even such as hated them, were their *neighbours*, to whom love and beneficence ought to be extended, Matt. v. 43—48. Luke x. 29—37. The *evil neighbours* whom God would pluck out of their land, were the Egyptians, Philistines, Moabites, Ammonites, Syrians, and Phenicians, who dwelt near to and often harrassed the Jews, who were his people, Jer. xii. 14.

NEPHEWS, (1.) Grand-children, Judg. xii. 14. 1 Tim. v. 4. (2.) Posterity in general, Job xviii. 9. Isa. xiv. 22.

NERGAL, *a candle covered;* an idol of the Cuthites, who were a tribe of the Chaldeans or Persians. The Jews represent it in the form of a cock; but as the word signifies the *revealing* or *rolling lamp*, it is more probable, that it signifies the fire, or the sun. Two of Nebuchadnezzar's generals were, in honour of it, called Nergal-sharezer, 2 Kings xvii. 30. Jer. xxxix. 3.

NERO, an infamous emperor of Rome, who ruled from *A. D.* 54, to 67 or 68. In the first part of his reign, he behaved with some decency and justice, pretending to copy after Augustus. In the end of it, he turned to be one of the most tyrannical wretches that ever breathed. He murdered his mother, and almost all his friends and principal subjects; he mightily encouraged stage-plays, and every thing lewd and foolish. To him Paul appealed, Acts xxv. 21. How he got clear of the accusation of the Jews, does not appear. He continued two years at Rome, preaching the gospel with great freedom, and making converts in the emperor's court, Philip. iv. 22. He returned to Rome in the 12th of Nero,

and having made a proselyte of a concubine of this prince, he was seized and imprisoned, but delivered at this time, 2 Tim. iv. 16, 17. Appearing before him a second time, he was condemned to be beheaded. About *A. D.* 65, he caused the city of Rome to be set on fire, and sung one of Homer's poems at the view of the flames. To appease the senate, he transferred the blame on the innocent Christians. Multitudes of them were apprehended; some were sewed up in the skins of wild beasts, and torn to pieces by dogs; others were crucified; others were burnt in Nero's gardens, as nocturnal illuminations to the city, while he, with great pleasure, beheld the spectacle from his window. Perhaps he was the more enraged, that some of his own family, and, it is said, one of his darling concubines, were turned to the Lord, Phil. iv. 22. In this persecution raised by him, perhaps most of the apostles were cut off. After his tyranny and murder had rendered him quite intolerable, the senate declared him the enemy of the state; and he, in despair, fled, and being sought for to be killed, murdered himself, with the assistance of Epaphroditus, his freed-man.

NEST, (1.) A small lodgment where fowls hatch their young, Deut. xxii. 6. (2.) The eggs, or young birds in a nest, Isa. x. 14. Deut. xxxii. 11. (3.) An habitation seemingly very secure and undisturbed, Jer. xlix. 16. Obad. 4. Hab. ii. 9. A *nest in cedars*, is houses built of cedar wood, Jer. xxii. 23.

NET, DRAG, (1.) An instrument for catching fish, birds, or wild beasts, Matt. iv. 18. Isa. li. 20. (2.) Artificial work, wrought or woven in the form of a net, 1 Kings vii. 17. God's *net*, is the entangling afflictions wherewith he chastises or punishes men, Job xix. 6. or the dispensation of the gospel, whereby many are drawn to Christ. This is cast into the sea of this world, and many are either really, or in appearance, inclosed in it. At last it will be emptied into the eternal state; all the good rendered happy, and the bad cast into everlasting fire, Matt. xiii. 47—50. The *net* of wicked men, wherewith they ensnare others, and draw wealth and power to themselves, is their crafty plots, and vigorously executed purposes of mischief, Psal. ix. 15. Mic. vii. 2. Psal. cxl. 5. Hab. i. 16. The Jewish rulers and priests were a *net*, a mean of drawing others into sin and ruin, Hos. v. 1. *In vain the net is spread in the sight of any bird:* the fowler who spreads his net in the sight of the bird, loseth his labour; but sinners are more foolish than the silly birds, who, though they are not ignorant of the mischief which evil courses of life will bring upon themselves, yet will not take warning, Prov. i. 17.

NETOPHAH, *a drop*, or NETOPHATHI; a city of Judah, between Bethlehem and Anathoth, and peopled by the posterity of Salma, the father of Bethleem. It is said to have been noted for olives and artichokes, 1 Chron. ii. 51, 54. Whether it be the same as Nephtoah, I know not: but Maharai, one of David's mighties, and Ephai, a captain that submitted to GEDALIAH, were natives of this place, 2 Sam. xxiii. 28. Jer. xl. 8.

NEW, (1.) What was but lately formed, appointed, or begun to be used, Josh. ix. 13. 1 Kings xi. 29. (2.) Strange, extraordinary, Numb. xvi. 30. (3.) What is different from, or more excellent than, what went before. Thus the saints are *new* creatures, and have a *new spirit*, a *new heart*, and *all things new:* instead of the old corrupt and carnal views, dispositions, and manner of life, which they formerly had; they have spiritual knowledge, holy dispositions, and pious lives, springing from a conscience purified by the blood of Christ, and a heart actuated by his Spirit, and directed to his glory, Gal. vi. 15. 2 Cor. v. 17. Ezek. xi. 19. and xxxvi. 26. Rev. xxi. 7. God created a *new thing in the earth*,

when he made the blessed Virgin conceive and bring forth his Son in our nature, Jer. xxxi. 22. Christ's blood opens a *new and living way*; one not afforded by the old covenant, but one more excellent, in which life is given to dead sinners, Heb. x. 20. Jesus Christ promised to the faithful members of the Philadelphian church who should overcome all their enemies, that he would make them pillars in the house of God, would make them as beautiful, as useful, and as immoveable as a pillar in the church of God. And that he would *write upon them the name* of his God; that the nature and image of God should appear visibly upon them. And that he would *write upon them the name of the city of God;*—giving them a title to dwell in the New Jerusalem;—and his *new name;* a share in that joy which he entered into after overcoming all his enemies, Rev. iii. 12. The saints' songs are called *new;* they are most sweet, hearty, and excellent, proceeding from *new hearts*, and for God's mercies, that are new, fresh, and repeated every morning, Psal. xl. 3. and cxlix. Lam. iii. 23. There is *nothing new under the sun;* the same kind of events return from age to age; and, except in the case of miracles, there is rarely or never any event but had its like in former times, Eccl. i. 9, 10. and iii. 15.

NIBHAZ, *the seeing barker*; the idol-god of the Avites, who, it is said, was worshipped in the likeness of a dog. Possibly he is the same with the Egyptian Anubis, or with Nebo, 2 Kings xvii. 31.

NICODEMUS, *innocent blood*, or, according to the Greek, *the victory of the people;* a follower of Jesus Christ. He was a Jewish Pharisee, and a ruler among his people. At first, though he conceived some esteem for our Saviour, yet he was ashamed to profess it, and so came to him by night for instruction.—When he had complimented our Saviour with some honorary titles, as an excellent teacher, and hinted his desire to learn somewhat, Jesus told him, he could not become a true member of his church, except he was born again, and his nature wholly renewed. Grossly ignorant of regeneration, and of the Old-Testament oracles relative thereto, Nicodemus asked, How one could re-enter into his mother's womb, and be born again! Jesus asked, If he was a teacher in Israel, and knew not these things? and told him, that the new birth he spoke of was effected by spiritual influence; and that if he could not believe what was so often experienced on earth, how would he believe information concerning heavenly and eternal things, known only to the Son of man, present in heaven as to his divine nature, while his human was upon earth? He informed him, that as the brazen serpent was lifted up in the wilderness for the general means of cure to the serpent-bitten Hebrews, so he himself should be quickly lifted up on the cross, and in the gospel, for the salvation of all the ends of the earth:—that God, in infinite kindness, had given him to be the Saviour of the world:—that whosoever believed on him, should not perish, but have eternal life; and whosoever believed not, should be damned:—and added, that the reason why many believed not his instructions, was because their deeds were evil, and ready to be discovered by means thereof, John iii. 1 to 21. After this conference, we hope Nicodemus was a real disciple of Jesus Christ, and attended his ministrations as he had opportunity. When afterward he sat in the sanhedrim, and heard the members raging at their officers for not apprehending our Saviour, and deriding the people who believed on him as ignorant and accursed, he asked, If it was according to the law, which they pretended to know so well, to condemn a man before they heard him? These furious bigots asked Nicodemus, If he too was a Galilean? and bid him read

his Bible, and he would find that never a prophet came out of Galilee.—Poor ignorants! both Jonah and Nahum came out of it.—When our Saviour was crucified, Nicodemus still more openly avowed himself a Christian, and assisted Joseph of Arimathea to inter the sacred corpse, John vii. 45—52. and xix. 39, 40. It is said, that when the other members of the sanhedrem heard of Nicodemus's baptism, they deposed him from his office of senator, and excommunicated him from their synagogue; but Gamaliel, his cousin, took him to his country-house, where he lived the rest of his time, and was honourably buried near to Stephen the deacon. A spurious gospel, called by some the *Acts of Pilate*, is ascribed to Nicodemus; but it is plainly marked with forgery.

NICOLAS, *a victor*, one of the first seven deacons; he was a native of Antioch, a proselyte to the Jewish religion, and lastly, a convert to the Christian faith. He was much distinguished for holiness and zeal, Acts vi. Whether by some imprudent or sinful conduct, he gave any occasion to the rise of the abandoned sect of the NICOLAITANS; or whether they, knowing his fame for sanctity, screened themselves under his name; or whether the *Nicolas* that founded that sect was a different person; is not agreed. Perhaps this sect was a part of, or the very same with the Gnostics. It is said, they used their women in common, reckoned adultery, and the use of meats offered to idols, indifferent things; they imputed their wickedness to God as the cause; they held a multitude of fables concerning the generation of angels, and the creation of the world by subordinate powers. They had a considerable spread in Asia for a time. At Ephesus they were detested; but at Pergamos and Thyatira, they were sinfully tolerated by the Christians, Rev. ii. It does not appear that they continued long under the name of Nicolaitans; but perhaps they in reality continued under the character of Cainites.

NICOPOLIS, *a city of victory*, a city where Paul informs Titus he determined to winter; but whether it was Nicopolis in Epirus, on the Ambracian gulph, or if it was Nicopolis in Thracia, on the east of Macedonia, and near the river Nessus, we cannot positively determine, though we chiefly incline to the latter, Tit. iii. 12.

NIGH. See NEAR.

NIGHT, (1.) The time when the sun is below our horizon, Ezek. xii. 30. (2.) The time of heathenish ignorance and profaneness, in which, what spiritual darkness, sloth, danger, and stumbling into sin, abounds! Rom. xiii. 12. (3.) Adversity, which, as night, is perplexing, comfortless, and disagreeable, during the season of it, Isa. xxi. 12. Song v. 2. (4.) Death, wherein we are laid asleep, and are quite unactive, John ix. 4. (5.) The season in which any thing comes suddenly, and unexpectedly upon us, 1 Thess. v. 2. Isa. xv. 1. Luke xii. 20. (6.) A very short while, Psal. xxx. 6. The *day is made dark with night*; the *sun goes down at noon*; and *the earth is darkened in the clear day*; *night is unto men*, and *the day dark over the prophets*; when all of a sudden prosperity is turned into misery, and even teachers are under the power of delusion, or are so perplexed that they know not what to think or say, Amos v. 8. and viii. 9. Mic. iii. 6. There shall be *no night* in the New Jerusalem: during the millennium, there shall not be such ignorance, distress, or wickedness in the church, or in the world, as at present; and in heaven there shall be no ignorance, no sin, or distress, Rev. xxi. 25.

NILE, SIHOR, a great river of Africa, and one of the most famous in the world. The rise of this river remained long hid from the penetration of the greatest travellers; but the moderns assure us, that it arises from two sources, which are at the

foot of a great mountain in the province of Goyam, in Abyssinia. These springs, says father Lobo, are about thirty paces from each other, each appearing like an ordinary well. The labours also of Mr. Bruce declare, that it has its rise from two sources in Abyssinia. It is increased by numberless rivulets, which run into it from almost every part of the kingdom: these greatly contribute to the enlarging of its stream till it becomes a very considerable river. After innumerable turnings and windings, it flows into Egypt, and thence into the Mediterranean. The cataracts of the Nile have been extravagantly magnified both by ancient and modern writers, who have asserted, that at them the water falls from a prodigious height, with such a dreadful noise, that people have been made deaf by it. Dr. Shaw, on the contrary, assures us, they are only ordinary falls of water, which we frequently meet with in great rivers where the stream is a little confined; and that they are navigable, so that a boat may pass them safely. The doctor, however, does not inform us, whether he saw them at the height of the flood, or when the river was low: this circumstance must certainly occasion a great difference. The ancients themselves indeed acknowledge that boats did sometimes pass them, which makes it very probable they do not fall from such stupendous heights as some authors pretend. What confirms this opinion is, that the ancients brought all their vast pillars and obelisks from the marble rocks in Upper Egypt upon floats down the Nile. As there seldom falls any rain in Egypt, this river, which waters the whole country by its regular overflowings, supplies that defect, by bringing thither, as a yearly tribute, the rains of Abyssinia. The rains begin to fall in April in Abyssinia, and about the latter end of May the Nile begins to rise in Egypt: it continues to rise till about the middle of September, when the water is conveyed into the canals which were cut by the Egyptians in almost all parts of the country.—About three days journey from its source, this river is pretty wide, and sufficient to bear boats. After receiving a river called Jama, it pursues its course westward about 90 miles: it then winds to the east, and falls into the large lake of Zaire or Dambea; from hence it winds about to the south-east, and then to the north-west, till it comes within about twenty miles of its source. It then runs northward; not without several windings, till at last it falls into Egypt. Perhaps, about Sennar, a long way south of Egypt, it is parted into two branches, the one of which runs westward through Africa, and is called the Niger, Nigir, or Senega river; and the other runs northward through Egypt, and is called the Nile, *i. e. Nahal* or *Neel river*, and called the Sihor, or Shihor, for its *blackness*, by reason of the black mud which it carries along with it; and the *river of Egypt*, as there is none else in that country that deserves the name. Though it runs about 1500 miles, and receives a great many rivers, especially before it enters Egypt, its stream on ordinary occasions is not so great as might be expected. Villamont indeed says, its width at Cairo is about three miles; but others, of no less credit, make it much less. About 60 or 80 miles before it falls into the Mediterranean sea, it divides into two streams, which leave the Delta between them; and these two currents divide into others. It appears from the scripture, and the ancient writers, that it then had seven streams, Isa. xi. 15. How many are at present, is not agreed; some have reckoned nine, others eleven, others fourteen; but it seems there are but three of any account, *viz.* the Pelusiac on the east, the Canopic on the west, and the Pathmetic in the middle. In August, twenty miles on either side are covered with water, and nothing seen except the houses and trees; but travellers do

not agree in the height of its rise. It is certain, that as the soil is now much higher by the yearly increase of mud, perhaps at the rate of a foot in 100 years according to Shaw, it requires a much higher rise to fertilize the country than it did of old. Some travellers will have the rise of 29 feet perpendicular to be best; but others will have one about 36 or 40 feet to be the best; which last, I suppose, comes nearest the truth. If the rise of the water be too small, the country is not duly fattened with the mud. If its rise be too great, it deluges the country, and it goes off too late for the sowing of the seed. The overflow is less remarkable in Lower Egypt than in the southern part of that kingdom, perhaps on account of the multitudes of ditches and canals, and partly because there is less need of it on account of the frequent rains. In Upper Egypt, where they have almost no rain, they retain the water in large cisterns or canals, that they may therewith water their fields at pleasure. To prevent excessive inundations of the country, they digged the immense lake of Mæris; and from it, they water the country on proper occasions. They likewise employ about 200,000 oxen in drawing water out of deep pits and wells, to water their fields and gardens. After the waters of the Nile are withdrawn, the Egyptians, in October and November, sow their seed among the mud, which being trampled down by the swine, which they allow to range among it, or covered by other like careless methods, brings forth a plentiful crop.

NIMRAH, or BETH-NIMRAH, a city of the Gadites, somewhere about the head of the river Arnon, Numb. xxxii. 3, 36. If Nimrim stood where Jerome places Benamerium, near the Dead sea, and a little north-east of Zoar, it must have been a different place from *Nimrah*. These places seem to have had their names from the plenty of *leopards* about them. The *waters of Nimrim were desolate*, when the fishers therein, or the inhabitants on the banks thereof, were cut off or carried into captivity by the Assyrians and Chaldeans, Isa. xv. 6. Jer. lxviii. 34.

NIMROD, *a rebel*, the son of Cush. He was a mighty hunter before the Lord; and either rendering himself useful by the killing of wild beasts, or by violently oppressing his neighbours, he procured himself a kingdom. He first set up for king at Babylon, and then extended his dominion to Erech, Accad, and Calneh, in the land of Shinar. He was no doubt a mighty promoter of the building of Babel; and it seems his tyranny had obliged Ashur, the son of Shem, to leave the country, and retire eastward to the other side of the Hiddekel or Tigris. There is no proper evidence, that Nimrod was the Ninus who founded Nineveh, tho' he might be one of the Belus's concerned in the building of Babylon. Part of his history, dressed up in fable, is contained in the Grecian history of Bacchus, Gen. x. 8—11.

NINEVEH, *fair, beautiful*, the capital of Assyria, and built by Asher the son of Shem, Gen. x. 11. Without doubt, Nineveh was built on the bank of the river Tigris; but whether on the western or eastern, is not agreed. We suppose it stood on the eastern, almost opposite to the present Mosul. It was one of the largest cities in the world. In Jonah's time it was a city of three days journey about, or would require him three days to go through it, proclaiming its overthrow. It then had above 120,000 infants in it, whom we cannot suppose above the 8th or 10th part of the inhabitants. Diodorus says, it was 60 miles in circumference; and Strabo says, it was larger than Babylon. Its wall was 200 feet high, and so thick that three chariots a-breast might have been driven along the top. On the wall were built 1500 towers, each 200 feet higher than

the wall. This city was early very noted for wealth, idolatry, and whoredom.

When Jonah the prophet, about *A. M.* 3142, warned the inhabitants, that if they did not repent, they should be destroyed within 40 days, they were greatly affected: a fast of three days both for man and beast was appointed, and they cried mightily to God for the preventing of this stroke. He heard their prayers, and long delayed their ruin. Some say it was destroyed about an hundred years after Jonah, but, for the reasons given in the article ASSYRIA, we cannot believe it; and the rather, because the scripture expressly declares, that Nineveh's ruin would be so complete as to need no repetition. The kings of Assyria had collected into it most of the wealth of the east, Nah. ii. 9, 12. Nahum describes the ruin of Nineveh in the most graphical manner, that the rivers should break through the walls, chap. i. 8. and ii. 6. that their troops and inhabitants should be quite dispirited, chap. iii. 13. and seized in their drunkenness, chap. i. 10. and iii. 11, 18. their allies should desert them, or their merchants forsake the city, chap. iii. 16. and their own officers, through drunkenness or stupidity, desert their station, chap. iii. 17. and the Medes and Chaldeans ride with torches through the city in the night, chap. ii. 3, 4.

The Medes and Persians had several times laid siege to this city, and were diverted by various accidents; but after the massacre of the Tartars in Media, they repeated the siege, Cyaxares and Nebuchadnezzar being the commanders. After they had lain before it three years, the river Tigris or Lycus, exceedingly swollen, broke down two miles and a half of the wall. When the water assuaged, the besiegers rushed into the city, and murdered the inhabitants, who lay buried in their drunkenness, occasioned by an advantage which they had just before gained over the enemy. When the king of it, whose name we suppose was Sardanapalus, heard the city was taken, he shut up himself and his family, and wealth, it is said, to the value of about 25,000 millions sterling, in the palace, and then set fire to it, and destroyed all that was in it. It is said, it was 15 days before the flames were quenched. This happened about *A. M.* 3403. This city was never rebuilt; but another Nineveh or Ninus was built near it, which continued till the first ages of Christianity; but at present there is scarcely a vestige to be discerned, either of the one or the other, Nah. i. ii. iii. Zeph. ii. 13, 15.

NISROCH, *flight*, an idol of the Assyrians. What he was, or how represented, is hard to determine. Perhaps Vitringa is in the right, who thinks he was Belus, worshipped under the habit of a Mars, or god of war, 2 Kings xix. 37.

NITRE, a factitious salt unknown to the ancients. The *nitre* or *natron* of the ancients is a genuine, native, and pure, salt, extremely different from our nitre, which is a neutral salt, the other being a fixed alkali, found in a standing lake in Egypt, and other lakes; is black, very sharp, and when thrown into an acid makes a strong ebullition or fermentation. It is used in bleaching, but is previously mixed with a milder ash to prevent its burning the linen. It is called *nether* in Hebrew, which in our version is translated *nitre*. That which we now call so, is saltpetre, a well known substance, whitish in colour, and of a sharp bitterish taste. In its crude state, it seems to have no acidity at all, but affords an acid spirit, capable of dissolving almost any substance. Saltpetre is naturally blended with particles of earth, as the ore thereof. Nay, any kind of earth well moistened by the dung or urine of animals, will yield it in considerable quantities. The *nitre* of the ancients seems to have been quite different from ours, and being dissolved in vinegar, washed out

spots from peoples' clothes or skin. There were mines of it southward of Memphis in Egypt, Prov. xxv. 20. 'Though thou wash thee with nitre, 'and take thee much soap, thine iniquity is marked before me:' thy guilt is so great, that no pretences to reformation can turn away thy punishment, Jer. ii. 22.

NO, *stirring up*, or *forbidding*, a populous city of Egypt; but where, is not agreed. It could not be Alexandria, as that was not built when No was ruined. Calmet will have it to be Diospolis, in the Delta, which had Busiris on the south, and Mendesium on the north. But we can see no reason why this should be called *populous*, in an eminent degree. Vitringa inclines to think it Noph or Memphis; but we rather think it was Thebes or Diospolis, which is much the same as No-ammon, the *habitation of Jupiter-ammon*, as that idol had a famous temple here. It was the capital of Upper Egypt, and was built chiefly on the east of the Nile. In its glory, it is said to have had an hundred gates, each capable to issue forth 20,000 men, and that 700,000 soldiers had their residence in it; but these accounts are too pompous to be credible. It is certain it was very populous, and *No-ammon* may signify *the dwelling of multitudes*. Under Sennacherib, or his son, the Assyrians took Thebes, and reduced it to a desolation, while Egypt and Ethiopia were under one king, Nah. iii. 8 to 10. It was rebuilt, but Cambyses, the Persian, destroyed it when it was about 52 miles in circumference, or, as some say, in length. The wealth they found in it was immense. It was again rebuilt, but far less in extent, and was destroyed by Cornelius Gallus, the Roman general. The ruins of the four noted temples that were here, were long very discernible, if they are not so still. The city Said, or perhaps Luxxor, is built near to where the ancient Thebes stood.

NOAH, Noe, *repose* or *rest*, the son of that Lamech that was descended of Sheth. He was the ninth in descent from Adam, and it seems the *eighth preacher of righteousness*, 2 Pet. ii. 5. At his birth, his father Lamech expressed his hopes that he would be a signal comfort to him and his family, and so gave him a name signifying *rest* and *comfort*. In his time, wickedness universally prevailed. Noah not only walked piously himself, but admonished his neighbours to do so. To reward his strict piety, amidst so many temptations to the contrary, God preserved him and his family from the universal deluge. To effect this, he, by God's direction, built an ark sufficient to accommodate him, and a sample of all the animals that could not live in the water. Perhaps he spent 120 years in building it, that the corrupt Antediluvians might have the more time to repent of their sins e're the flood should be sent. In *A. M.* 1656, and when Noah was 600 years of age, he, with his wife, and his three sons, Shem, Ham, and Japheth, and their wives, and seven of all clean animals, male and female, and two of unclean animals, entered the ark, and were shut up in it by the Lord. When Noah, almost a year after, found that the waters mightily decreased, he sent out a raven to see if the earth was dry. It lived probably on the floating carrion, and never returned to him. He next sent a dove, which finding no dry place to rest on, returned, and Noah put out his hand, and brought her into the ark: after seven days, he sent her out a second time, and she returned with a fresh olive-leaf in her mouth. When he sent her out a third time, she returned not. After he and his family, and the other animals, had lodged a year and ten days in the ark, they came out. Noah offered a sacrifice of thanksgiving for his preservation, and the Lord accepted it, and promised that no wickedness of men should hereafter provoke him to destroy the earth, or the animals thereof, or to

deny the rugular return of the seasons. The Lord also charged Noah and his sons to multiply and replenish the earth; he allowed them to eat the flesh of clean animals, providing they did not eat them with the blood: and he ordered that every murderer of man should be put to death. To mark the establishment of his covenant for the preservation of the world, he promised to set his rainbow in the cloud, in wet weather, as a token the waters should no more cover the earth.

Soon after the flood, Noah commenced a husbandman, and cultivated the vine, and it seems, insensible of the intoxicating virtue thereof, took of the wine till he was drunk, and lay uncovered in his tent. Ham his younger son, perhaps informed by Canaan, went and saw him in this condition, and in a sportive manner told his two brethren thereof. They took a mantle, and going backward that they might not behold their father's shame, spread it over him. When Noah awakened, and was quite sober, he, understanding the behaviour of his sons, denounced a curse of servitude upon the posterity of Ham, chiefly the descendants of Canaan. These he predicted should be slaves to the offspring of the two brothers who had covered him; and be oppressed by the Hebrews, Assyrians, Chaldeans, Persians, Saracens, and by the Greeks, Romans, Vandals, and Turks: that of Shem's posterity should the Messiah proceed; and that the posterity of Japheth should be exceedingly numerous, and at last seize on the territories of Shem, and enter into a state of church-fellowship with God. At last he died, aged 950 years, a little before the birth of Abraham.

—Whether Noah consented to the building of Babel, or whether before his death he assigned to his three sons their different shares of the then known world, we know not. Nor after perusal of the arguments on both sides, dare we say, but after the building of Babel he might have removed eastward to China, and been their Fohi, or founder of that kingdom, though we cannot apprehend the arguments of Shuckford and others in favour of this journey, to be really conclusive. It is said, that Noah is the Saturn, or old god of the Heathen; and that Ham is their Jupiter, god of heaven; Japheth their Neptune, or god of the sea; and Shem, Pluto, or god of hell. Perhaps their Ouranus or Cœlus, their Ogyges, Deucalion, Janus, Prometheus, &c. are no other than Noah dressed up in fable.

Did not this patriarch prefigure our Jesus! His name is a name of rest, and source of consolation. Amidst a crooked and perverse generation, he was singularly upright and holy, and preached righteousness in the great congregation. Through him, how the patience of God is displayed towards men! By him, the ark of the church is gradually reared; and in it, are Jews and Gentiles saved from eternal ruin. His sweet-smelling sacrifice removes the curse and vengeance of God. With his seed is the new covenant established, and on them is the true heirship of all things bestowed. Such as despise him, and turn his grace into licentiousness, or the infirmities of the saints into ridicule, he condemns to endless slavery and woe; such as love his person, and hide the infirmities of his saints, he blesses with high advancement, and delightful fellowship with God.

NOB, *discourse, prophecy,* a small city not far from Jerusalem. Here the tabernacle for some time continued. Here Doeg, by Saul's order, murdered all the families of the 84 priests who were slain with Abimelech, 1 Sam. xxii. Here Sennacherib halted in his march to the siege of Jerusalem, Isa. x. 32. The children of Benjamin dwelt here, after the captivity, Neh. xi. 32.

NOBAH, *barking,* a city beyond Jordan. It took its name from an

Israelite so called, who made a conquest of it, Numb. xxxii. 42. about 8 miles to the south of Heshbon.

NOBLE, (1.) Of a very honourable and high birth or station, Neh. vi. 17. Acts xxiv. 3. (2.) Of a very commendable and excellent disposition, so as to receive nothing in religion but as founded in the word of God, Acts xvii. 11. (3.) Of the best kind, Jer. ii. 21. Christ is likened to a *nobleman;* he is a noble governor, that proceeded from among the Jews. How high and honoured his office, as our Mediator, Prince, and King! Luke xix. 12. Jer. xxx. 21.

NOD, or *the land of Nod.* It was to this country that Cain withdrew after he had murdered his brother Abel, Gen. iv. 16. The Septuagint, as well as Josephus, read Naid instead of Nod, and have taken it for the name of a place. It is not easily known what country this was, unless perhaps it was the country of Nyse or Nysea, towards Hyrcania. St. Jerome and the Chaldee interpreters have taken the word Nod in the sense of an appellative, for vagabond or fugitive; "He dwelt a fugitive in the land." But the Hebrew reads, He dwelt in the land of Nod.

NOISE. The thunder that roars above us in the air or heaven, is called the *noise of* God's *tabernacle,* Job xxxvi. 29.

NOON, (1.) The middle of the day, when the sun is at its highest in our hemisphere, and his heat and light about their strongest, Psal. lv. 17. (2.) A time of clear light, Job v. 14. So to shine *as the noon-day,* is to appear in a clear and glorious manner, Psal. xxxvii. 6. To waste, war, spoil, *at noon,* is to do it fearlessly and suddenly, after great prosperity, Psal. xci. 6. Jer. vi. 4. and xv. 8. Zeph. ii. 4. A time of prosperity is called *noon,* because of its glory, pleasantness, and brightness; how men delight to enjoy it! how pleased with the shining smiles of providence! and yet, how common a presage of an approaching night of adversity! Amos viii. 9. Isa. lviii. 10. A time of affliction, is called *noon,* because men are distressed with the scorching heat of providence, *fiery trials,* and *fiery darts* of Satan, Isa. xvi. 3.

NOPH. See MEMPHIS.

NORTH and SOUTH are represented relatively to Canaan, or the way of entrance to it, or to some other place spoken of in the text: So Syria was *north* from Canaan, and Egypt was *south* of it, Dan. xi. 1—43. Assyria and Babylon were *north* of Judea, either in situation, or that their armies invaded Canaan from the north, Jer. iii. 12. and vi. 1. and Media lay *north-east* of Babylon, Jer. l. 3. The *north* of Europe, and *north-east* of Tartary, are *north* of the Ottoman Turks, Dan. xi. 44. The *one raised from the north* to be a mighty conqueror, is either Nebuchadnezzar, or rather Cyrus, Isa. xli. 25. I will say *to the north,* give up; and *to the south,* keep not back; bring my sons from afar, and my daughters from the ends of the earth. I will bring the Hebrews from all the countries, whether north or south of Canaan, and settle them in their own land; and from countries on both sides of Canaan, as from Lesser Asia, Europe, and Tartary, &c. *on the north,* and from Egypt and Abyssinia, &c. *on the south,* shall multitudes be converted to Christ, Isa. xliii. 6. Perhaps Ezekiel's visionary chambers *on the north,* may respect the Protestant churches in Europe and North America, Ezek. xlii. 1, 11, 13. The order to go out by the south gate, if entering by the *north* gate; and to go out at the north gate, if entering by the *south* gate; may import, that Christians should go straight forward in their course of holiness, whether they meet with prosperity or adversity therein, Ezek. xlvi. 9.

That Christians should go straight forward in a course of holiness, is certain; but it is not so evident that this is the meaning of Ezekiel's visionary chambers. Perhaps the precise mean-

ing of them will not be fully known on earth, at least not till the millennial glory shall diffuse the rays of divine light more abundantly through the church of Christ.

NOSE. The Hebrews commonly place anger in the nose; there went up a smoke out of his nostrils, 2 Sam. xxix. 2. Job xli. 20. out of his nostrils goeth smoke. The eastern women in several places put golden rings to one of their nostrils: Solomon alludes to this custom, Prov. xi. 22. 'As a jewel of gold in a swine's 'snout, so is a fair woman without 'discretion.' They also put rings into the nostrils of oxen and camels, to guide them by; hence, that metaphorical speech, borrowed 2 Kings xix. 28. 'I will put my hook in thy 'nose, and my bridle in thy lips.'

NO, NOT, always signifies denial. (1.) Sometimes it imports it absolutely, *i. e.* not at all, in any respect or circumstance, Exod. xx. 3—17. (2.) Sometimes it imports a conditional denial; those that are guilty of envy, murder, &c. shall *not inherit* the kingdom of God, *i. e.* unless they repent of their sin, Gal. v. 21. Pharaoh did not let the Hebrews go, *no not by a strong hand; no not*, unless constrained thereto by the mighty and destructive plagues of God; or perhaps, *no not* after some plagues inflicted on his kingdom, Exod. iv. 19. (3.) Sometimes it imports a comparative denial. Christ sent me *not* to baptize, that is, *not chiefly* to baptize, but to preach the gospel, 1 Cor. i. 17. I desired mercy, and *not* sacrifice, *i. e.* mercifulness in temper and behaviour, *rather than* sacrifice, Hos. vi. 6. Matt. xii. 7. I came *not* to send peace, but a sword: persecution and division, especially to the Jews, rather than carnal peace and prosperity, are the consequents of my coming in the flesh, Matt. x. 34. Luke xii. 51. When NOT is in precepts or promises, it is ordinarily to be understood as importing the contrary of what is prohibited or forbidden. Thus, when God saith, Thou shalt *not* kill; it means, that we should not merely abstain from killing, but should use all lawful endeavours to preserve and promote our own life, temporal, spiritual, and eternal, and that of others, Exod. xx. 13. Or when he promiseth, I will *not* fail thee *nor* forsake thee; it means, I will abide with, and encourage and strengthen thee, Josh. i. 5. God desired *not* sacrifices or offerings in order to merit, or in case of capital crimes, Psal. xl. 5. and li. 16.

NOTABLE, conspicuous or sightly, Dan. viii. 5. notorious, Matt. xxvii. 16. terrible, Acts ii. 20. known or apparent, Acts iv. 16.

NOTHING, NOUGHT, (1.) Not any thing at all, Gen. xix. 8. (2.) For no good purpose or end, Matt. v. 13. (3.) No works truly good and acceptable to God, John xv. 5. (4.) Of no binding force, Matt. xxiii. 16, 18. (5.) Entirely false, and without ground, Acts xxi. 24. (6.) No other means, Mark ix. 29. (7.) No reward or wages, 3 John 7. (8.) No new doctrine relative to mens' salvation; no new knowledge or authority, Gal. ii. 6. (6.) No guilt or corruption to work upon, John xiv. 30. *Nothing* is sometimes taken comparatively; thus our age is *nothing* before God, bears no proportion to his eternal duration, Psalm xxxix. 5. All nations are *nothing*, and less than nothing, and vanity; bear no proportion to his unbounded excellency and greatness, Isa. xl. 17. Sometimes it is taken relatively: so Paul was *nothing* valuable in his own estimation of himself, 2 Cor. xii. 11. Circumcision, or uncircumcision, is *nothing;* is of no avail to render us accepted before God, 1 Cor. vii. 19. To *come to nought*, is to be ruined, turn out to no good purpose, Job viii. 22. Isa. viii. 10. To *bring to nought*, is to render unsuccessful, base, and contemptible, Psalm xxxiii. 10. 1 Cor. i. 28. To *set at nought*, is to undervalue, despise, Prov. i. 25.

NOVICE, one newly planted in the church; one newly converted to the Christian faith. Such an one was not to be made a bishop, lest, being

puffed up with pride, he should fall under such condemnation and punishment as the devil did, 1 Tim. iii. 6.

NOURISH, (1.) To furnish with food, Gen. xlvii. 12. Acts xii. 20. (2.) Kindly to bring up, Acts vii. 21. (3.) To use all proper means to make to grow, Isa. xliv. 14. (4.) To cherish, comfort, James v. 5. Ruth iv. 15. (5.) To instruct. And to be *nourished* in the word of faith and good doctrine, is to be carefully instructed in the true principles of the gospel, and well experienced in the power thereof, for the edification, progress in holiness, and comfort, of our soul, 1 Tim. iv. 6. Jesus Christ, and his fulness, as exhibited in the doctrines and promises of the gospel, and applied by the Holy Ghost, are *the nourishment*, whereby the saints are instructed, comforted, and strengthened to every good word and work, Col. ii. 19.

NUMBER, (1.) A reckoning of persons or things, whether they be few or many, Gen. xxxiv. 30. (2.) A society or company, Luke xxii. 3. Acts i. 17. and so Matthias was *numbered*, i. e. by virtue of suffrages, or rather by lot, was added to the society of the apostles, Acts i. 26.—The *number* of the Antichristian beast is *six hundred and sixty-six*. The numeral letters contained in his Greek name LAETINOS, or in his Hebrew one ROMIITH, Latin or Romish, or in *Sethur*, which signifies MYSTERY, when added together, amount to just 666. It was perhaps in *A. D.* 666, that pope Vitalian restricted their public liturgy to the Latin language, and so marked the church with an implicit subjection to Rome. From the time that John had his visions in Patmos, to *A.D.* 756, when the pope became a civil prince, was perhaps precisely 666 years. This number too may denote a vast number of offices, errors, and corruptions, which to carnal view have a regular, well connected, and beautiful, appearance; as 666 has a more regular-like gradation and appearance than 144,000, the number of the Lamb's followers. Moreover, if the square root of 666 be extracted, it will turn out 25, with a small fraction. Now, multitudes of things in the Popish system are precisely *twenty-five*:—They have 25 articles of faith. The council of Trent that established them had 25 sessions. It was begun with 25 prelates; and its acts were subscribed by 25 archbishops. Rome has 25 gates. There were originally 25 parishes in Rome. The college of cardinals consisted of 25 persons. The cross in St. Peter's church is 25 hands-breadth in height. In this church are 25 altars, and 25 marks of Christ's wounds are imprinted on each altar. The celebration of their jubilee was reduced to every 25th year. The 25th day of months is peculiarly marked with their superstition, Rev. xiii. 18.—These conjectures on the number of the beast, are suffered to appear in this work, to shew what a fertile imagination may produce. Many other conjectures, equally as unsatisfactory, have been lately offered to the public, and by some have been readily swallowed; but certainly such fancies ought to be examined before they be imbibed.

God *numbered* Belshazzar's kingdom, and finished it; allowed it to continue for the years he had determined, and not one day more, Dan. v. 26. He *numbers men to the slaughter*, when he sets them apart by his providence to destruction and death, as a shepherd does his sheep to be slain, Isa. lxv. 12. We *number* our days, when we seriously consider how frail, short, and uncertain, our life is, how great the necessity and business of our soul, and what hinderances of it are in our way, Psal. xc. 12.—The inspired book of NUMBERS is so called, because it relates so much to the numbering of the warriors, and journies of the Hebrews, in the desert. It is an history of about 39 years. It gives an account of the numbers, station, and marching order, of the various tribes of Israel, and of the offerings of their princes at the dedi-

cation of the tabernacle; the consecration of the Levites; the observation of the second passover; the institution of the 70 elders; the destruction of the people by a fiery plague, and by the quails they lusted for; Miriam's leprosy; the search and contempt of Canaan, and the consequences thereof; the punishment of Korah and his companions, and the plague among the people for quarrelling thereat; the budding of Aaron's rod; Moses and Aaron's misbehaviour when the people murmured at Kedesh; the death of Miriam and Aaron; the plague and cure of the bites of fiery serpents; and conquest and division of the kingdoms of Sihon and Og; the often-defeated attempts of Balak and Balaam to curse Israel; the enticements of the Hebrews to whoredom and idolatry by the Midianitish women, and the revenge thereof in the death of 24,000 of the Hebrews, and the almost total ruin of the Midianitish nation; a delineation of the borders of Canaan, and an appointment of twelve persons to divide it. With these narratives are mixed a variety of laws concerning suspicion of adultery, Nazariteship, blessing of the people, chap. v. and vi. concerning the lighting of the lamps, observance of the passover in the second month, blowing of the silver trumpets, chap. viii. and ix. and x. concerning meat-offerings, drink-offerings, heave-offerings, sin-offerings, stoning for a breach of the Sabbath, and fringes on the borders of their garments, chap. xv. concerning the office and portion of the priests and Levites, and the purification from the uncleanness of dead bodies by the ashes of the red heifer, chap. xviii. and xix. concerning the offerings at festivals; and concerning vows, men-slayers, cities of refuge, chap. xxviii. xxix. and xxx. and xxxv. and concerning the marriage of heiresses, chap. xxviii. and xxxvi.

NURSE, a woman who suckles a child, Exod. ii. 7. one that assists in bringing up children, Ruth iv. 16. It is applied to godly kings and queens, who have a sincere affection and tender regard to the church, Isa. xlix. 23. to faithful ministers of the gospel, who are mild and obliging, using all kind and winning persuasions, as nurses do to train up children, 1 Thess. ii. 7.

NYMPHAS, *a bridegroom.* Paul, writing to the Colossians, (iv. 15.) salutes Nymphas, and the church which is in his house.

O

OR OH, is expressive of earnestness in lamentation, Luke xiii. 34. in prayer, 1 Kings viii. 26. in admiration, Rom. xi. 33. in reproving or expostulating, Gal. iii. 1. or in calling and inviting, Psal. xcv. 6.

OAK-TREES, have male flowers that are barren; but the embryo fruit appears in other parts of the tree, which grows into acorns, the kernels of which readily split into two parts. There are about twenty kinds of oak, but the holm oaks, of which there are six kinds, differ considerably from the others. Oaks are shadowy in their leaves, slow in their growth, and very firm and durable in their wood, and will continue fresh for many ages, if kept always wet, or always dry. Oaks were very plentiful in Canaan; and those of Bashan were the best. Perhaps the Hebrew words *elah, allah,* and *elon,* signify the *Jewish turpentine,* and only the word ALLON an oak. It was common to sit under the shadow of oaks, 1 Kings xiii. 14. to bury under them, Gen. xxxv. 8. 1 Chron. x. 12. to make idolatrous statues of them, Isa. xliv. 14. and to worship idols under them, Ezek. vi. 13. Isa. i. 29. Hos. iv. 13. Isa. lvii.

† 5. The Tyrians made their oars for rowing of their ships, of the fine *oaks of Bashan*, Ezek. xxvii. 6. The Hebrews were like an *oak, whose leaf fadeth;* stript of their confidence in themselves and others, and bereaved of their honour, wealth, prosperity, and pleasure, Isa. i. 30. yet like an *oak*, or *teil-tree*, whose substance is in it, and could never be utterly destroyed by the Assyrians, Chaldeans, or Romans, Isa. vi. 13. Governors, and great valiant men, are likened to the tall and strong *oaks of Bashan*, to mark their apparent power, strength, and firmness, and their fitness to protect others, Isa. ii. 13. Zech. xi. 2.

An OATH, is a solemn act, wherein we swear by God, or call him to witness the truth of what we assert or promise; and to avenge us in time and eternity, if we swear what is false or unknown to us. An oath must never be taken but in matters of importance, nor sworn by the name of any but the true God, as it is an act of solemn worship, Josh. xxiii. 7. Jam. v. 12. Deut. vi. 13. Matt. v. 34, 35. Jer. v. 7. Nor should it be done irreverently, without godly fear, and awe of the Most High; for he is represented as a wicked man, who is not deeply impressed with an oath, Eccl. ix. 2. nor rashly, without due caution, Lev. v. 4. Matt. xiv. 7. Gen. xxiv. 5, 8. nor falsely, or deceitfully, affirming what is false; nor without a candid intention and due care to perform our solemn engagements, Lev. vi. 3. and xix. 12. Jer. xlii. 5. But as every oath ought to be sworn *in truth*, the thing sworn being true in itself, and we having certain evidence and persuasion that it is truth, so should we swear it without fraud or deceit; *in judgment*, with understanding of the nature of an oath, and of the thing we swear, and with an heart-awing knowledge of him by whom we swear; and *in righteousness*, swearing only things that are good, and which we certainly know to be lawful; and for a good end, to glorify God, and do real good to ourselves and others, by clearing the innocent, and ending a controversy, Jer. iv. 2. 1 Cor. x. 31. Heb. vi. 18. The phrases expressive of oaths or solemn affirmations, are, *As the Lord liveth*, Judg. viii. 19. *God is my witness*, or *record*, Rom. i. 9. 2 Thess. ii. 5, 10. Phil. i. 8. *God knoweth*, 2 Cor. xi. 11, 31. Behold, *Before God I lie not*, Rom. ix. 1. *I say the truth in Christ, and lie not*, 1 Tim. ii. 7. As *the truth of Christ is in me*, 2 Cor. iv. 10. *Verily, verily, I say unto you*, John i. 51. Sometimes the patriarchs used the putting the hand under the thigh of him to whom the oath was given, Gen. xxiv. 2, 3. and xlvii. 29. but a lifting up of the hand towards heaven was the most common gesture used in swearing, Gen. xiv. 22. Dan. xii. 7. Rev. x. 5, 6. The danger of swearing unnecessarily, ignorantly, irreverently, falsely, is, that God *will not hold him guiltless that taketh his name in vain*, Exod. xx. 7. he will make their plagues wonderful, Deut. xxviii. 58, 59. and his extensive curse fixes on them, to consume them and what belongs to them, Zech. v. 3, 4. The Jews, however, in later times, were much given to profane swearing; on account of which, God terribly threatened and punished them, Jer. xxiii. 10. Hos. iv. 2. They sware by various creatures, by heaven, by Jerusalem, by their head, &c. They pretended, that if a man swore only by the altar, his oath was not binding; but if he swore by the gift presented on it, it was obligatory, Matt. xxiii. 16—20.

Scarcely any thing can more evidently mark mens' hatred against their Maker, than the most universal spread of profane swearing, particularly in common conversation It is not to mens' honour; it renders their language absurd, and incoherent: it often marks their inward consciousness that they are liars; or why do they add an oath, when the simple affirmation of any honest man that regards truth and honour in his words,

is sufficient? It procures them neither pleasure nor profit, as whoredom, drunkenness, and theft, in some sense do. What then must profane swearers be but volunteers of Satan, madly rushing on the vengeance of him who will not suffer them to escape his righteous judgment? Multitudes, who, it seems, blush at the open profanation of their Maker's name, at once are guilty of idolatry and profane swearing, in swearing by their *truth*, their *faith*, their *conscience*, *soul*, or the *devil*.—It is abundantly plain, that such as swear profanely, without any temptation, will make no scruple, if they have a strong temptation, to swear falsehood. Partly by means of this profane swearing; partly by the great irreverence used in taking of oaths; partly by the frequent repetition of the same oath, or one of the very same import; partly by imposing oaths, sinful, dubious, or dark in their meaning; and partly by the easy admission of multitudes to swear on the occasion of civil elections, who understand neither what they swear, nor even the general nature of an oath; oaths in our country are almost become of no use with many, but to ensnare their souls, and to dishonour God. Our state-oaths have plainly no usefulness to mark the loyalty of the subjects. None are readier to take them, than such as intend to break them on the first opportunity. Shall not God visit for these things? Shall not his soul be avenged on such a nation as this? How can he hold us guiltless, where the taking of his name in vain so mightily prevails? —God's *swearing*, or *giving his oath*, denotes his solemn declaration of a truth, threatening, or promise, in order to persuade us to believe the infinite importance and absolute certainty thereof, Ezek. xxxiii. 11. Psal. xcv. 11. Gen. xxii. 16, 17. Thus his making Christ Priest *with an oath*, denotes the infinite importance, and the certainty, though wonderful nature, of that office in the Son of God, Psal. cx. 4. Heb. vii. 20, 21. God swears by himself, as there is none greater, Heb. vi. 13. Jer. li. 14. by his life, Isa. xlix. 18. by his great name or perfections, Jer. xliv. 26. by his excellency, Amos viii. 7. by his holiness, Psal. lxxxix. 35. by his right hand or strength, Isa. lxii. 8. Mens' swearing is either to one another, in order to end controversies, or to secure the performance of what is engaged, 1 Sam. xxx. 15. or to God, in engaging to forbear something sinful, or to perform something lawful, Psal. cxix. 106. This is often called a vow; and a solemn promise to God, without the formality of an oath, is also called a vow. That we may conceive more exactly of the nature and importance of *promises*, *covenants*, *promissory oath*, and *vows*, it may not be amiss to observe, (1.) That all authority which can bind men to any thing as their duty, is naturally, necessarily, independently, and originally, in God himself. He alone, as the *Most High*, hath a most sovereign dominion over all, working in, by, and upon, them, and disposing of them as he pleaseth. He alone is Lord of mens' consciences, to whose mere will declared, without any other reason perceived, they ought to submit, under pain of eternal damnation; and he hath left them free from the doctrines or commandments of men, which are in any thing contrary to his word, in matters of faith or worship, Psal. lxxxiii. 18. Dan. iv. 35. Rom. xi. 36. Isa. xxxiii. 22. and xlii. 8. Jam. iv. 12. (2.) That while God necessarily retains the supreme authority, and legislation attending it in his own hand, he, for the better promoting of obedience to his own laws, and of the order and happiness of men in this world, hath communicated to some a deputed and subordinate authority, whereby they, as husbands, parents, masters, ministers, or magistrates, may, in his name, enact rules for their inferiors precisely answerable to their different stations or departments, and govern them thereby;—and to every adult per-

son, a power of self-government, to rule their own spirit and body; and, for that end, to *bind, engage,* or *oblige* themselves, by *promises, covenants, oaths,* or *vows,* correspondent to their stations and circumstances, Prov. xvi. 32. and xxv. 28. 1 Cor. ix. 27. James iii. 2. This whole authority taking rise from the will of God, it can in nothing extend further than his grant, and must be wholly subordinate to his own authority, manifested in his law. It can extend no further than the station in correspondence to which it is granted. It cannot possibly interfere with, or oppose, God's authority in his law. As it contains no *power against the truth,* but *for the truth,* no power *for destruction,* but *for edification,* 2 Cor. xiii. 8. and x. 8. no command requiring, or bond engaging, to any thing sinful, can include in it any real and valid obligation; nor can subordinate authority bind, in opposition to the supreme authority of God. But if the deputed authority be regularly exercised, God's supreme authority, manifested in his law, necessarily ratifies the commands and engagements thereby constituted, and enforces *obedience* and *fulfilment,* under pain of damnation. The manner of exercising or subjecting ourselves to this subordinate authority, is therefore a matter of very high importance, that we may not act unworthily as God's deputies, and may not pour contempt on God, by undervaluing his deputed authority, and the obligations arising from it. (3.) As no *deputed authority* derived from God, can increase that supreme, that infinite authority, which he hath in himself, so no human commandment or engagement can increase that infinite obligation to duty which his law hath in itself: but, if lawful, they have in them a real obligation, *distinct,* though not *separated,* nor *separable,* from that of the obligation of God's law. To pretend, with Bellarmine and other Papists, that our promises or vows do not bind us in moral duties commanded by the law of God, because our vow cannot add any obligation to the law of God, is manifestly absurd. *Self-binding, self-obligation, self-engagement,* is so much the essential form of vows, and of all covenants, promises, or promissory oaths, whether of God or man, that they cannot exist at all, or even be conceived of, without it, any more than a man without a soul, or an angel without an understanding and will. Nothing can be more manifest, than that we may *bind ourselves* to what is *just and lawful,* to *necessary duties;* and that though a promise, oath, or vow, cannot *bind to sin,* yet in *any thing not sinful* being taken, *it binds* to performance. Admit once this Popish doctrine, it must naturally follow, that all human commands of superiors, as well as human promises, oaths, vows, and covenants, are in themselves destitute of all *binding force,* except so far as they relate to such trifling things as the law of God doth not require of men in such particular circumstances. Commands of superiors must be mere declarations of the will of God in his law; and promises, oaths, vows, and covenants, must be *mere acknowledgments,* that God's law requires such things from us, so far as they relate to moral duties. The authority which God hath in himself, and that which he hath invested men with as his deputies, must be so inconsistent and mutually destructive, that the same thing cannot be bound to by both. The law of God must be held destructive of the *being* of an ordinance appointed by itself, so far as that ordinance binds to a conscientious and diligent obedience to that law. To imagine that human laws or engagements cannot bind to moral duties, is at once highly absurd in itself, and contrary to the common sense of mankind in every age, who have all along considered mens' promises, covenants, vows, and oaths, as binding them to pay their just debt, perform their just duties of allegiance, and to deliver the truth, and nothing

but the truth, in cases of bearing witness, &c. It is contrary to scripture, which represents promises, covenants, promissory oaths, or vows, as things which are to be *fulfilled, performed,* or *paid,* and which may possibly be *transgressed* and *broken,* Matt. v 33. Deut. xxiii. 21, 22, 23. Eccl. v. 4. Psal. xxii. 25. and l. 14. and lxi. 8. and lxvi. 13. and lxxvi. 11. and cxv. 13, to 18. and cxix. 106. Isa. xix. 21. Judg. xi. 36. Isa. xxiv. 5. Jer. xxxiv. 18. and which, in one of the plainest and least figurative chapters of the Bible, represents a vow as constituted by our *binding ourselves, binding* our *own souls with a bond,* and represents a vow as a *bond* or *obligation.* The Hebrew ISSAR, means *a very fast binding bond* or *obligation,* as our *own bond,* that *stands* upon or against us, Numb. xxx. To represent vowing as a *placing ourselves more directly* under the law of God, or any commandment of it, or as a placing ourselves in a new relation to the law, is but an attempt to render unintelligible what the Holy Ghost in that chapter hath laboured to render plain, if it doth not also import that we can place ourselves *more directly* under the moral law than God hath or can do. To pretend that mens' commands or engagements derive their whole obligation from the law of God's requiring us to obey the one, and *pay* or *fulfil* or *perform* the other, is no less absurd. These divine commands suppose an *intrinsic obligation* in the human law or engagement, and enforce it. But no law of God can require me to OBEY a human law, or FULFIL an engagement which hath no obligation in itself, any more than the laws of Britain can oblige me to *pay* a bill, or *fulfil* a bond, consisting of nothing but mere cyphers.—While intrinsic obligation is of the very essence of every promise, covenant, vow, or promissory oath, as well as of every just human law, this obligation is *totally* and *manifestly* distinct from the obligation of the law of God. (1.) In his law, God, by the declaration of his will as our Supreme Ruler, binds us, Deut. xii. 32. In promises, vows, covenants, and promissory oaths, we, as his deputy-governors over ourselves, by a declaration of our will, *bind ourselves with a bond, bind our souls with our own bond,* Numb. xxx. 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14. Psal. lxvi. 13, 14. and cxix. 106, &c. and hence they are generally represented in scripture, as our vows, oaths, &c. (2.) The obligation of our promises, vows, &c. as well as of human laws, is alway subject to an examination by the standard of God's law both as to its matter and manner, 1 Thess. v. 21. But it would be presumption, blasphemous presumption, to examine whether what we know to be the law of God be right or not, Jam. iv. 11. (3.) The law of God binds all men for ever, Psal. cxi. 7, 8. No human law, or self-engagement, binds men, but in this life, in which they are encompassed with temptations, to seduce them from their duty. In heaven, they have no need of such helps to duty; and in hell, they can have no profit by them. But in heaven and hell, all are for ever bound by the authority of God manifested in his law. (4.) The obligation of human promises, covenants, vows, and promissory oaths, as well as of human laws, relating to things lawful, is not separable from, but many ways connected with, the law of God, and its obligation. In binding ourselves to necessary duties, and to other things, so long and so far as is conducive thereto, God's law is made *the rule* of our engagement. Our vow is *no new rule* of duty, but a *new bond* to make the law of God our rule. It is in God's law that all our deputed authority to command others, or bind ourselves, is allotted to us. The demand of duties by the law of God, requires the use of all lawful means to promote the performance of them; and hence it requires human laws, and self-engagements, and the observance thereof, as far as conducive

thereto. Nay, they are expressly required in his law, as his ordinances, for means of helping and hedging us in to our duty. In making lawful vows, as well as human laws, we exert the *deputed authority of the lawgiver*, granted to us in his law, in the manner his law prescribes, and precisely in obedience to its prescription In the vow, we, according to the prescription of his own law, solemnly constitute the Divine Lawgiver the *witness* of our engagement, and the *guarantee* of it, graciously to reward our evangelic fulfilment of it, and to punish our perfidious violation of it. The more punctual observation of God's law, notwithstanding manifold infirmities and temptations, and of his glory therein, is the end of our self-engagements, as well as of human laws; and, by a due regard to their binding force, is this end promoted, as hereby the obligation of God's laws is more deeply impressed on our minds, and we are shut up to obedience, and deterred from the contrary.—On all which accounts, the law of God necessarily sustains as valid the obligations of our self-engagements, as well as of human laws which are lawful, and ratifies the same in all the solemnities thereof, under the most awful pains; that the human laws be obeyed as things that *bind by authority*, and the self-engagements be paid and fulfilled as *having in them a real obligation* to performance; and whoever doth not, in his attempts to observe them, view these laws and self-engagements *as having that binding force* which the law of God allows them, he pours contempt on them as ordinances of God, and on the law of God for allowing them *a binding force*. Thus, through maintaining the *superadded*, or *subordinate, obligation* of human laws, and of self-engagements, to moral duties, we do not make void, but establish, the obligation of God's law. (5.) In no respect can we disobey the lawful command of a superior, or violate a lawful promise, covenant, oath, or vow, without transgression of the law of God. In violating our vows, for instance, we manifest a contempt of that law which regulated the matter and making thereof: We rebel against that divine authority, from which, through his law, we derived our power to bind ourselves to duty, and so strike against the foundation of the whole law: We profane the vow, as it is a *binding* ordinance of God, appointed in his law: By trampling on a noted means of promoting obedience to all the commandments, we mark our hatred of them, prepare ourselves to transgress them, and endeavour to remove the awe of God's authority, or terror of his judgments, from our consciences: We represent the divine Lawgiver, as a *willing witness* of treachery and fraud: We pour contempt on him as the *guarantee* of the vow, as if he did not incline, or durst not avenge our villany: Contrary to the *truth* required in the law, we plunge ourselves into the most criminal deceit and falsehood: Contrary to *equity*, we rob God and his church of what we have solemnly devoted to their service: Contrary to devotion, we banish serious impressions of God's adorable perfections: Contrary to good neighbourhood, we render ourselves a plague and curse, and encourage others to the most enormous wickedness: Contrary to the end of our creation and preservation, we reject the glory of God, and obedience to his law from being our end: Meanwhile, we trample under foot the divine laws, ratification of our vow, in all its awful solemnities, and manifold connections with itself, and requirements to *pay* it.

The vows of wives and children, with respect to indifferent things, were not binding, except their husbands and parents consented thereto, when they knew thereof, as they had nothing of their own to give to the Lord, and he hates robbery for burnt-offering, Numb. xxx. When vows or promissory oaths are once

made, the utmost care ought to be taken to fulfil them, otherwise the breaker entails on himself the terrible vengeance of God, Psal. lxxvi. 11. Eccl. v. 5. Prov. xx. 25. To deter the Hebrews from rash vows, even in dedicating things to the Lord, nothing devoted was to be got back but at a fifth part more than the priest esteemed it worth; and if it was devoted under the form of a curse, it was not to be redeemed at all; nor was any thing belonging to the Lord by a former claim, as the tithes or first fruits, to be devoted by a singular vow, because these were not the man's own to dispose of, Lev. xxvii. *Keep the king's commandment, and that in regard of the oath of God;* obey civil rulers, because God has sworn to punish such as are disobedient, Eccl. viii. 2. Mens' *swearing to God, or vowing to him,* denotes not only their entering into a covenant of duty to him, but their subjection to, homage, worship, and service of, him in general, 2 Chron. xv. 14. Isa. xix. 18. and xv. 23. Rom. xiv. 11. Phil. ii. 10, 11.

OBADIAH, *servant of the Lord,* (1.) A godly man, who was one of the governors in the family of wicked Ahab. When Jezebel sought out the Lord's prophets to have them all murdered, Obadiah hid 100 of them in two caves, and notwithstanding of the then famishing dearth, fed them with bread and water. With some difficulty, Elijah persuaded him to inform Ahab that he wanted to see him, 1 Kings xviii. (2.) One of the lesser prophets, and whose prophecy consists but of one single chapter, wherein he severely inveighs against the Edomites, for their rejoicing over, and helping forward, the destruction of the Jews; fortels their own speedy and utter ruin, and the deliverance of the Hebrews from all the places whither they were or should be scattered. When he lived, is not agreed. Lightfoot thinks his prophecy refers to the behaviour of the Edomites at the sacking of Jerusalem by Shishak, or by the Arabians in the reign of Jehoram, or by the Syrians, or Israelites, in the time of Joash or Amaziah: and he is generally thought to have been cotemporary with Hosea, Amos, and Joel. But when we compare his predictions with those of Jeremiah, chap. xlix. of Ezekiel xxv. and of Psalm cxxxvii. and find how similar they are thereto, we cannot forbear thinking with the great Usher, that he prophesied within a year or two after the destruction of Jerusalem by the Chaldeans.·····

OBED-EDOM, *the servant of Edom,* the son of Jeduthun, not the sacred musician, and father of Shemaiah, Jozabad, Joah, Sacar, Nathaniel, Ammiel, Uzza, and Peulthai. When Uzza was struck dead for touching the ark of the Lord on the cart, David was so terrified that he was glad to defer bringing it to Jerusalem. As Obed-edom's house was hard by, they carried it thither. Obed-edom kindly received it, and gave it a place in his house. His family not only suffered no detriment, but were mightily increased in their number, health, and otherwise, so that when some years after they were appointed porters of the temple, they amounted to 62 able-bodied men, 1 Chron. xvi. 38. and xiii. 9—14. and xv. 24. and xxvi. 4—8. This Obed-edom is called *a Gittite,* because he was a native of Gath-rimmon, or had sojourned a while in Gath of the Philistines, 2 Sam. vi. 10.·····

OBEDIENCE, the fulfilment of a superior's command, from regard to his authority. Christ's *obedience,* is his perfect fulfilment of the precepts, and his satisfaction of the penalty, of the broken law for us, Rom. v. 19. Heb. v. 8. Angels *obey* God, in cheerfully and perfectly fulfilling his law, and executing whatever he commands, Psal. ciii. 20. The saints' *obedience* lies in their believing the truths of the gospel, and, in consequence thereof, sincerely studying conformity to his will, and a cheerful fulfilment of his whole law, Rom.

vi. 16. This is called *obedience to the faith*, because it begins in embracing the truths of the gospel, and produces obedience to all the divine law, as revealed in the scripture, Rom. i. 5. Acts vi. 7. It is an *obedience of faith*; it corresponds with the principles received by faith in the scripture, and it proceeds from, and evidences, a living and actuating principle of faith in the heart, Rom. xvi. 26. It is an *obedience of Christ*; it flows from his dwelling in our soul; it corresponds with his law, is influenced by his authority and love, and tends to his honour, 2 Cor. x. 5. It is an *obedience unto righteousness*; it constitutes a personal righteousness, whereby we glorify God, and profit ourselves and others, Rom. vi. 16. It must proceed from gospel-principles in the heart, a mind enlightened in the knowledge of Christ, as our Saviour, Portion, and Lord; a conscience sprinkled with his blood, and a heart renewed and actuated by his indwelling Spirit, Matt. vii. 18. Gal. i. 16. Heb. ix. 14. 1 Tim. i. 5. Ezek. xxxvi. 26, 27. It must be influenced by gospel-motives, the redeeming love of Christ shed abroad in the heart; the authority of God, as our God in Christ, manifested in the law, as a rule of duty; the example of Christ, and of God in him, as our father and friend; and the well-grounded hope of eternal life, as the free gift of God through Christ, 2 Cor. v. 14, 15. 1 John iv. 19. 1 Thess. v. 4. Eph. v. 1, 2. Heb. xii. 2, 3. 1 John iii. 2, 3. 1 Cor. xv. 58. It must be performed in a gospel manner, in the exercise of faith on Christ, as our righteousness and strength; in the exercise of grateful love to him, as dying for us; and with great humility, as reckoning ourselves infinite debtors to his grace, and after all we do, unworthy the least of his mercies, 1 Tim. i. 5. Phil. iv. 13. Zech. x. 12. Psal. cxvi. 16. Mic. vi. 8. Luke xvii. 10. It must be performed to a gospel end, to render us like God our Saviour; to glorify God our Maker and Redeemer; to profit our neighbour, and bring him to Christ; and to prepare us for the free and full enjoyment of God, Luke vi. 27—36. 1 Cor. vi. 19, 20. 1 Pet. iii. 1. Isa. lxiv. 5. This obeying of the truth purifies the heart, as it receives Jesus's grace into the soul, and destroys pride, malice, and every other indwelling lust, 1 Pet. i. 22.

Obedience is *feigned*, when what is commanded is done, or professed to be done, but not from love to our superior, or real regard to his authority; but from hope of some temporal reward, or fear of punishment, only; such is the *obedience* of hypocrites to Christ, and was of David's enemies to him, 2 Sam. xxii. 45. Isa. xxix. 13. Sometimes the mere execution of the will of a superior, is called an *obeying* him: so wicked men, devils, seas, and winds, *obeyed* Christ, when they were made to do what he pleased, Mark i. 27. Luke iv. 36. Exod. xi. 1. and xii. 31. Not in this manner, but in love, ought children to obey parents, wives their husbands, servants their masters, subjects their magistrates, and people their pastors, Eph. vi. 1, 5. Tit. ii. 5. Rom. xiii. 1. Heb. xiii. 17. Men *obey the lusts* of indwelling corruption, when they consent to, and practise, the evil inclinations of their heart, Rom. vi. 12.

OBEISANCE, a civil reverence to a superior, by bowing the body or knee, &c. Gen. xxxvii. 7, 9.

OBJECT, to lay to one's charge; say against a thing, Acts xxiv. 19.

OBLATION. See OFFERING.

OBSCURE, what is rather dark, little known; and so *obscure darkness* may denote a base condition, a loss of name and property, Prov. xx. 20. OBSCURITY is much the same as darkness, and denotes what is opposite to the light of knowledge or prosperity, viz. ignorance and distressing calamities, Isa. lix. 9. The blind see *out of obscurity, and out of darkness*, when their natural sight is miraculously given them, or rather, when their ignorant minds are enlightened in the spiritual knowledge

of Christ and his truth, Isa. xxix. 18. Light rises in *obscurity and darkness, and is made as the noon day,* when great ignorance and distress are put away, and knowledge, prosperity, and joy, come in their room; or when the saints, amidst their debasement and outward distress, have eminent fellowship with, and joy in, their God; and the church thrives mightily amidst persecution, Isa. lviii. 10.

OBSERVE, (1.) To take special notice of, take good heed, Genesis xxxvii. 11. Deut. xi. 32. (2.) To put in practice; thus rules are *observed,* when one acts up to them, 1 Tim. v. 21. To *observe the wind,* is to take notice whence and in what degree it blows, in order to refrain business till it answer our wish, Eccl. xi. 4. To *observe* times sinfully, is to reckon some days lucky, and others not, and transact or forbear business accordingly, Deut. xviii. 10, 14. But to *observe* the ceremonial feasts and their times, was to keep these feasts in their proper season, and according to all the rites and ordinances thereof, Exod. xii. 7. Deut. xvi. 1.

OBSTINATE, so fixed to a bad inclination or course, as to regard no reasons to the contrary, Deut. ii. 30. Isa. xlviii. 4.

OBTAIN, (1.) To get the possession of, Jam. iv. 2. (2.) To receive as the free gift of God, 1 Cor. ix. 24.

OCCUPY, (1.) To labour, do business in merchandise, &c. Ezek. xxvii. 16—27. and hence a trade is called an occupation, Acts xviii. 3. And we are to *occupy* till Christ come; by a continued, a laborious, course of glorifying God, edifying our neighbour, and promoting our own salvation, till Christ come to judge us, Luke xix. 13. (2.) To make use of, Exod. xxxviii. 24. And to *occupy* the room of the unlearned, is to be really weak and ignorant, 1 Cor. xiv. 16.

OCCASION, (1.) A season, or opportunity, Gen. xliii. 18. Jer. ii. 24. (2.) A ground, or cause; what directly or indirectly tempts to a thing, Deut. xxii. 14. An *occasion of stumbling,* is what tends to make one offend God, and stumble out of his way, 1 John ii. 10. Rom. xiv. 13.

To OCCUR, to happen. OCCURRENT, happening, 1 Kings v. 4.

ODED, *to hold, to lift up,* a prophet who remonstrated to the Israelites who, under Pekah, had slain 120,000 of the Jews, and made 200 thousand prisoners, that they had done wickedly in so outrageously murdering their brethren, when, for their sin, delivered into their hand; and that their retaining their captives for slaves, would effectually draw the wrath of God upon themselves. Moved by his remonstrances, the princes were persuaded to send home the prisoners in a kind and affectionate manner, 2 Chron. xxviii. See AHAZ.

ODIOUS, hateful, 1 Chron. xix. 6. Prov. xxx. 23.

ODOUR, (1.) The fragrant scent that flows from spices, herbs, or ointment, John xii. 3. (2.) The spices and ointment that produce this scent, 2 Chr. xvi. 14. Jer. xxxiv. 5. Dan. ii. 46. The saints' prayers and praises, and their cheerful presents to ministers and fellow Christians in need, are likened to *odours,* to represent how delightful and acceptable they are to God, Rev. v. 8. Phil. iv. 18. The *odours* and *frankincense* of Antichrist, may denote the Popish indulgences, prayers for the dead, &c. which the people hire the clergy to say for them, Rev. xviii. 13.

OF denotes, (1.) The matter of which a thing is made, 1 Kings xxii. 11. (2.) The cause, Matt. v. 18. (3.) The object, Gal. ii. 16. (4.) The proprietor to which a person or thing belongs, as his property, possession, or party, 1 Cor. i. 12. and iii. 4. *Of God,* and *by him,* and *to him,* are all things; he made them, by him they are preserved, and to his glory, as their end, is their creation, preservation, and government, directed, Rom. xi. 36. Christ could do nothing *of himself,* i. e. contrary to his Father's will and commission,

John v. 19. The saints are *of God*; are redeemed, regenerated, by him, belong to him, and aim to be like him, 1 John iv. 4. They are *of faith*, as, by God's truth applied, their state and nature are changed; and by a principle or habit of faith, are they actuated in the tenor of their life, Gal. iii. 9. To them is given *of God's Spirit*; he dwells in and directs them, 1 John iv. 13. Wicked men are *of the devil*; are his children and slaves, and like to him, John viii. 44. They are *of the world*, as their affections are sinful and carnal; they take worldly things to be their portion, worldly men to be their companions, and worldly courses to be their pattern, 1 John iv. 5. Some professors are *of the works of the law*, as they seek justification and happiness by them, Gal. iii. 10. Satan speaks *of himself*, i. e. what proceeds from his own wicked nature, John viii. 44.

To OFFEND, to give *offence*, or *scandal*; (1.) To commit a fault; break a law of God or men, James iii. 2. Acts xxv. 8, 11. Rom. iv. 25. (2.) To displease, grieve, Prov. xviii. 19. 1 Sam. xxv. 31. Eccl. x. 4. Matt. xvi. 23. (3.) To draw one to sin, or hinder him from duty, Matt. v. 29, 30. and an *offence*, is what causes or occasions one's being led into sin, or hindered from duty, whether by seduction, or by grief and vexation of mind, Matt. xviii. 7. And we cause a brother *to offend*, when we do what leads him into a disagreeable temper, or evil course, 1 Cor. viii. 13. To *offend in Baal*, is to break God's law by the worshipping of Baal, Hos. xii. 1, 10. *I will not offend any more*; through Jesus's working for and in me, I will watch and strive against offending God and men as I have done, Job xxxiv. 31. To *offend the generation of the righteous*, is to do what tends to grieve their spirits, or lead them into sin, Psalm lxxiii. 15. Sometimes offence is taken, when none is given: so men are *offended* in, or because of Christ; and he is to them *a rock of offence*, when they take occasion, from his deep debasement, or from his doctrines or laws, to shew disregard and contempt of him, Matt. xiii. 57. and xi. 6. and xv. 12. and xxvi. 31. Isa. viii. 14. If Paul had preached circumcision as necessary to salvation, the *offence of the cross* had ceased; the doctrine of redemption, through the debasement and death of the Messiah, at which the Jews took *offence*, ought to have been laid aside, and so the Jews' hatred and persecution of him had ceased, Gal. v. 11. and vi. 12. The giving of *offence*, especially to weak Christians, is for wise ends permitted of God; but dreadful is his sin and punishment, that indulges himself in giving it, even in dubious things, or by things in themselves lawful, but not necessarily required by the divine law. He is guilty of an express breach of the divine law, which no command of earthly sovereigns, no outward hurt or danger, can possibly enervate, 1 Cor. x. 32. In God's account, he sins against Christ, and destroys his brother, for whom Christ died, Rom. xiv. 13, 15, 20, 21. 1 Cor. viii. 9—13. He draws the heavy woe and curse of God upon himself; and it had been better for him that a milstone had been hanged about his neck, and he cast into the depth of the sea, Matt. xviii. 6, 7. How terrible this to many professors of our times, who, instead of always exercising themselves to keep a conscience void of offence to God and men, Acts xxiv. 16. disdain to deny themselves the most trifling gratification, for the sake of any weak brother! When one receives a private offence, he should, in a serious and calm manner, reprove the offender by himself; and if he get not satisfaction, he ought to reprove him before one or two more; and if he can get no satisfaction in this manner, he ought to lay it before the church; and if the offender still continue impenitent, and the scandal be plainly sinful, and evidently proved, he is to be excommunicated from the society of

church-members: but all dealing with offending brethren, should be managed with the utmost meekness, plainness, and tender affection, and with the utmost care to avoid all unnecessary blazing abroad of their fault, Matt. xviii. 15—18. Lev. xix. 17.

OFFERING, OBLATION, chiefly denotes what is given to God. Offerings were in general of two kinds, viz. *Gifts*, where no life was destroyed; and *Sacrifices*, wherein the life of the thing offered was taken away, Heb. v. 1. The design of all offerings, was either to make atonement for sin, thank God for mercy received, or procure some new favour; and all pointed out our Redeemer, who, by one *offering*, for ever perfected them that are sanctified; and true believers surrendering themselves and their service to God through him, Heb. x. 1. Col. ii. 17. Rom. xii. 1. It is thought by some, that immediately after the fall, God instructed Adam and Eve to offer sacrifice; and that their first robes were the skins of sacrificed animals, Gen. iii. 21. When Abel was grown up, he, by faith in the divine appointment, and in the prefigured Messiah, offered not the milk, as some think, but sacrificed the best of his flock; for his oblation is called *thusia*, i. e. *a slain sacrifice*, Gen. iv. 4, 10. Heb. xi. 4. When Noah went forth from his ark, he offered an acceptable sacrifice to God, Gen. viii. 20. At different places, Abraham, Isaac, and Jacob, built altars, and sacrificed to the Lord, Gen. xii. xiii. xxvi. xxviii. xxxiii. &c. Job offered sacrifice for his children and friends, Job i. 5. and xlii. 8. From the injunction of sacrifices to the ancient patriarchs before and after the flood, the custom of sacrificing spread into the world. The very Heathens retained the rite, and loaded it with vain ceremonies, but lost the view of its signification. As their conscience dictated to them the insufficiency of animal sacrifices to atone for the sins of men, it is not to be wondered at, that the murderous oblation of human sacrifices was so generally instigated by Satan, and practised by them.

Before the Hebrew tabernacle was erected, there was no limitation as to the place of offering sacrifices; and we suppose, those offered in faith were generally consumed by fire from heaven; and most of them seem to have been of the form of burnt-offerings. The ceremonial law, given by God to Moses, added various distinctions, and rites of oblations. The sacrifices properly so called, wherein animals were slain, and offered to God on an altar, by priests of his appointment, were distinguished into burnt-offerings, peace-offerings, sin-offerings, and trespass-offerings. (1.) The *burnt-offering* consisted of a bullock, a he-lamb, or kid; or, if the offerer was poor, a turtle, or pigeon. The animal destined for sacrifice, was led to the east end of the tabernacle or temple: the offerer laid his hands on its head, confessing his guilt, and transferring his desert of death on the animal. The priest then slew it on the north side of the brazen altar, and sprinkled its blood round about the altar. The skin was then taken off, and the priest had it for his share. The inwards and legs were washed, and the whole flesh salted, and burnt on the altar with sacred fire. If the offering was a turtle or pigeon, the priest pinched off its head with his nails: the blood was wrung out at the side of the altar, and the body was freed from the garbage and feathers; and being almost, but not wholly cleft, was burnt on the altar. The priest arrayed himself in common apparel, and carried the ashes and excrements of the bullock, sheep, or goat, and the ashes, feathers, and garbage of the fowl, into a clean place without the camp. Every burnt-offering, except that of the turtle and pigeon, was attended with a meat-offering and drink-offering. The burnt-offering was the chief of all the oblations.

And besides what was voluntary, the law required burnt-offerings on stated occasions, *viz.* at all the daily, weekly, monthly, or annual FEASTS; and in the different occasional cases of consecration of priests, defilement of a Nazarite, or expiration of his vow; and in purification from childbirth, leprosies, issues, &c. Lev. i. and ii. 13. and vi. 8—13. and vii. 8. and xxii. 19 to 24. Numb. xv. 1—16. Exod xxviii. and xxix. Numb. xxviii. and xxix. Lev. xii. and xiv. 15.

Did not this prefigure the all-excellent, patient, Jesus, as offered by himself a sweet-smelling sacrifice without spot to God, to honour his perfections, and expiate our sin? How willingly he presented himself! how dolorous and painful his sufferings, when, for us poor criminals, his soul and body were divided asunder, but neither separated from his Godhead!

2. By the *peace-offering*, the offerer thanked God for mercies received, paid vows, or sought to obtain favours. At the consecration of a priest, (for we reckon this a peace-offering) at the expiration of a Nazarite's vow, it was to be a ram. At Pentecost too, perhaps the two lambs were to be males; but in other cases, the offered animals might be either male or female: only here, as in every other oblation, they were to be unblemished; and their number might be few or many, as the offerer pleased. Perhaps it was common for almost every Hebrew who was the head of a family, to offer peace-offerings at the three solemn feasts. After the offerer had laid his hand on his victim, it was killed at the north-side of the altar, and its blood sprinkled round about the altar; the fat that covered the rump, and the inwards, and kidneys, and the caul above the liver, were salted, and burnt on the brazen altar above the burnt-offering; the right breast and shoulder, with the cheeks and the maw, being heaved and waved, together with a portion of the attendant meat-offering, were given to the priests, that they and their sons and daughters might feed thereon in any clean place. The rest of the flesh, and the rest of the meat-offering, was returned to the offerer, that he and his friends might feast on it. If it was a thank-offering, the flesh was to be eaten that very day; if it was a vow, or voluntary offering, it was to be eaten that day and the next; and if ought remained after the appointed time, it was to be burnt with fire, Lev. iii. and vii. 11—34. and xix. 5—8. and xxiii. 19, 20. Deut. xviii. 3. Does not this teach us cheerfully to devote our whole man to God; to mortify every inward lust, and be all inflamed with love to our dear Redeemer; to be early and active in our gratitude, having every sinful delay of duty prevented by the strength of our inward love to him?

3. The *sin-offering* was diversified in its matter, to point out the different degrees of the crime, or to answer the ability of the offerer. For the sin of a priest, or the occasional sin of the whole congregation, or for the Levites at their consecration, it was a bullock, Exod. xxix. 10—14. Lev. iv. 3—21. and xiv. 6. Numb. viii. 12. A male kid was the stated sin-offering for the whole nation at their solemn feasts, and for the occasional sins of a ruler, Numb. xv. 24. and xxviii. 29. and vii. Lev. iv. 22 to 26. A female kid, or lamb, for the occasional sins of a private person; or, if a man was so poor that he could not afford a female kid, he gave two turtle-doves, or two young pigeons, the one for a sin-offering, and the other for a burnt-offering; or, if he could not afford these, he gave an omer of fine flour, without either oil or frankincense, Lev. iv. 28—35. and v. 9, 10, 11. A ewe-lamb was the sin-offering for a Nazarite at the expiration of his vow, and for a woman's purification after child-birth, or for a leper, and for the breach of a Nazarite's vow, or for a running issue: or in case of

inability to offer a ewe-lamb in the former cases, it was a pair of turtle-doves, or two young pigeons, Numb. vi. Lev. xii. and xiv. 22. and xv. 14, 15, 29, 30. The animal sin-offering was brought before the brazen altar: the offender transferred his guilt thereon, by laying his hand on its head. Except the blood of the priest's bullock, and of the peoples' goat, which was carried into the sanctuary, the blood of sin-offerings was poured out at the side, or at the bottom of the brazen altar; and the fat being salted, was burnt on the altar to the Lord; and the rest of the oblations was the priest's, on the flesh thereof he and his sons feasted in the holy place. The very pots in which the flesh was boiled, were rendered unclean; and if of earth, were broken to pieces; but if of metal, were to be rinsed in water. When the blood was carried into the sanctuary, the flesh and skin were carried into the place assigned for the ashes of the burnt-offerings, and there burnt; so the priests had no share at all of their own sin-offerings, and he who burnt the flesh and skin was rendered unclean. As the sin-offering of fowls had no fat, two were necessary, that the one might be used instead of the fat, in form of a burnt-offering; and the other, after its blood was poured out at the altar, might, as the sin-offering, be given to the priest. No blood of a sin-offering was to be carried out of the sacred courts, so much as in a spot on the priest's garment, but was to be washed out before he went forth. If the sin-offering was of meal, a handful of it was burnt on the altar instead of the fat, and the residue belonged to the priest, Lev. iv. v. vi.

4. That the *trespass-offering* was really different from the *sin-offering*, is evident in the case of the leper, where both were conjoined, Lev. xiv. 10—20. but it is not easy to state the difference between them. Some think sin-offerings respected sins of omission; trespass-offerings, sins of commission; others think, the former atoned for sins committed through ignorance of the law, and the latter for sins which one committed through inattention to his conduct. Neither of these agree with Moses's laws. Perhaps Dr. Owen is right in thinking, that the trespass-offerings related only to some particular cases, not comprised in the general rules for sin-offerings. If one, when called, did not declare the truth against a perjured person or profane swearer, if he inadvertently defiled himself by touching unclean bodies, if he swore rashly, a she-lamb or kid was to be his trespass-offering, or a pair of turtles or pigeons if he was poor, or an omer of fine flour if he was very poor: but if the trespass was sacrilege, or other dishonesty, he was first to make restitution to the value of what he had unjustly taken, and a fifth part more; and then to offer a ram for his trespass-offering. The leper's trespass-offering was an he-lamb. Except in the case of the leper, the trespass-offering was ordered precisely in the manner of the sin-offering, Lev. v. Did not both represent Jesus as bearing our sins, that he might remove them from us, as far as the east is from the west?

5. The *meat-offerings*, and such as follow, were not sacrifices, but gifts. Meat-offerings were always to attend burnt-offerings and peace-offerings, and the sin-offering and trespass-offering of the leper; but whether they attended other sin-offerings and trespass-offerings, we can hardly determine. In cases wherein the meat-offering was stated, three omers or tenth deals of fine flour attended the sacrifice of a bullock, two that of a ram, and one that of a lamb or kid. Half a hin of oil attended the three omers, to fry it with; and one third of a hin attended the two omers; and a fourth part attended the one omer. Frankincense was also an ingredient in this offering, and salt was added to it. When meat-offerings were presented by themselves, and voluntary, the quantity was not

stated. Sometimes the materials were baked into unleavened cakes, and sometimes were offered unbaked. In thank-offerings, some cakes of leavened bread were to be offered with them; and to this the two leavened loaves offered at Pentecost, may be reduced; but no leaven was laid on the altar. When a meat-offering was presented, the priest took part of the meal, or of the bread crumbled down; and having poured oil, salt, wine, and frankincense on it, burnt it on the altar, and the priest had the residue for himself and his sons, to be eaten in the sacred court: but a meat-offering for the priests was wholly burnt. The offering of the sheaf or omer of barley at the Passover, and of the loaves at Pentecost, and of the first-fruits of oil, barley, or flour, was a-kin to the meat-offering; but the suspected wife's offering of an omer of barley, was a-kin to the meal sin-offering, Lev. ii. and vi. 15—23. and vii. 9, 10, 13, 14. Numb. xv. 1—16. and xviii. 9, 10.

6. *Drink-offerings* were never, that I know of, offered by themselves, but were attendants of the meat-offerings. The proportion of wine was to be the same with that of oil. Part of the wine was poured on the meat-offering, and that was burnt, and the rest was the priest's; and if the whole meat-offering was burnt, no doubt the wine went along with it. Some think that this oblation represented the Holy Ghost, as plentifully poured on our Redeemer, and his people, for their support under sufferings, and for their endless consolation, Numb. xv. 1—16.

7. The half-shekel of money which every Jew come to manhood was to give, it seems yearly, for the ransom of his soul, to the service of the tabernacle or temple. No man, however rich, was to give more, or, however poor, to give less. Did not this represent Jesus laying down his life a ransom, equally necessary for, and suited to the case of both poor and rich? Exod. xxx. 12—16. xxxviii. 25—28.

TITHES, FIRST-BORN, FIRSTLINGS, FIRSTFRUITS, CONSECRATED things, and the SACRED OIL, and INCENSE, also pertained to the offered GIFTS. See under these articles.

Sometimes the offerings were complex, as at the FEASTS, FAST of expiation, and purification of LEPERS, consecration of PRIESTS, dedication of the TABERNACLE or TEMPLE. See also BULL. The *heave* and *wave-offerings* were not different in their matter from what have been already mentioned, but were so called because they were heaved or lifted up toward heaven, and waved towards the four quarters of the world, as a token they belonged to Him whose throne is in heaven, and is Creator and Governor of all the ends of the earth. The Levites at their consecration, were such an offering, being lifted up or chosen from among the congregation, and perhaps walking to and fro towards every quarter. The fat, kidneys, caul, breast, and right shoulder, of the priests consecration-offering, together with a loaf and wafer of unleavened bread, and a cake of oiled bread, was heaved and waved, and all burnt on the altar, except the breast, Lev. viii. 11—19. Exod. xxix. 22—26. The breast, right shoulder, and perhaps the fat of all peace-offerings, and leavened cake of the thank-offerings, Lev. vii. 13, 14, 30. and x. 15. The leper's trespass-offering, with its log of oil, Lev. xiv. 12, 14. the jealousy-offering, Numb. vi. 20. the sheaf or omer of ripe ears, Lev. xxiii. 15. the two lambs of Pentecost, with their attendant peace-offering, Lev. xxiii. 19, 20. the oblation of dough, Numb. xv. 19, 21. the tithes of the Levites and priests, Numb. xviii. 24, 28, 30. the Lord's tribute of the spoil of Midian, Numb. xxxi. 29, 41. were waved, and, I suppose, also heaved.

God never required these oblations as good in themselves, nor as the ef-

fectual means of the real purgation of sin; he never required them, as equally necessary with moral duties; nor did he regard them at all, when offered in a wicked manner; and after the death of our Saviour, he detested them, Psal. xl. 6. and li. 16. Jer. vii. 22. 1 Sam. xv. 15, 22. Hos. vi. 6. Psal. lxix. 30, 31. and l. 9—14. Isa. i. 11, 12, 13. and lxvi. 3. *Sacrifices of righteousness*, are either such acts of justice and uprightness as proceed from faith in Christ, and a principle of divine grace, or spiritual sacrifices of one's self, prayers, and holy services, Psal. iv. 5. and li. 19. The *oblation sacrifice*, and pure offering of righteousness offered by the Egyptians and others under the New Testament, is their dedication of themselves, and their broken hearts, prayers, praises, holy services, and alms, presented to God through Jesus as their altar, for the advancement of his honour and glory, Mal. i. 11. Psal. li. 17. Rom. xii. 1. and xv. 16. Heb. xiii. 16. and they are salted with troubles and bitter repentance, Mark ix. 49. Or the decent maintenance of ministers, Ezek. xliv. 30. The damned in hell are represented as *sacrifices* salted in the fire of God's wrath, for ever tormented for the satisfaction of his justice, and punishment of their sin, Mark ix. 49.

OFFICE, (1.) A relation to any particular kind of work, whereby one has a standing title to perform it, as he has opportunity, Psal. cix. 18. (2.) The work pertaining to an office, Exod. i. 16. (3.) The place where men employ themselves together in their work, 2 Chron. xxiv. 11. An *officer* is one who hath an office under Christ in the church; or under the king, or other rulers in the state, 2 Chron. xix. 11. Esth. ix. 3. John vii. 32, 45. Exod. v. 6, 10, 15.

OFFSCOURING, (1.) The most base, the refuse and dross, Lam. iii. 45. (2.) What as the basest is appointed to ruin, for the sake of others, 1 Cor. iv. 13.

OFFSPRING, (1.) Crop, product of the earth, Job xxxi. 8. (2.) Posterity, children, grand-children, &c. Isa. xlviii. 19. In respect of his manhood, Christ is the *offspring* and descendant of David, Rev. xxii. 16. We are God's *offspring*; in respect of our natural and gracious existence, we are produced by the agency of his power, wisdom, and goodness, Acts xvii. 28.

OG, Heb. *baked bread*, Syr. *holding or hindering*, the King of Bashan, was one of the GIANTS. His bed-stead was of iron, and was nine cubits long, and four broad, which, according to our reckoning, is 16 feet and nearly five inches long, and seven feet and more than three inches broad; but Calmet makes it only 15 feet and four inches long, and six feet and ten inches broad. Wolfius will have Og to have been more than 13 feet high. To relate the rabbinic fables of his living before the flood, hanging on the side of the ark, and receiving food from Noah during the time of it, is unworthy of this work: but it is certain, that when he heard of the overthrow of Sihon by Moses, he collected all his subjects able to bear arms, to attack the Hebrews at Edrei. His host was routed, himself killed, and his country seized: but the Ammonites some time after carried off his iron bed-stead, and kept it in Rabbah their capital as a curiosity, Numb. xxi. Deut. iii. 1—14. Psal. cxxxv. 20, 21, 33 to 35.

OIL, OINTMENT, is now extracted from the fat of fishes, from linseed, and a multitude of other materials; perhaps the time may come when it will be extracted from almost every kind of vegetable, mineral, or animal. The most ancient kind of oil, is that extracted from olives. Oil is easily inflammable, burns fiercely, and is hurtful to the growth of many vegetables; but has been very beneficial to mankind, for seasoning of food, for suppling of weary joints, for healing of wounds, for embalming of dead bodies, for purifying of virgins, and rendering comely the countenance; for making friendship by presents, and for mark-

ing out one set apart to the office of prophet, priest, or king. Oil was exceedingly plenteous in the country of Job; hence we read of *rivers* of it, Job xxix. 6. It was no less plentiful in Canaan, particularly in the lot of Asher, they *sucked oil out of the flinty rock*, obtained it from olives planted on rocks, and, as it were, dipt their feet in the plenty of it, Deut. xxxii. 13. and xxxiii. 24. The Hebrews used common oil in their meat-offerings, in their sacred lamps, and in their common use; but there was an ointment very precious and sacred, compounded of oil-olive, sweet cinnamon, calamus, cassia, and pure myrrh. There was twice as much of the cassia and myrrh, as of the cinnamon and calamus. This was used in the anointing of the priests, and the tabernacle and furniture. None of it was to be applied to any other use; nor was any, for common use, to be made like to it. This was probably designed to represent the Holy Ghost's precious and diversified operations and graces, whereby Jesus and his people, are anointed to the service of God, Exod. xxx. 23 to 33. Persons *receive the oil of joy for mourning*, when, by the comforting gifts and graces of the Holy Ghost, their hearts are healed and purified, Isa. lxi. 3. but Jesus is *anointed with the oil of gladness* above them, having an unmeasurable fulness of the graces and comforts of the Holy Ghost, Psal. xlv. 7. The *golden oil emptied* out of the two olive trees which stand before the Lord, is not chiefly the comfort arising to the Hebrews, from the management of Zerubbabel and Joshua, or of Ezra and Nehemiah; but is an emblem of supernatural influence; and the olive trees from whence it flows, represent Christ and the Holy Spirit, Zech. iv. 12. The *oil* which true saints have in their lamps, is grace which makes them shine as lights in the world, Matt. xxv. 4. Prosperity, spiritual or temporal, is likened to *oil;* it comforts, invigorates, and renders men noted and useful, Psal. xxiii. 5. Christian reproof is like *oil;* it tends to heal spiritual diseases, restore the character, and render men who regard it honoured and agreeable, Psal. cxli. 5. Unity among brethren is like *ointment;* it procures delight, honour, cheerfulness, and activity, to all concerned, Psal. cxxxiii. 2. God made the river of Egypt run *like oil*, i. e. very slowly, as in mourning, when it was so dried up that it did not fructify the country, Ezek. xxxii. 14. The Hebrews *went to the king with ointments, and increased their perfumes;* they dressed out their affairs as well as they could, and sent presents to the kings of Assyria or Egypt, to procure their friendship and assistance, Isa. lvii. 9. Hos. xii. 1. A contentious wife is like *ointment* in her husband's *right hand;* she will quickly discover her naughtiness, do her husband what he can to conceal it, Prov. xxvii. 16.

OLD, (1.) Far advanced in years, Gen. xviii. 11. (2.) What was first, or before the present time, Deut. ii. 20. (3.) What is in a decaying condition, Isa. l. 9. The Jewish dispensation, is called *old*, as it took place before the gospel-dispensation, Heb. viii. 13. Satan is *old;* hath long existed, and is much experienced and crafty in doing mischief, Rev. xii. 9. Indwelling sin is *old;* was in the heart before grace, and is subtle and crafty; and in the saints, if not already destroyed, is in a decaying condition, Rom. vi. 6. And *in the oldness of the letter*, is according to the principles of corrupt nature, or in a mere external performance of ceremonial and other duties, Rom. vii. 6. *Even unto old age, I am he:* when you shall become weak, poor, and despised, I will continue to you such a God and Saviour as ye have experienced me, and what I have promised, and ye have hoped and wished I would be, Isa. xlvi. 4.

OLIVES. Trees full of a fat substance, which produces plenty of oil. Tournefort mentions eighteen kinds of olives; but in the scripture we

only read of the cultivated and wild olives. The cultivated olive is of a moderate height, thrives best in a sunny and warm soil. Its trunk is knotty: its bark is smooth, and of an ash colour: its wood is solid, and yellowish: its leaves are oblong, and almost like those of the willow, of a dark green colour on the upper side, and a whitish below. In the month of June it puts forth white flowers, growing in bunches, each of one piece, widening toward the top, and dividing into four parts. After this flower succeeds the fruit, which is oblong and plump. It is first green, then pale, and when quite ripe becomes black. Within it is inclosed a hard stone, filled with oblong seeds. The wild olives were of a lesser kind. Canaan much abounded with olives, Deut. xxviii. 40. and vi. 11. and viii. † 8. It seems almost every proprietor, kings or subjects, had their *olive-yards*, 1 Chron. xxvii. 28. 1 Sam. viii. 14. Neh. v. 11. Some think that as olives were emblems of peace, the olive-leaf brought to Noah by his dove, might mark God's being reconciled to men, Gen. viii. 11. Saints and ministers are like *olive-trees;* how full of gracious sap! how they thrive under the warming influence of Jesus's love! how constant their gracious flourishing! how sure a token of God's reconciliation to men! and how useful for the softening and healing of others! Judg ix. 8, 9. Psal. lii. 8. Rev. xi. 4. The Jews are likened to *green, flourishing*, and *cultivated, olives:* how beautiful and prosperous their condition under the smiles of providence! and what glory to God, and good to men, they might have promoted, had they improved their privileges! Jer. xi. 16. Hos. xiv. 6. The Gentiles were *wild olives*, grafted upon the root of a cultivated olive-tree, while the natural branches were broken off: while the Jews were ejected from the church, they who had for many ages been wicked and useless, were brought into it, partook of the promises made to Abraham, Isaac, and Jacob, and were edified by the doctrines of the Jewish prophets and apostles, Rom. xi. 17, 24. Wicked men are like *olives*, which cast their leaves before their season, and so bear no fruit; their apparent piety, and their prosperity, come quickly to an end, Job xv. 32. Children are like *olive-plants*, about their parents' table! how quick their growth! how delightful and fresh their beauty! and what an extensive prospect of their usefulness! Psal. cxxviii. 3.

OLIVET, or MOUNT OF OLIVES, about 625 paces east of Jerusalem, and separated from it by the valley of Jehoshaphat, and brook Kidron. It had three tops; the most northern was the highest, and, as it were, hung over the city, and, it is said, was called Galilee. The southern top, which was called the *Mount of Corruption*, because of Solomon's idolatrous temple built thereon, was the lowest; and, it is said, our Saviour ascended to heaven from the middle top, Luke xix. 40—44. Matt. xxiv. 3. Acts i. 12. From the Mount of Olives, the Hebrews were furnished with olive-branches at the feast of tabernacles, Neh. viii. 15. In the time of king Uzziah, an earthquake rent this mount, and rolled the one half of it to about half a mile westward upon the high way, and royal gardens; but its *removing half towards the south, and half towards the north*, some think may signify the marvellous removal of all impediments of the gospel; and the apostles, after receiving their commission in Mount Olivet, separating into different quarters of the world; or, perhaps, some such event may take place at the siege of the city, in the beginning of the millennium, Zech. xiv. 4. At present, travellers are shown, in this mount, a great many arched vaults, or grottos, under ground, which are pretended to have been the sepulchres of the prophets, or the cells of the apostles.

OLYMPAS, *heavenly*, a believer of distinguished virtue and merit,

whom Paul salutes in his epistle to the Romans, xvi. 15.

OLYMPIUS JUPITER, a Heathen god, whose statue Antiochus Epiphanes caused to be set up in the temple of Jerusalem, where it remained for three years, till removed by Judas Maccabeus. This idol is called, Dan. xii. 11. *the abomination that maketh desolate.*

OMER was a measure of capacity in use among the Hebrews, containing six pints very nearly. It was the tenth part of an ephah, and was the measure of manna which God appointed for every Israelite, Exod. xvi. 16, 36. See EPHAH.

OMNIPOTENCE, one of the divine attributes, Rev. xix. 6. denoting the power of producing every possible thing without exception: for as God exists by an absolute necessity of nature, so he contains in himself a reason sufficient for the existence of all contingent things.

OMNIPRESENCE, that perfection of God by which he perfectly knows all things, and works all in all; or it is his knowledge conjoined with his power, as exerted in the government of the world, Ps. cxxxix. 1, &c. Jer. xxiii. 24. Acts xvii. 27, 28. Seeing the divine nature is perfectly simple, all composition is to be far removed from it. It is neither diffused nor extended through the universe, nor blended with the creature; but to be considered as a presence consistent with the nature of a spirit, which can only be by means of understanding, by which it forms representations or ideas, and of will, by which it brings its ideas to effect.

OMNISCIENCE, that perfection of God, by which he knows distinctly all things, the manner how they may become actual, and their futurition; his knowledge thus plainly extends to every possible thing, without a possibility of knowing more, 1 John iii. 20. Job xxviii. 24. And that he knows all future things, appears from Isa xli. 26. and xlii. 9. as also that he is intimately acquainted with the thoughts of men, Psalm cxxxix. 2. The thoughts of men determined both by the objects, by the law of imagination, and by the preceding state, as so many reasons of action, are all known to God, Heb. iv. 13.

OMRI, *a rebellious people,* was general of the forces to Elak, king of Israel. Informed, as he besieged Gibbethon, that Zimri had murdered his master and his whole family, and usurped the throne at Tirzah, he hasted thither, and laid siege to the place. When Zimri found himself unable to defend the city against Omri, he, in the seventh day of his reign, burnt the palace on himself and his family. For about four years there ensued a civil war between Omri and Tibni, the son of Ginath. At last, Tibni being dead, Omri obtained the throne, and reigned about eight years alone, and twelve in all. Having purchased a hill from one Shemer, he built a fine city thereon, and called it Samaria, and made it the capital of his kingdom. He was more wicked than Jeroboam, or any of his predecessors. He enacted a number of idolatrous laws, which were but too well observed many ages afterward. He died at Samaria, *A. M.* 3086, and was succeeded by Ahab, 1 Kings xvi. 15—29. Mic. vi. 16.

ON. See AVEN, KORAH.

ONAN. See JUDAH.

ONCE, *not once or twice, or once, yea twice;* i. e. frequently, 2 Kings vi. 10. Job xxxiii. 14. God's speaking *once, yea twice,* may signify his declaring of his perfections in the works of the creation and providence, and in the revelation of his word, Psal. lxii. 11.

ONE, (1.) One only, besides which there is none other of the kind; so God is *one,* and Christ is the *one Mediator* and *Master:* but in the phrase, *God is one,* it may denote *one* of the parties to be reconciled, 1 Tim. ii. 5. Eccl. xii. 11. Gal. iii. 20. (2.) The same, either in substance; so the divine Persons are *one,* 1 John v. 7. John x. 30. or

in number: thus all the world had *one language* after the flood, Gen. xi. 1. or in kind; thus *one* plague was on the Philistines and their lords, 1 Sam. vi. 4. or in office; so Paul that planted the churches, and Apollos that watered them, *were one* in their general office and aim as ministers of Christ, 1 Cor. iii. 8. (3.) United together; so Christ and his people are *one;* they are *one* by his Spirit dwelling in them, by their faith and love to him, by their intimate fellowship with, and their likeness to, him; and they are *one* among themselves. They are all members of his *one* mystical body; have *one* Lord, *one* Spirit, *one* Faith, *one* Baptism, *one* Hope; love *one another,* possess the same privileges, aims, and works, John xvii. 21, 23. Rom. xii. 5. Eph. iv. 3 to 6. and they are of *one heart, and mind, and mouth,* when they ardently love one another as Christians, have much the same views of divine truth, and much the same profession and manner of speech, Acts iv. 32. Rom. xv. 6. God made but *one* woman, though having the residue of the Spirit, he had power to create multitudes, *that he might seek a godly seed,* have children regularly produced, and religiously educated, Mal. ii. 15. To have *one* lot, and *one purse,* is to be joined in the closest fellowship, Prov. i. 14.

ONESIMUS, *profitable,* a Phrygian by birth, and slave to Philemon; who deserting the service of his master, robbed him, and fled to Rome, where he was converted by Paul, and sent back with a letter to his master Philemon; which we have amongst Paul's epistles, and always esteemed in the number of the canonical books of the New Testament. This epistle had all the good success Paul could desire. Onesimus became afterwards an eminent Christian; and we are told that Paul made him bishop of Berea, in Macedonia. This epistle may pass for a masterpiece of eloquence in the persuasive kind, from considerations of friendship, religion, piety, and tenderness.

ONESIPHORUS, *bringing profit,* a native of Asia, perhaps of Ephesus. There he was extremely kind to the apostle Paul. Coming to Rome when Paul was in prison, he sought him out, and to the utmost of his power comforted and assisted him. Paul begs that the Lord would graciously reward him and his family at the last day, 2 Tim. i. 16, 17, 18.

ONION, a well-known herb, of which Tournefort mentions 13 kinds, and to which what we call *leeks* are reducible. The Strasburg, the red, the Spanish, and the white onion, are propagated chiefly for their bulbous root. If eaten in moderation, they are very useful to thin the blood, cleanse the stomach, excite appetite, &c. but if they are too largely eaten, they affect the head, and disturb the sleep. Onions, whether boiled, roasted, or raw, are excellent for ripening pestilential boils. A plaister of roasted onions and butter, is said to be a good remedy for the piles. The spirit of wine with onions macerated in it, is good for the headach. The juice of onions, mixed with the spirit of wine, is said to cure deafness. The Hebrews, and other poor people in Egypt, lived much on leeks and onions, Numb. xi. 5.

ONYCHA. Jarchi, the Jewish interpreter, thinks it the root of a certain spice; others think it the same as laudanum; and others think it bdellium. Perhaps it was rather the shell of the onyx fish, which is very odoriferous, and is a principal ingredient in the Indian perfumes, as alloes are in their pills. The best onyx fish were caught in the Red sea, from whence Moses might easily obtain what onycha was necessary for his sacred incense, or perfume, Exod. xxx. 34.

ONYX, a precious jewel, somewhat like a human nail, and which is thought by modern naturalists to be a kind of agate. It seems transparent, and has belts and veins of a different colour; perhaps it is a kind of chrystal mingled with earth. We know of five kinds of it, (1.) The

bluish white, with broad white streaks around it; this is very common in the East-Indies, and is found in New Spain, Germany, and Italy. (2.) The onyx of a bluish white, with snow-white veins scattered through it. (3.) The onyx with red veins, called the sardonyx, as if it were a mixture of the sardius and onyx. It was the 5th foundation of the New Jerusalem, Rev. xxi. 20. (4.) The onyx similar to the jasper. (5.) The brown onyx with bluish white veins around it. The first of these kinds was the onyx of the ancients; but whether the SHOHAM of the Hebrews signify that, or the emerald, we can hardly determine. It is certain, there was plenty of *shoham* in the land of Havilah; and Pliny says, there were quarries of onyx-marble in Arabia, Gen. ii. 12. It was the 11th stone in the high-priest's breast-plate, Exod. xxviii. 20.

OPEN, what every one has access to enter into, or to behold, Nah. iii. 13. Gen. i. 20. And to OPEN, is, (1.) To set open a door, that any body may enter in, or go out, Acts xvi. 26. (2.) To uncover, render visible or manifest, Exod. xxi. 33. (3.) To declare, unfold, explain, Luke xxiv. 32. (4.) To cause to bring forth, Isa. xli. 18. God's eyes and ears being *open*, denotes his exact observation of mens' conduct, his regard to his people's ease, and his readiness to answer their prayers, Neh. i. 6. Jer. xxxii. 19. 1 Pet. iii. 12. His hands and treasures are *opened*, when, by his power and goodness, he liberally confers his favours on his creatures, Psal. civ. 28. Deut. xxviii. 12. God *opens his armoury*, when in his providence he raises armies, and furnishes them with weapons of war, to execute his just wrath on sinners, Jer. l. 25. He *opens his lips against* men, when, by his word and providence, he, in a plain and powerful manner, convinces them of their guilt, Job xi. 5. He *opens the heart*, when he enlightens the eyes of the understanding to discern revealed truths, and thereby persuades the will to receive Jesus and his fulness into the soul, Luke xxiv. 32, 45. Acts xxvi. 18. and xvi. 14. His *opening* of Christ's ears, may denote his furnishing him with an obedient manhood, Psal. xl. 6. He *opens mens' ears*, when he inclines them to be attentive to his word and providences, Job xxxvi. 10, 15. He *opens their lips*, when he gives them encouragement to pray, and ground to praise him; and by his Spirit gives an holy freedom therein, Psal. li. 15. God *opens to men*, when he grants them his presence and blessing, Matt. vii. 7. He *opened the side of Moab*, when he gave the enemy an easy entrance into their country or cities, Ezek. xxv. 9. In this sense too, the gates of Assyria, and of Nineveh, and Babylon, are said to be *opened* by him, Nah. iii. 13. and ii. 6. Isa. xlv. 1. Christ *opens, and none shuts*, and *shuts, and none opens*: A master of a family or a prince has one or more keys, wherewith he can open or shut all the doors of his house or palace. So had *David* a key, (a token of right and sovereignty) which was afterwards adjudged to *Eliakim*, Isa. xxii. 22. Much more has *Christ*, the son of *David*, the key of the spiritual city of *David*, the *New Jerusalem*, the supreme right, power, and authority, as in his own house. He *openeth* this to all that overcome, *and none shutteth—he shutteth it* against all *the fearful*, and *none openeth*. Likewise when he *openeth* a door on earth for his works or his servants, none can *shut*; and when he *shutteth* against whatever would hurt or defile, none can open, Rev. iii. 7. Men *open* or *reveal* their cause to God, when they, in the prayer of faith, represent and commit it to him to redress their wrongs, Jer. xi. 20. and xx. 12. To *open prisons*, is to dismiss prisoners to their liberty: this the Chaldeans did not, but retained them in bonds till they died, Isa. lxi. 1. and xiv. 17. Mens' *opening their doors to travellers*, imports their cheerful

inviting of strangers to entertainment and lodging, Job xxxi. 32. Their *opening their hearts*, or *doors*, to Christ, imports their ready receiving of him by faith and love, Rev. iii. 20. Psal. xxiv. 8, 9, 10. Heaven, the temple, or tabernacle, or the church of God, is *open*, before the rise, and after the ruin, of Antichrist, when there is free access to gospel-worship, when gospel-mysteries are clearly explained and understood, and when God's providences in her favour are clear and manifest, Rev. iv. 1. and xi. 19. and xv. 5. and xix. 11. Perhaps this is the *open door* set before the Philadelphian church, Rev. iii. 8. Under the gospel, men with *open face* behold the glory of the Lord,—see divine truths clearly, and stripped of ceremonial vails, even as the sight of things in a glass is much more distinct and clear than to see them only by their shadows, 2 Cor. iii. 18. It is said, Numb. xxiv. 3. Balaam's eyes were *open*. According to the Hebrew, as noticed in the margin of our Bible, the eyes of his mind had been *shut*, but were opened in a peculiar and prophetical manner; whence prophets are called *Seers*, 1 Sam. ix. 9. It implies, that before he was blind and stupid, having eyes, but not seeing nor understanding.

OPERATION, work, Psal xxviii. 5.

OPHEL, *obscurity*, a wall and tower of Jerusalem, which seems to have been near the temple, and is rendered *strong-hold*, Mic. iv. 8. King Jotham erected several structures on the wall of Ophel: Manasseh built a well to the west of Jerusalem, and the fountain of Gihon beyond the city of David, from the fish-gate as far as Ophel. After the captivity, the Nethinims, that they might be near their temple-service, dwelt at Ophel. These things incline me to think it was about the south-east corner of Jerusalem, 2 Chron xxvii. 3. and xxxiii. 14. Neh. iii. 26. and xi. 21.

OPHIR, *ashes*, the son of Joktan. Whether he gave name to the country famous for gold, or where that country was, we can hardly determine. It is certain that its gold was renowned in the time of Job, Job xxii. 24. and xxviii. 16. and that from the time of David to the time of Jehoshaphat, the Hebrews traded with it; and that Uzziah revived this trade, when he made himself master of Elath, a noted port on the Red sea. In Solomon's time, the Hebrew fleet took up three years in their voyage to Ophir, and brought home gold, apes, peacocks, spices, ivory, ebony, and almug-trees, 1 Kings ix. 28. and x. 11. and xxii. 48. 2 Chron. xxvi. and viii. 18. and ix. 10. Some have placed it at Urphe, an island in the Red sea; others justly reckoning this too near, have placed it at Sophala, or in Zanguebar, on the south-east of Africa; others have placed it about Guinea, on the west of Africa; and some at Carthage, on the north of Africa; others have still more fancifully removed it to Peru, or some other place in America. Reland and Calmet place it in Armenia, where Ptolemy mentions Oupara or Sophara: but to what purpose the Jews should carry on a trade with Armenia by the round-about way of the Red sea, we cannot conceive; nor can we believe that ships fit for coursing around Arabia, could have sailed up the Tigris, or Euphrates. Some will have Ophir to have been somewhere in East India, either on the west of it near Goa, or at the south-east part of it, or at Malabar, &c. Bochart, with great industry, labours to fix it at Taprobane, or Ceylon, an East Indian Isle. Perhaps there was an Ophir in the south or east of Arabia Felix, whose fine gold was known to Job and David; and another more distant place in the East Indies, in Malacca or Ceylon, and whither Solomon's mariners pushed their trade, and called it Ophir, because they found gold in it as good as of that in Arabia: or if there was no other

than that in Arabia, the East Indians must have brought thither their apes, &c.

OPPORTUNITY, (1.) A fit time, Matt. xxvi. 16. (2.) Fit circumstances, Phil. iv. 10.

OPPOSE, RESIST, to strive by word or deed against a person or thing. Men *oppose* themselves, when they hold opinions and follow courses contrary to their own profession, or contrary to the scriptures, which they acknowledge their only standard and rule of faith and practice, 2 Tim. ii. 25. Antichrist *opposeth all that is called God;* sets up himself against or above the Heathen gods; above the angels and magistrates; nay, above Jesus Christ and his Father, by enacting contrary laws, offices, &c. 2 Thess. ii. 4. *Oppositions of science falsely so called,* are the erroneous principles of the Heathen philosophy: as that a virgin could not possibly conceive a Son; or the dead be raised; or the vain notions whereby the Gnosticks, under pretence of great knowledge, opposed the simplicity of the gospel, 1 Tim. vi. 20. God *resisteth* the proud, by baffling their purposes and endeavours, disappointing their hopes, and punishing their wickedness, James iv. 6. 1 Pet. v. 5. Satan *resists* men, when he accuseth them to God, and by continual temptations, hinders them from doing good, Zech. iii. 1. Good men *resist not* their wicked persecutors, by outrageously fighting against them, and rendering evil for evil, James v. 6. Matt. v. 39. but they *resist unto blood, striving against sin,* choosing rather to lose their life, than yield to any wicked law or custom, Heb. xii. 4. They *resist Satan,* by watching, praying, and striving against his temptations, James iv. 7. 1 Pet. v. 9. Wicked men *resist the Holy Ghost,* when they oppose his convictions, and contemn his miraculous operations, Acts vi. 10. and vii. 51. They *resist the truth,* when they dispute against it, and act contrary to it, 2 Tim. iii. 8. They *resist magistrates,* when they rebel against their persons or authority, and disobey or contemn their laws, Rom. xiii. 2.

OPPRESS. Some men oppress others, when they fraudulently, or by force, take their property from them, Lev. xxv. 14. Mal. iii. 5. Job xx. 19. 1 Thess. iv. 6. or when they grievously harrass and enslave them, Deut. xxviii. 29. Exod. iii. 9. Satan *oppresseth* men, when by temptation or possession he terribly torments them, Acts x. 38.

ORACLE, (1.) A divine declaration of God's will; and so the whole of his inspired revelations are called, 2 Sam. xvi. 23. 1 Pet. iv. 11. (2.) The Holy of Holies, from whence God uttered his ceremonial laws to the Hebrew nation in the time of Moses, and declared his mind on other occasions, Exod. xxv. 22. 1 Kings vi. 16. and viii. 6. Psal. xxviii. 2. God uttered his oracles in various manners: (1.) Sometimes by forming a voice, and conversing with the person who was informed: thus he spake to Moses and to Samuel, as a man to his friend. (2.) By predictory dreams, as of Joseph, Pharaoh, Nebuchadnezzar, &c. (3.) By visions, wherein his declaration of his mind was attended with some apparition, as to Abraham, Jacob, Solomon. (4.) By the Urim and Thummim, by means whereof the high-priest was qualified infallibly to declare the will of God. This was a common method, from the death of Moses till after the building of Solomon's temple. (5.) By prophets, to whom, either by dreams, visions, voices, or inspiration, he in an infallible manner communicated the knowledge of his will. On some particular occasions, he made wicked men, as Balaam, Caiaphas, and the false prophets of Bethel, the channels of communicating his mind. (6.) By his Son appearing in our nature, and preaching in Canaan. (7.) By inspiring his apostles and evangelists with the knowledge of his mind, and by them communicating it to others, Heb. i. 1. and ii. 3, 4.

The Jewish oracle of *Bathcol*, or *daughter of the voice*, which they boast to have had after the death of Malachi, seems to have been a piece of mere foolery, similar to that wicked practice which some have of taking the first word of the Bible they look upon at opening, to be suited to their case. The Heathen oracles were partly the illusions of Satan; he inspired Ahab's prophets to promise him victory at Ramoth-gilead, 1 Kings xxii. but it is likely enough that many of the oracles among the Heathens were merely the devices of the villanous priests and priestesses, who generally prophesied as they were paid, and favourable oracles made a man's friends or armies rush through every thing to accomplish them. Boyle, Van Dale, and Fontenelle, have strongly maintained, that all the Heathen oracles were but the impostures of men; and the two latter have pretended, that they did not cease by the death of Christ, or spread of the gospel, but by means of peoples' despising to consult them. Mœbius, a Protestant professor of Leipsic, and Balthus, a learned Jesuit, have attempted a refutation of this opinion. We think there was both devilry and villany in the affair of these oracles, though perhaps most of the latter: nor can we, with Eusebius, believe that these oracles entirely ceased at the death of our Saviour; for we find them consulted some ages after. But the spread of the gospel made multitudes contemn them, and the priests were afraid to risk their oracles among such as were willing to discover the cheat. No doubt, Satan was also divinely restrained. Whoever were the authors of those oracles, they were generally delivered in such dark and equivocal expressions, as might answer the event be what it would.

ORATION, a fine speech, Acts xii. 21.——An ORATOR was one that composed and pronounced fine speeches, like our advocates, Acts xxiv. 1. Where a place was under popular government, as Athens, &c. oratory was much studied, and the orators were often capable to carry the populace to what side they pleased. This occasioned their being often the hired tools of such great men as were intent on their selfish designs.

ORCHARD, a garden of fruit-trees, Eccl. ii. 5. See GARDEN.

ORDAIN, the same as APPOINT. ORDINANCES of God are, (1.) His fixed purposes and appointments concerning the state and motions of irrational creatures, whether the luminaries of heaven, or others, Psal. cxix. 91. Job xxxviii. 33. Jer. xxxi. 33. (2.) His commandments in general, Lev. xviii. 4. (3.) His rules and directions relative to his worship, Heb. ix. 10. 1 Cor. xi. 2. (4.) An office appointed by him, Rom. xiii. 2. Forms of magistracy, or their laws for regulating the commonwealth, are called an *ordinance of man*, 1 Pet. ii. 13. 1 Sam. xxx. 25.

ORDER, (1.) To command, Judg. vi. 26. (2.) To rank every person or thing in proper order, Prov. iv. 26. The various classes or bands into which the priests and singers were ranked, were called their *orders*, 1 Kings xxiii. 4. God sets mens' sins *in order* before them; he presents them as so many witnesses, or as a well-stated charge against them, Psal. l. 21. Men *order* their cause before God, and fill their mouth with arguments, when they represent it to him truly as it is, and produce and plead manifold reasons for his shewing them favour, Job xxiii. 4. To *walk orderly*, or *order one's conversation aright*, is to endeavour earnestly to do every duty relative to God or men, in the proper place, time, and manner thereof, Acts xxi. 24. Psal. l. 23.

ORGAN, a wind-instrument of music, invented by Jubal, the sixth in descent from Cain; but perhaps Jubal's was very different from ours, which are composed of various pipes, and some of them are 30 or 40 feet long; and whose form we do not

know to be much more than 800 years old, Gen. iv. 21. Psal. cl. 4.

ORNAMENT, embellishment, decoration; what tends to deck out a person in the body or clothes, such as Jewels, rings, bracelets, ribbands, &c. The Hebrew women, especially their maidens, were extremely fond of them; and, in the days of Saul, they became more so than before, Jer. ii. 32. 2 Sam. i. 24. In Isaiah's time, they were sinfully mad upon them, Isa. iii. 16—26. The laws, religion, and prosperity, which God gave the Hebrews, are called *excellent ornaments;* they rendered their nation distinguished from, and more glorious than, others, Ezek. xvi. 7, 11. Jesus's grace implanted, and an holy conversation springing from it, are an *ornament* to the saints; how glorious and comely they render them! how high in favour with God, good angels, and good men, Isa. lxi. 10. Prov. iv. 9. Useful instruction, and faithful reproof, are *an ornament;* they ought to be highly prized, readily received, and complied with, and so will render one truly honourable and respected, Prov. i. 9. and xxv. 12. The *ornament* of a meek and quiet spirit, gives a dignity to those who possess it, and is in the sight of God of great price, 1 Pet. iii. 4.

ORION, a constellation just before the sign Taurus. It consists of about 80 stars; appears about the middle of November; and its rise is often accompanied with storms, and its bands are the cold and frost, which only God can remove, Job xxxviii. 31. and ix. 9.

ORNAN. See ARAUNAH.

ORPHANS, children who have lost one, or both, of their parents, whereby they are deprived of many benefits, and are often left in a most destitute condition. *We are orphans, our mothers are widows;* our governors and fathers being almost wholly cut off by the sword, Lam. v. 3. Orphans are peculiar objects of divine compassion and regard; the Lord executes the judgment of them, Deut. x. 18. is a father to them, Psal. lxviii. 5. and he hath promised to preserve such as are committed to him by their parents, Jer. xlix. 11.

OSPREY and OSSIFRAGE. See EAGLE.

OSTRICH, the tallest of all the fowl kind, being 7 or 8 feet high when it stands erect. Its neck is about 4 or 5 spans in length: its legs are long and naked; and has only two toes on a foot, both turned forward: but its wings are short, and rather serve for sails than for flight. Assisted with these, it will outrun the swifest horse, and meanwhile throw stones behind it against its pursuers. Its feathers are goodly, and used as ornaments for hats, beds, and canopies: are of different colours, and formed into pretty tufts. It is very foolish, and easily deceived. It is said, that if it can hide its head in a thicket, it imagines all is quite safe. If a man put on an ostrich's skin, and holds out fruits or seeds to it, it will receive them, and so be taken. Ostriches make a most doleful and hideous noise, are very careless of their young, lay their eggs in the sand, and leave them there to be hatched by the sun, perhaps forgetting where they were laid, Job xxxix. 13 to 18. Lam. iv. 3. Its eggs, of which it lays from 10 to 20, or even from 30 to 50, in a course, are so large, that the Ethiopians make drinking cups of the shells. It is said, that though the ostriches do not sit on their eggs to hatch them, yet the male and female watch them by turns; and when driven away, they cannot find them out again; and often their young are found half starved. They chiefly haunt desolate places, Isa. xiii. † 21. they were rather common in Arabia, and mightily abound in Ethiopia, and are used for food; but their flesh is said to be dry. Some of them are so strong, that the Arabs ride upon their backs. The *Jaanah*, rendered *ostriches* in Lam. iv. 3. is rendered *owl* in Lev. xi. 16. Deut. xiv. 15. Job xxx. 29. Isa. xiii. 20. and reck-

oned among unclean birds. This bird is made the symbol of forgetfulness and cruelty, Job xxxix. 13, 14. Lam. iv. 3. Owls too are cruel; they eat their own eggs, or even their young, as the women did their children in the siege of Jerusalem.

OTHNIEL, *the hour of God*, the son of Kenaz, of the tribe of Judah, and first judge of Israel. By his taking Debir from the Canaanitish giants, he purchased ACHSAH, the daughter of Caleb his uncle, to wife, Josh. xv. 16—19. When Cushan-rishathaim had oppressed Israel eight years, God stirred up Othniel to levy an army against him. With these he routed the Mesopotamian troops, and delivered Israel; after which the Hebrews' land enjoyed rest 40 years, or till the 40th year of their settlement, Judg. iii. 8 to 11.

OUCHES, sockets for fastening the precious stones in the shoulder-pieces of the high-priest's ephod. These ouches, with their stones, served for buttons to fasten the golden chains whereby the breast-plate was hung, Exod. xxviii. 11, 25.

OVEN, a place for baking of bread, Lev. ii. 4. Nebuchadnezzar's fiery furnace, into which were cast Shadrach, Meshach, and Abenego, seems to have been of this form, Dan. iii. 21—26. God makes his enemies a *fiery oven*, and his judgments *burn as an oven*. In what a quick and terrible manner he consumed the Jews after our Saviour's death, as withered grass, or fuel in a fiery oven! How dreadful the case of his foes, when the earth, and the works thereof, shall be burnt up! and when they shall be cast into the lake that burns with fire and brimstone! Psal. xxi. 9. Mal. iv. 1. Lewd persons are likened to an *oven*; by their yielding to temptations and lusts, their souls and bodies are inflamed with unclean desires, and the disorders that proceed therefrom, as an oven is heated by a continued supply of fuel, Hos. vii. 4—7.

OVER, (1.) On the whole outside, Gen. xxv. 25. (2.) Above, Gen. xxvii. 29. Psal. lxv. 13. (3.) More than measure. Exod. xvi. 18. Psal. xxiii. 5. (4.) From one side, or hand, or proprietor, to another, Psal. xxvii. 12. and cxviii. 18. (5.) Passed by, Song ii. 11. (6.) On account of, Hos. x. 5.

OVERCHARGE, to burden too much. Thus, excessive sorrow, immoderate eating and drinking, or carnal care, will overload mens' souls, that they cannot desire or attain to heavenly things, 2 Cor. ii. 5. Luke xxi. 34.

OVERFLOW. Liquor *overflows* in a vessel, when it runs over the brim: rivers *overflow*, when they swell, and run over their banks, Josh. iii. 15. The inhabitants of the old world had their *foundation overflowed with a flood*, when the deluge covered them and all their dwellings, Job xxii. 16. Armies and calamities being compared to floods or waters, are said to *overflow*, when they bear down all before them, Isa. viii. 8. Jer. xlvii. 2. Dan. xi. 10. Isa. x. 22. and xxviii. 15, 17. and xliii. 2. Prosperity, and the truths and blessings of the gospel, being compared to wine or oil, the *fats overflowing* therewith, import a great prosperity, and a great spread and prevalence of the truth and grace of God in the world, Joel ii. 24. The *fats overflowing* with the wine of God's wrath, imports its spread, and making fearful havoc among the nations, Joel iii. 13.

OVERLAY, (1.) To cover, Exod. xxvi. 32. (2.) To cover too closely or heavily, 1 Kings iii. 19.

OVERMUCH. To be *overmuch righteous*, is to make an uncommon shew of strictness, pretending to more holiness than one hath; rigorously exacting the extremity of justice; and doing many things under pretence of piety, which God's law doth not require.—To be *over-wise*, is to pretend to great degrees of knowledge; and to be ready to quarrel with the best conduct of others, and even of God himself; to attempt knowledge above our reach and station: this tends to destroy a man's

self, rendering him foppish, stupid, or contemptible.—To be *overmuch wicked*, is to add sin to sin; to fatigue one's self in doing evil, and to run into riot and wickedness of every sort; this tends to hasten one's death. It seems far more probable that Solomon here speaks in the person of an ungodly man, who takes occasion to dissuade men from righteousness, because of the danger which attends it. Therefore, saith he, take heed of strictness, zeal, and forwardness in religion. The next verse contains an antidote to this suggestion; yea rather, saith the wise man, *be not wicked or foolish overmuch;* for that will not preserve thee, as thou mayest imagine, but will occasion and hasten thy ruin, Eccles. vii. 16, 17.

OVERPASS. Professors of the true religion *overpass the deeds of the wicked*, when they do worse than Heathens and profligates; and judges do it when they allow themselves to be worse than the criminals they try and condemn at their bar, Jer. v. 28.

OVERPLUS, the difference of value between things exchanged, Lev. xxv. 27.

OVERSEE. See BISHOP. OVERSIGHT; (1.) The office of overseeing and taking care that things be right done; and the discharge of this office, by performing the duties belonging thereto, Numb. iii. 32. 1 Pet. v. 2. (2.) A mistake, Gen. xliii. 12.

OVERSHADOW, to cover with a shadow. The cloud from which the Father declared our Saviour his well-beloved Son, *overshadowed* the three disciples on the mount, Matt. xvii. 5. To mark the mysterious and incomprehensible work of the Holy Ghost, in forming our Saviour's manhood in the womb of the Virgin, it is called an *overshadowing* of her, Luke i. 35.

OVERTAKE, (1.) To come up with such as had gone off before, Exod. xv. 9. (2.) To seize upon, Psal. xviii. 37. One is *overtaken in a fault*, when temptations come up with him, and draw him into some sinful word or deed before he is aware, Gal. vi. 1. The sword *overtakes* men, when the enemy comes upon them, and they are killed, wounded, taken captives, or otherwise reduced to misery, Jer. xlii. 16. Blessings *overtake* men, when they are bestowed on them; and justice, evil, or curses, *overtake* them, when their due and threatened punishment comes upon them, Deut. xxviii. 2, 15. Isa. lix. 9. The day of judgment *overtakes* men, when notwithstanding all their unthoughtfulness of it, or their desire and study to escape it, it comes upon them, 1 Thess. v. 4. The battle in Gibeah *did not overtake* the children of iniquity. The Hebrews did not attack the Sodomitical Benjamites at Gibeah with a due and holy zeal; nor took they proper care to cut off the criminals of that or the like sort, wherever they were found, Hos. x. 9.

OVERTHROW, a turning of things upside down; an utter destruction, Gen. xix. 29.

OVERWHELM, to swallow up one, as a drowning flood, Job vi. 27. Psal. cxxiv. 4. One's heart or spirit is *overwhelmed*, when grief, fear, perplexity, and care, so burden and afflict him that he knows not what to do, Psal. lxi. 2. and lxxvii. 3.

OUGHT, imports necessity or expediency; thus Christ *ought to suffer*, that he might fulfil his engagements, and save our souls, Luke xxiv. 26. (2.) Duty; thus men *ought always to pray without fainting*, Luke xviii. 1. OUGHT, or AUGHT, also signifies any thing at all, Gen. xxxix. 6.

OUTCASTS, such as are driven from their house and country. The *outcasts* of Israel and Judah needed shelter and pity in the land of Moab, when they were driven out of their country by the Assyrian ravages, Isa. xvi. 3, 4. The *outcasts* of the Persians wandered far and wide, when they were carried or driven from their country by the Chaldeans, Jer. xlix. 36. God *gathereth the outcasts of Israel;* he gathered the Jews after Sennacherib and Esarhaddon had

scattered them; he brought them back from their Chaldean captivity; he will bring them from their present dispersion; he gathers the *outcast* Gentiles, and joins them into his church, the true Israel of God, Isa. lvi. 8. and xi. 12.

OUTGOINGS, outmost borders, Josh. xvii. 9, 18. God makes the *outgoings* of the morning and evening to rejoice, when he bestows and renders agreeable the earliest and latest parts of the day: or when he gives heart-cheering blessings to the inhabitants of the remotest east and west, Psal. lxv. 8.

OUTLANDISH, pertaining to another country or nation, Neh. xiii. 26.

OWE, own, (1.) To own, to have a right to, Lev. xiv. 35. Acts xxi. 11. (2.) To owe, to be indebted, Rom. xiii. 8. Matt. xviii. 28.

OWL, a fowl of the hawk kind. Its beak is hooked, its head and claws are somewhat like those of a cat; its legs are hairy to the very claws, its eyes are black, large, and sparkling, but cannot abide the light of the sun; its voice is very disagreeable and mournful. There are a great many kinds of owls, viz. the small owl, the great owl, the horned owl, &c. The large horned owl, is almost as big as an eagle, and has feathers ash-coloured and whitish: the small horned owl, is of a more dun and rusty colour: the small unhorned owl, is about the bulk of a pigeon; the larger one has a crown of fine soft feathers around its whole face, and has no visible ears; its back is of a lead colour, marked with white spots; its breast and belly are whitish, marked with black spots; its body is scarcely bigger than a chicken, but its multitude of feathers render it as big in appearance as a capon. All at once it will swallow a mouse or bird, and after digesting the flesh, vomit up the hair and the bones. Owls go little abroad in the day; and if they do, are a gazing stock to the rest of the birds. They are said to be enemies to the crows, and that the two are mutual destroyers of one another's eggs. They generally haunt desolate places, as ruined cities or houses, Isa. xiii. 21. and xxxiv. 11—15. Jer. l. 39. and make a most doleful and despondent-like mourning, Mic. i. 8. Perhaps Yahhanah denotes not the *owl*, but the female ostrich, Job xxx. 29. Isa. xiii. 21. and xxxiv. 13. and xliii. 20. Jer. l. 39. Mic. i. 8. Lev. xi. 16. Deut. xiv. 15. with Lam. iv. 3. and the *kippoz* a most poisonous serpent, Isa. xxxiv. 15. Saints become like *owls*, when apparently forsaken of God and their friends, they are left to mourn in a most forlorn and heartless manner, Job xxx. 29. Psal. cii. 6. Wicked men are like *owls*; how unsightly to God and good men! how inclined to distance from him and his people! what haters of the Sun of righteousness, and of the light of God's word! and how hurtful to others! Isa. xliii. 20.

OX. See Bull. Where no oxen are, the crib is lean; there is neither food for men nor beasts. But the words, the crib, &c. might be rendered, *there is no wheat nor corn on the threshing-floor*, Prov. xiv. 4.

P

PAC

PADAN-ARAM. See Mesopotamia; but perhaps Padan-aram was but the north-west part of Mesopotamia.

PACE, a measure of five feet in length; but perhaps it signifies no more than a step, in 2 Sam. vi. 13.

PAH

PADDLE, a small iron instrument for digging holes in the earth, Deut. xxii. 13.

PAHATH-MOAB, *a duke of Moab*, I suppose was a city built near to the place where Ehud routed the Moabites. Joshua and Joab were

two of its ancient princes; 2812 belonging to Pahath-moab, returned from Babylon with Zerubbabel, and 200 more with Ezra, chap. ii. 6. and viii. 4. Some would have Pahath-moab to be the name of a man; and it is certain, one of that name sealed Nehemiah's covenant of reformation, Neh. x. 14.

PAIN, or PANG, denotes uneasiness of body or mind from hurt. When it is very violent, it is called TORMENT, Job xxxiii. 19. Psal. xxv. 18. and lv. 4. Ezek. xxx. 4. Jer. xxii. 23. Matt. iv. 24. To *travel in pain* all one's days, is to live in sore trouble, inward disquiet, and terror of mind, Job xv. 20. The wicked man's *flesh upon him hath pain;* in his dying moments, he is in sore trouble; in the grave, the worms feed on him; in hell, he is for ever tormented, Job xiv. 22. Be *in pain,* and *labour* to bring forth; bear thy troubles with patience, hoping for a merciful and joyful deliverance: or, Thou shalt be in sore trouble before the deliverance from Babylon, or the greater deliverance by the Messiah, Mic. iv. 10. *Pains of death,* or *hell,* are such violent torments as cut off life, or render one most miserable, Acts ii. 24. Psal. cxvi. 3. The terrible calamities of Antichrist, when ruined, and the inconceivable miseries of the damned, are called *torment,* Rev. xviii. 7, 10. and xx. 10. Christ's witnesses *torment* the Antichristians; they preach the truths which they detest; they practise the good works which they abhor; and are the innocent occasions of God's executing his fearful judgments on them, Rev. xi. 10. The *tormentors* to which God delivers the wicked, are the lashes of his wrath, the tortures of an awakened conscience, and malicious and enraged devils and men, Matt. xviii. 34.—PAINFUL, what is very hard and difficult, and cannot without great fatigue and pain be effected or endured, Psal. lxxiii. 16. PAINFULNESS, denotes labour joined with great care and grief, 2 Cor. xi. 27.

PAINT. Women, especially harlots, painted their faces, 2 Kings ix. 30. The Jews *painting of their eyes,* and *rending their faces,* may denote their setting off themselves to their neighbouring nations in all the shews of idolatry and false grandeur they could, Ezek. xxiii. 40. Jer. iv. 30.

PALACE, (1.) A royal dwelling or mansion-house, fit for kings or princes to dwell in, Isa. xxxix. 7. (2.) The temple of God at Jerusalem, 1 Chron. xxix. 1, 17. It was extremely magnificent and grand; and there the Lord as King of Israel dwelt, in the symbols of his presence. (3.) The high-priest's house, Matt. xxvi. 58. (4.) The church of God, Psal. xlviii. 13. (5.) Heaven is the *palace* of God; how glorious its structure! how rich its furniture! and there the Lord, angels, and redeemed men, will for ever reside, Psal. xlv. 15.

PALE. Jacob's *face waxing pale,* imports the shame, contempt, and ruin, of his posterity, Isa. xxix. 22. The *paleness* of John's visionary horse, may denote the great destruction of men, by pestilence, famine, and other calamities, between *A. D.* 235 and 286, which, it is thought, was the fruit of spiritual deadness of ministers and others in the church.

PALESTINE. See PHILISTIA.

The PALM-TREE is found in a variety of the warm countries in the north of Africa, and in the south of Asia, &c. Many palms grew on the banks of Jordan; but the best were those about Jericho and Engedi, which last is for that reason called Hazazon-tamor, *the cutting of the palm-tree.* Palms grow very tall and upright; and their leaves retain their greenness through the whole year. The more they bask in the sun, their growth is the better; nor is it any worse of burdens being hung on them. They produce little fruit till they be about thirty years old; after which, while their juice continues, the older they become, they are the more fruitful, and will bear three or four hundred pounds of dates every

year; but it is said the female bears no fruit, except it be planted along with the male. This tree produces dates, a most sweet and luscious kind of fruit. They also extract from it a kind of wine, which is perhaps what the scripture calls *shichar*, or *strong drink*. It likewise yields a kind of honey. As its sap is chiefly in the top, when they intend to extract a liquor from it, they cut off the top, where there is alway a tuft of spiring leaves about four feet long, and scoop the trunk into the shape of a bason. Here the sap ascending, lodges itself, at the rate of three or four English pints a-day for the first week or fortnight; after which, it gradually decreases; and in six weeks, or two months, the whole juice will be extracted. As *palm-trees* were accounted symbols of victory, branches of palm were carried before conquerors in their triumphs: and, in allusion hereto, the saints are said to have *palms in their hands*, to denote their victory over sin, Satan, the world, &c. Rev. vii. 9. To mark their heavenly and upright disposition, their fellowship with Christ, their spiritual comeliness, and fruitfulness in good works, and their victory over all enemies, they are compared to *palm-trees*, Psal. xcii. 12. Song vii. 7. To represent them in their connection with angels and ministers, there were figures of *palm-trees* and cherubims alternately mingled in Ezekiel's visionary temple, Ezek. xl. 16. Idols were upright as the *palm-tree*; they could make no motion, but merely stand like so many erect logs of wood, Jer. x. 5.

PALSY, a loss or diminution of sense or motion, or of both, in one or more parts of the body. Of all the affections called nervous, this is the most suddenly fatal. It is more or less dangerous according to the importance of the part which is affected. A palsy of the heart, or lungs, or any part necessary to life, is mortal. When it affects the stomach, the intestines, or the bladder, it is highly dangerous. If the face be affected, the case is bad, as it is shews that the disease proceeds from the brain. When the part affected feels cold, is insensible, or wastes away, or when the judgment and memory begin to fail, there is but little hope of a cure; unless in answer to prayer the Lord be pleased to effect one, such as was effected by Christ or his apostles, Matt. viii. 6. Acts ix. 33.

PAMPHYLIA, *a nation made up of different people or tribes*, a province of Lesser Asia, having the Mediterranean sea on the south, Lycia on the west, Pisidi on the north, and Cilicia on the east. Attalia and Perga were the principal cities of it. A number of the Jewish inhabitants of this place heard Peter's sermon at Pentecost, and perhaps first carried the gospel thither. Paul and Barnabas afterward preached the gospel here, since which, Christianity has never been wholly extinct, though since the ravages of the Saracens, it has made but a poor appearance, Acts ii. 10. The country is at present under the Turks, and is of little or no importance.

PANT, to gasp for breath, as one dying or over-burdened. It is expressive of killing grief, Isa. xxi. 4. Psal. xxxviii. 10. or eager desire, *ib.* xlii. 1. and cxix. 131. Amos ii. 7.

PANNAG. Whether this signifies Phenicia, or a place near Minnith, or whether it signifies *oil* or *balsam*, I really know not; but either in *Pannag*, or in fine wheat of Pannag, the Jews traded with the Tyrians, Ezek. xxvii. 17.

PAPER-REEDS, a kind of bulrushes that grow in Egypt, along the banks of the Nile, Isa. xix. 7. Of these the Egyptians made baskets, shoes, clothes, and small boats for sailing on the Nile, Exod. ii. 3. Isa. xviii. 2. To make paper of this bulrush, they peeled off the different skins or films of it, one after another; these they stretched on a table, to the intended length or breadth of the paper, and overlaid them with a kind of thin paste, or the muddy

water of the Nile a little warmed: above which they spread a cross layer of other films or leaves, and then dried it in the sun. The films nearest the heart of the plant, made the finest paper. For about 570 years back, paper of linen rags hath been in use, and now also from straw.

PAPHOS, *which boils,* or *which is very hot.* There were two cities of this name, about 7 miles distant the one from the other, on the west end of the isle of Cyprus; in both of which, Venus the goddess of lust had a temple. The old Paphos was built by Agapenor, soon after the destruction of Troy. At Paphos, Paul preached the gospel, converted Sergius, the Roman governor of the island, and struck Elymas the sorcerer blind, Acts xiii. 16. The idolatry of Venus continued about 400 years after. Nevertheless, we find here a Christian church about the same time; and Paphos still continues a seat of one of the bishops of the Greek church.

PARABLE, a figurative representation of truth. It was anciently common for the men of wisdom, to utter their sentiments in parables; but it was reckoned very inconsistent for *fools* to utter parables, Prov. xxvi. 7. By a parable of the trees choosing a king, Jotham shewed the Shechemites their folly in choosing his bastard brother Abimelech. By a kind of parables or riddles, Samson entertained his companions during his marriage-feast, Judg. ix. and xiv. By a parable, Nathan introduced his reproof of David for his adultery and murder, and the widow of Tekoah persuaded him to recal Absalom, 2 Sam. xii. and xiv. Not only did the prophets often use parabolic language, representing idolaters and adulterers, &c. but sometimes added parabolic actions: as when Isaiah walked almost naked and barefoot for three years; Jeremiah hid his girdle by the Euphrates; Ezekiel lay before his iron pan, shaved and divided his hair, carried out his household stuff, &c. Isa. xx. Jer. xiii. Ezek. iv. v. and xii. A number of their visions were also a kind of parables; as Jeremiah's boiling-pot, baskets of figs, &c. Jer. i. and xxiv. In our Saviour's time, the manner of instruction by parables was quite common. He carried it to the height of excellency and usefulness. As parables very often represent truth, as if by a kind of short history; so in them, especially those of our Saviour, there may be often an allusion to real facts, which adds no small decorum to the parable. His parable of the travels of the unclean spirit, and of the sower, the tares, the growth of corn, the mustard-seed, the leaven, the hid treasure, the pearl, the net, the two debtors, the Samaritan, the rich fool, the servants waiting for their Lord, the barren fig-tree, the lost sheep, the lost piece of silver, the prodigal son, the dishonest steward, Lazarus and the rich man, the unjust judge, the Pharisee and publican, the two servants that were debtors, the labourers, the pounds, the two sons, the vineyard let out to husbandmen, the marriage feast, the ten virgins, the talents, the sheep and goats, are drawn from obvious and common things; and yet how exalted the instruction they convey!—To understand parables, it is proper to observe, (1.) It is not necessary that the representation of natural things in a parable should be strictly matter of fact, because the design is not to inform concerning these, but concerning some more momentous truth: nor is it necessary that all the actions in a parable be strictly just, 2 Sam. xiv. Luke xvi. 1—8. (2.) We must chiefly attend to the scope of the parable, which is to be gathered from the inspired explication thereof; from the introduction to it, or the conclusion of it. (3.) Hence it follows, that we are not to expect that every circumstance in the parable should be answered by something in the explication; for, several circumstances may be added for the sake of decorum, or mere allusion to that

whence the figure of the parable is taken. (4.) Yet a parable may inform us of several truths, besides the scope of it.

It has been made a question whether our Saviour's parables were intended to render his doctrine clear to the vulgar, or to conceal them from their eyes; because it is said in Luke viii. 10. 'That seeing they might not see, 'and hearing they might not understand.' Yet the former opinion seems to be more agreeable to reason; not only because all who have written upon the nature of a parable, do agree, that it is a plain, simple way of speaking, proportioned to the understanding of the meanest capacity; but also, because our Saviour himself says, Matt. xiii. 13. 'He spake to 'them in parables, because they see-'ing, see not; and hearing, hear 'not; neither do they understand:' That is, they did not consider, nor attend to; and consequently did not understand what he had said to them in a common way; and therefore he spake to them in parables; or by comparisons, borrowed from things which the most ignorant did understand, to explain something which they did not: and though some of these were not instantly comprehended by the apostles, at which our Lord expresses some surprize, saying, 'Know ye not (this easy and fa-'miliar) parable? how then will ye 'know all parables?' Mark iv. 13. yet he afterwards explained them; ver. 34. and commanded, that 'what 'he told them in darkness, that they 'should speak in the light, Matt. x. 27. But although these parables might be clear to most men of those times; because our Saviour in them frequently alluded to things immediately before their eyes; yet these objects being removed from us, every one does not now see the force and beauty of them; or perhaps not clearly understand them, without some little assistance.

PARADISE, or GARDEN of EDEN. Vain minds have fancied it almost every where. Their opinion, who place it in Syria, near the head of the Jordan, or rather farther south; and theirs that place it in Armenia, whence run the rivers of Euphrates and Hiddekel, which run south, and of Araxes, which runs east; hath no proof on its side. The first of these hath no marks of the Mosaic paradise at all; no four rivers; no river parted into four heads. Nor indeed is that in Armenia much better founded; the springs of the Euphrates, Tigris, and Araxes, are too distant to be said to proceed out of the same garden; and the Phasis, which they call Pison, has its head much more distant in the mountain Caucasus. We suppose that paradise stood in Eden in Chaldea, at the conflux of the Tigris, or Hiddekel, and the Euphrates, or a little below it. Here we find two of Moses's rivers by name; and below, we find the stream was parted into two large divisions, the eastern one of which may have been the Gihon, and the western the Pison. It may be proper to observe, that when some of these rivers are said to compass such lands, the word may be rendered, *runs along*, i. e. along the side; and Hiddekel went not to the east of Assyria, but ran from Assyria *eastward*, or runs *before Assyria*, that is between Moses and Assyria, Gen. ii. 11—14. It is probable the Heathens derived their fancy of fortunate islands and Elysian fields, and drew their taste for gardens of perfumes, from the ancient paradise. Heaven is called a paradise, because of the complete happiness, manifold delights, and intimate fellowship with God, that are there enjoyed, Luke xxiii. 44. 2 Cor. xii. 4. Rev. ii. 7.

PARAMOURS, lewd men. The Heathen nations on whom the Jews depended for relief, instead of their God, and whose idolatries they followed, are called their *paramours*, Ezek. xxiii. 20.

PARAN, or EL-PARAN, *beauty, glory, ornament*, a track in Arabia the Stony, between the south of Canaan, and the eastern gulph of

the Red sea; or rather it extended, when taken at large, as far as Sinai, Deut. xxxiii. 2. Heb. iii. 3. It is said, that part of it next to Sinai abounded with bushes; but on the main, it was, and still is, a frightful desert. It is said the houses in it were generally holes dug in the earth: but there was a city called Paran in it, whence Hadad took his guides to conduct him to Egypt, 1 Kings xi. 18. Dr. Shaw thinks, its extent from Kadesh-barnea, on the north to Sinai, was about 110 miles: but it seems to have extended to the north-east of Kadesh, as David concealed himself in it when he was near Maon and South Carmel, 1 Sam. xxv. 2. and perhaps it was the inhabitants of this part of it that Chederlaomer ravaged, before he attacked the Sodomites, Gen. xiv. 6. In the wilderness of Paran, I suppose to the south-west of Beersheba, Ishmael, and his mother Hagar, took up their residence, Gen. xxi. 21. and hence the Ishmaelites dispersed themselves into the regions round about. There seems to have been another place called *Paran* on the east of Jordan, Deut. i. 1.

PARCHED, exceedingly dried; so *parched ground* is what is burnt up with excessive drought, Jer. xvii. 6. *Parched corn* is what hath been roasted by the fire, that it may be eaten, 2 Sam. xvii. 28. To inhabit *parched places*, is to be in a most wretched and destitute condition, Jer. xvii. 6. The Gentile world, and unregenerate men, are likened to *parched ground;* how destitute of divine truth, and gracious influences! how barren of good works! how scorched with the power of temptation, with corrupt inclinations and customs, and with divine judgments! Jer. xxxv. 7.

PARCHMENT, skins of sheep, calves, and goats, dressed for the writer; so called from the *Pergamenæ membranæ*, or skins prepared at Pergamum in Mysia, the kings of which brought them into use; because the Ptolemies, kings of Egypt, prohibited the exportation of the papyrus or common paper. The art of dressing skins might be improved at Pergamum, the thing being known and long in use before the Attali, kings of Pergamum. Diodorus Siculus relates, that the Persians formerly wrote their registers upon skins; and Herodotus speaks of the skins of sheep and goats made use of by the ancient Ionians to write upon; and the rolls mentioned in the prophets were probably vellum or parchment. What were the contents of the parchments mentioned 2 Tim. iv. 13. must be matter of endless dispute, because not possible to be at this day determined. See PAPER.

PARDON. See FORGIVE.

PARENTS. See FATHER.

PARLOUR, a room in houses on the first floor, elegantly furnished for reception or entertainment. Probably that in which Eglon, king of Moab, was sitting when Ehud went to him, was a cool airy room, a little remote from his palace, suited to the heat of the summer, over which was a chamber for him to cover his feet, or retire to rest, Judg. iii. 20.

PART, (1.) A piece, Ruth ii. 3. (2.) A share, Josh. xix. 9. (3.) Duty, business, Ruth iii. 13. 1 Sam. xxxiii. 20. (4.) Side, party, Mark ix. 40. The inward or hidden *part*, is the soul, Psal. v. 9. and li. 6. God smote the Philistines in the hinder *parts, and put them to a perpetual reproach,* when he plagued them with the emerods, Psal. lxxviii. 66. A third or fourth *part*, is often used to signify a great deal, a great many, Ezek. v. 2, 12. Zech. xiii. 8, 9. Rev. vi. 8. iii. 7 to 12. and ix. 18.

To PART, (1.) To separate, go asunder, 2 Kings ii. 11. (2.) To divide, Gen. ii. 10. (3.) To determine a controversy, giving each his share, Prov. xviii. 8.

PARTAKE, to receive a share. The saints are *partakers of Christ*, and heavenly calling: by receiving Jesus Christ into our heart, we possess him, his blessings, and influences, as our own, and are called to the heavenly glory, Heb. iii. 1, 14. and vi. 4.

They are *partakers* of God's promise and benefit; they have an interest in all the promises, and shall, if faithful, receive every blessing therein contained, Eph. iii. 6. 1 Tim. vi. 2. They are *partakers of the divine nature*, and of Christ's *holiness*, when through union to Christ, and fellowship with him, their nature is conformed to God in Christ, 2 Pet. i. 4. They *partake of Christ's sufferings*, and of the afflictions of the gospel, when they are persecuted for adherence to the truths and ways of Christ, 1 Pet. iv. 13. 2 Cor. i. 7. 2 Tim. i. 8. They *partake* of the *grace* of Paul and other ministers, when they receive spiritual edification from their ministry, Phil. i. 7. They are *partakers* of the Holy Ghost, of the witness and fruit of the Spirit; and are strengthened by his might in their inner man, Heb. vi. 4. Eph. iii. 16. We are *partakers* in other mens' sins, by contriving, consenting, inclining to, rejoicing in, assisting to commit, sharing the profits or pleasures of, their sin; by an evil example, or offensive use of things indifferent; by provoking or tempting to, or not doing all we can to hinder, their sin; by commanding, exciting, or hiring men to sin; by defending, extenuating, or commending, their sin; by neglecting to reprove for, and promote the proper punishment of, sin; and by not mourning over and praying against sin, Rev. xviii. 4. Eph. v. 11.

PARTHIA, had Media on the west, Hyrcania on the north, Aria or Ariana on the east, and the desert of Carmania, now Kerman, on the south. I am inclined to believe the Parthians were chiefly the offspring of those Gauls that broke into Asia, and part of whom peopled Galatia; but others, perhaps on grounds equally strong, suppose them to have been of a Persian original. It is certain, that about *A. M.* 3754, Arsaces, a noble Parthian, revolted from Antiochus Theos of Syria, and erected a kingdom for himself. This, in process of time, became very powerful, and a terror to the Romans themselves. It sometimes extended from the head of the Euphrates, nay, from the Hellespont, to beyond the river Indus in Asia, together with Egypt and Lybia in Africa. About *A. D.* 232, this monarchy, at least the family of Arsaces, was ruined by Artaxerxes the Persian. About *A. D.* 640, Parthia was over-run by the Saracens. The ancient Parthia, is now the Persian Irak, and is in the heart of the Persian empire. It is about 600 miles in length, and 450 broad. The country is somewhat hilly, but the air is fine, and here we find Ispahan the capital, with Cashan, Hamdan, and other cities of note. Probably some of those Jews of Parthia, who were present at Peter's sermon, carried thither the first hints of the Christian faith; but for many ages, there have been small remains of Christianity here, except amongst the Armenians, who settled in it for the sake of trade, Acts ii. 9.

PARTIAL, shewing an unjust regard or disregard to some persons or things, on account of some carnal motives, Mal. ii. 9. 1 Tim. v. 21.

PARTICULARLY, one by one. Paul could not in an epistle enlarge *particularly*, in explaining the signification of every particular utensil of the temple, Heb. ix. 5.

PARTITION, a wall or hanging that divides between two apartments, 1 Kings vi. 21.

PARTRIDGE, a bird well known to our sportsmen. Their flesh is very good to eat, their flight is low, and of a small compass; but they run well almost as soon as they are hatched. The grey brown partridges, with a naked scarlet mark behind their eyes, are the most common; but the red-legged ones are the largest. In the Alps, there are white partridges, with hairy feet. It is said, female partridges have such inclination to hatch, that if their own eggs be taken away, they will steal some of their neighbour's; and that the young hatched from these eggs forsake their hatcher, and fol-

low the call of their true dam. Partridges are said to be contentious; and by pursuing the fowler's tame partridge, they will run into his net. Bochart, and some others, think the KORE is not the partridge, but the woodcock or snipe, 1 Sam. xxvi. 20. As *the partridge sitteth on eggs, and hatcheth them not,* (they being broken or carried away;) so is the covetous fool, who, after he has taken every method to amass wealth, has it taken from him, amidst his delight therein, Jer. xvii. 11.

PARVAIM, either Parbacia in the land of Havilah, or Ophir. Perhaps Taprobane is the same as Taphparvan, the shore of Parvain, Provan, or Parvaim. From Parvaim Solomon had the gold wherewith he overlaid the inside of his temple, 2 Chron. iii. 6.

PASHUR. See JEREMIAH.

A PASSAGE of a river, is a ford or bridge, Judg. xii. 16. In a country, a *passage* often signifies a narrow way between mountains, lakes, &c. such as the *passages* of Michmash and Abarim, that were rendered narrow by the hills or rocks on each side, 1 Sam. xiii. 23. Jer. xxii. 20.

PASSION, (1.) Suffering and death, Acts i. 3. (2.) Weakness and frailty, being liable to death, like other men, Acts xiv. 15. Jam. v. 17.

PASSOVER. See FEAST. In the time of Joshua, Samuel, Hezekiah, and Josiah, and after the return from Babylon, it was kept with great care, Josh. v. 2 Chron. xxx. 2 Kings xxiii. Ezra vi. 19. Perhaps, after the blood of the passover-lambs came to be sprinkled on the altar, they no more sprinkled it on their doors. It is certain, from the instance of our Saviour, that they did not that night confine themselves to their houses. He no doubt kept it on the very night on which the other Jews observed it; otherwise his adversaries, who so eagerly sought for matter of accusation, would have fixed on this. Nor was the day of his death, the day of preparation for eating the paschal lamb, but for the Sabbath, and the feast of unleavened bread, which is also called the *passover.* As the blood of ten lambs, or more, might be in one bason, it is easy to see how the blood of 10,000 or 20,000 such basons of blood might in one afternoon be sprinkled by so many priests. The Jews still observe a kind of passover, mingling most of the ancient rites with plenty of modern inventions.

PASTORS, or SHEPHERDS; such as watch over flocks of sheep, &c. directing them to their right pasture, affording them water, gathering them, when proper, to their fold, and protecting them from hurt. It seems that their flocks often followed them, John x. 1 to 27. As of old, great mens' wealth consisted chiefly in their flocks and herds, the office of feeding them was accounted very honourable. Abel, Abraham, Isaac, Jacob, Moses, David, nay the daughters of Laban and Jethro, employed themselves therein. Why shepherds were held as an ABOMINATION to the Egyptians, we have already hinted.

Christ is called a *Shepherd:* with what tender care did he lead, provide for, protect, and govern, the Hebrews, in the desert, and in Canaan! With what tender care he gathers, governs, protects, heals, and provides for the welfare of his church and people! Gen. xlix. 21. Psal. lxxx. 1. and xxiii. 1. Isa. xl. 11. Christ is God's *Shepherd,* because his Father hath given him to suffer death for men, and appointed him to call and feed them, Zech. xiii. 7. He is called the *One Shepherd,* because he alone owns the sheep; and can, in every respect, answer and supply all their wants, Ezek. xxxiv. 23. John x. 16. He is called the *Great* and *Chief Shepherd;* he is infinitely great in himself; he is highly exalted as our Mediator; he has the supreme management of the church in his hand; and ministers and magistrates are but instruments subject to him, Heb. xiii. 20. 1 Pet. v. 4. He is

the *Good Shepherd;* in infinite kindness he redeemed his sheep, by the price of his blood; kindly he sympathises with them, and gives them his own flesh and blood for their provision: and nothing good will he with-hold from them, John x. 14. He is the *Shepherd and Bishop of souls;* it is mens' souls he leads, restores, and satiates; and their spiritual and eternal interests are the great objects of his care, 1 Pet. ii. 25. Psal. xxiii. 2, 3. Jer. xxxi. 27. —Ministers are *shepherds*; it is their work to gather, lead, watch over, feed with sound doctrine, and every way endeavour to promote the spiritual life, safety, growth, health, and comfort, of their people, Jer. xvii. 6. Eph. iv. 11. 1 Pet. v. 1 to 4. The pastoral or ministerial office and work is described in scripture as inexpressibly important and solemn. It is at the infinite hazard of men, if they rush into it without being regenerated in the whole man after the image of God; unless old things be passed away, and all things become new;—without having the Spirit of God dwelling in their heart, to shew them the things of Christ, and enable them to know, win, and rejoice, in him, and worship God in spirit and in truth, having no confidence in the flesh;—to make them experimentally know and believe what they declare to others;—and to render them *apt to teach*; capable to unfold and apply the mysteries of the gospel in a plain and affecting manner, Gal. i. 15, 16. 2 Cor. v. 17. John xiv. 16, 17, 26. and xv. 26, 27. and xvi. 13, 14, 15. and xx. 22. Phil. iii. 3, 7—14. 1 Cor. ii. 10—16. 2 Cor. iv. 14. 1 John i. 3. They must have a real call and mission from Jesus Christ to their work, otherwise they cannot expect to have any true success therein, Jer. xxiii. 21, 22, 32. Isa. vi. 8, 9. and xlix. 1, 2. Jer. i. Ezek. ii. iii. xxxiii. Matt. x. Luke x. John x. Acts i. and xxvi. 17, 18. Rom. x. 15. Heb. v. 4. Their ends ought to be single and disinterested, not seeking great things to themselves; coveting no man's silver, gold, or apparel, but seeking to gain men to Christ, and salvation through him;—not looking or aiming at their own ease, profit, or honour, but at the things of Christ and his people; not seeking glory of men, but the honour of Christ and his Father in the eternal salvation of souls, Jer. xlv. 5. 1 Sam. xii. 3. Acts xx. 23. 1 Cor. ix. 12, 16. 2 Cor. vii. 2. and xi. 9. and xii. 13, 14. Phil. ii. 21. 2 Cor. vi. 4—10. 1 Thess. ii. 4 to 9. John vii. 18. As *ambassadors* for Christ,—as *stewards* of the mysteries and manifold grace of God, it is required of them to be faithful;—to serve the Lord with their spirit, and with much humility in the gospel of his Son; to testify repentance towards God, and faith towards our Lord Jesus Christ, keeping back no part of the counsel of God,—no profitable instruction, reproof, encouragement,--and not moved with any reproach, persecution, hunger, or nakedness, but ready not only to be bound, but to die for the name of Jesus, in order to finish their course with joy:—They must labour with much fear and trembling, determined to know, to glory in, and make known nothing but Jesus Christ and him crucified;—preaching the gospel, not with enticing words of man's wisdom, as men-pleasers, but with great plainness of speech, in demonstration of the Spirit, and with power;—speaking the things freely given them by God, not in the words which man's wisdom teacheth, but in words which the Holy Ghost teacheth,--comparing spiritual things with spiritual, as having the mind of Christ;—always triumphing in HIM, and making manifest the savour of his knowledge in every place, that they may be to God a sweet savour of Christ in them that are saved, and in them that perish;—as of sincerity, as of God, in the sight of God speaking in Christ, and through the mercy of God not fainting, but renouncing the hidden things of dishonesty;—not walking in craftiness, nor hand-

ling the word of God deceitfully, but manifesting the truth to every man's conscience in the sight of God;—not preaching themselves, but Christ Jesus the Lord, and themselves servants to the church, for his sake,—always bearing about his dying, that his life may be manifested in them.—Knowing the terror of the Lord, and deeply impressed with the account that themselves and hearers shall give to him in the day of judgment, awed with his authority, and constrained by his love, they must persuade men, making themselves manifest to God and to their conscience; must change their voice, and turn themselves every way, and become all things to all men, in order to bring them to Christ;—jealous over them with a godly jealousy, in order to espouse them to him as chaste virgins;—travailing in birth, till he be formed in their hearts, they must take heed to their ministry, which they have received in the Lord, that they may fulfil it;—giving themselves wholly to reading, exhortation, and doctrine;—taking heed to themselves, and to what they preach, that they may save themselves and their hearers;—watching for their souls, as expecting to give an account of them;—rightly dividing the word of truth, and giving every man his portion in due season;—faithfully warning every man, and teaching every man, and labouring to present every man perfect in Christ Jesus;—and warring not after the flesh, nor with carnal wapons, but with such as are mighty through God, to the pulling down of strong holds, and casting down imaginations, as subduing every thought and affection to the obedience of Christ. Having him for the end of their conversation, and holding fast the form of sound words; in faith in, and love to, him, they must go forth without the camp bearing his reproach, and be exposed as spectacles of sufferings to angels and men; must feed the flock of God purchased with his blood, over which the Holy Ghost hath made them overseers;—preaching sound doctrine in faith and verity;—preaching the word in season, and out of season;—reproving, rebuking, and exhorting, with all long suffering and doctrine;—taking the oversight of their people, not by constraint, but willingly, not for filthy lucre, worldly gain, but of a ready mind; and not entangling themselves with the affairs of this life, neither as being lords over God's heritage, but as examples to the flock;—exercised unto godliness, kindly affectioned, disinterested, holy, just, and unblameable;—prudent examples of the believers in conversation, in charity, in faith, in purity;—fleeing youthful lusts, and following after righteousness, peace, faith, charity;—not striving, but being gentle unto all men;—in meekness instructing them that oppose themselves;—avoiding foolish and unlearned questions;—fleeing from perverse disputings, and worldly mindedness, as most dangerous snares; and following after righteousness, godliness, faith, love, patience, meekness;—fighting the good fight of faith, and laying hold on eternal life;—keeping their trust of gospel-truth and office, and without partiality, &c. or precipitancy, committing the same to faithful men, who may be able to teach others:—and in fine, to try and confute false teachers, rebuke before all such as sin openly,—restore such as have been overtaken in a fault, in the *spirit* of meekness;—and, having compassion on them, to pull them out of the fire, hating the garment spotted by the flesh, and never conniving at, or partaking with, any in their sins. Alas! how few of the clerical order are answerable to this scriptural description of their character and work! Ezek. ii. 7. and iii. 9, 17 to 21. and xxxiii. 7 to 9. Isa. lviii. 1. Jer. i. 17, 18. and xv. 19, 20. Mic. iii. 8. Mal. ii. 6, 7. Matt. x. 16 to 39. and xix. 28, 29. and xx. 25 to 28. and xxiii. 3 to 12. and xxiv. 42 to 51. and xxviii. 18 to 20. Acts xviii. and xx. 18 to 35.

and xxiv. 16, and xxvi. 16 to 23. 1 Cor. ii. to iv. v. ix. xii. xiii. xiv. 2 Cor. ii. to vi. x. to xiii. Rom. i. 9, 16. and ix. 12. and x. 1. and xii. xv. Gal. i. 8 to 16. and iv. 19. Eph. iii. 7, 8, 9. and iv. 11 to 15. Col iv. 7, 17. 1 Thess. ii. iii. 1 Tim. iii. to vi. 2 Tim. ii. iii. iv. Tit. i. to iii. Heb. xiii. 7, 17. Pet. iv. 10, 11. and v. 1 to 4. Rev. ii. iii. and xi. 3 to 7. and xiv. 6 to 11.

Political rulers in the state, and captains in the army, are called *pastors*, or *shepherds;* their office requires them to gather, lead, protect, and provide, for the welfare of their subjects and armies, which are their flocks; but how often do they act the contrary! Isa. xliv. 28. and lxiii. 14. Jer. xii. 10. and xxv. 34. Nah. iii. 18. Jer. xxiii. Ezek. xxxiv. Joseph, through much opposition from his brethren and others, who, like archers, shot at him, came by the peculiar providence of God, to be the *shepherd and stone*, the feeder and supporter, of *Israel, Jacob* and his family. Herein *Joseph* was a type of Christ: he was *shot at*, and *hated*, but borne up under his sufferings, and was afterwards advanced to be the *shepherd* and *stone* of Israel: And, also of the church in general, hell shoots its arrows against her, but heaven protects and strengthens her, Gen. xlix. 24. The Chaldean princes, and their armies, were the *shepherds and flocks* that ruined Judah, Jer. vi. 3. and xii. 10. Calmet thinks, the *seven shepherds, and eight principal men*, raised up to waste the land of Assyria and Nimrod, to be Darius and Hystaspis, and his fellows, who cut off the Magi from the Persian throne: but we rather understand them of the inspired writers, and other apostles of Christ under the New Testament, by whom God marvellously brought down the kingdom of Satan in the world, Mic. v. 5, 6. God's *cutting off three shepherds in one month*, may denote his frequently displacing from their station the Jewish rulers of church and state, for a considerable time before the last destruction of Jerusalem, Zech. xi. 8. The *foolish*, or *idle shepherd*, set over the Jews, may denote a sluggish, negligent, covetous, riotous, oppressive, and cruel, government, Zech. xi. 15, 16, 17.

PASTURE, a place for feeding of flocks, 1 Chron. iv. 40. Job xxxix. 8. When men are likened to flocks, or herds, their country, or what they enjoy in it, is called their *pasture*, Hos. xiii. 6. When saints are likened to flocks, the ordinances, and word of God, and the blessings thereby conveyed, are their good, green, fresh, and flourishing, *pasture*, Psal. lxxiv. 1. and xxiii. 2. Ezek. xxxiv. 14.

PATE, the crown of the head, Psal. vii. 16.

PATARA, *bringing death*, a seaport of Lycia. Here was a famous temple of Apollo, where oracles, equal in repute to those of Delphos, were given for six months of the year. Paul touched here in his way from Macedonia to Jerusalem: but we hear nothing of Christianity settled till the 4th century, and it continued till the 9th, when the Saracens wasted the country, Acts xxi. 1.

PATH. See WAY.

PATHROS, *a mouthful of dew*, a city or canton of Egypt. Some will have it to be the Phaturis of Ptolemy and Pliny. Wells makes it a city in Upper Egypt, on the west of the Nile. Some will have it the Thebais in Upper Egypt. It no doubt had its name from Pathrusim, the 5th son of Mizraim, who built or peopled it, Gen. x. 14. When I consider that the Jews under Johanan the son of Kareah fled thither from Judea, and that the desolation of Egypt by Nebuchadnezzar and Cambyses began with Pathros, Jer. xliv. 1, 15. Ezek. xxix. 14. and xxx. 14. I am strongly inclined to think it was somewhere about the north-east of Egypt. From Pathros, God will recal the Jews to their own land; and has, or will, gather many to the gospel-church, Isa. xi. 11.

PATIENCE, or LONG-SUFFERING. God's *patience*, is his bearing

long with offenders, without punishing them, Rom. ii. 4. Matt. xviii. 26, 29. The *patience* of the saints, is that grace whereby they meekly endure injuries, and, with a continued calmness of temper, and submission of spirit to the will of God, bear afflictions, and humbly wait for the accomplishment of his promises, Rom. v. 3. and viii. 25. It is called the *patience* of Jesus Christ, as he exemplified it, and bestows it: it is exercised in the way of waiting, and honouring him, and in a patient waiting for his coming in the power of his Spirit, and to judge the world, 2 Thess. iii. 4. Rev. i. 9. and the *word of his patience*, are those truths which are opposed, and we are called to maintain and suffer for, Rev. iii. 10. *Herein is the patience and faith of the saints:* in enduring Antichristian persecution, and waiting for the revenging judgments of God, will their patience and faith be exceedingly exercised and tried, Rev. xiii. 10.

PATMOS, *mortal*, an island of the Egean Sea, not far from Melitus, and about 40 miles westward of Ephesus. It is about 25 or 30 miles in circumference, and is of a barren soil, and is now called Patmo, Patmol, or Palmosa. Hither John the apostle was banished, and here he had his revelations, Rev. i. 9. and here you are still shewed his cell, and a number of other superstitious fooleries. During the Cretian or Candian war, above an hundred years ago, the most of the Venetian fleet wintered in the harbours of this island. At present it is inhabited only by Christians of the Greek church, subject to the Turks. The males are reckoned about 300, but the females are much more numerous.

PATRIARCH, *a head of a family*, one of the principal fathers of mankind, particularly of the Jews: so Abraham, Jacob, and his sons, and David, are called, Heb. vii. 4. Acts vii. 8, 9. and ii. 29.

PATRIMONY, the goods or inheritance left by a father to his child, Deut. xviii. 8.

PATTERN, (1.) An example, or model, Exod. xxv. 9. Tit. ii. 7. (2.) A type, Heb. ix. 23.

PAVEMENT, the floor of a court or street, laid with polished and precious stones, 2 Kings xvi. 17. 2 Chron. vii. 3. The *pavement* of the courts in Ezekiel's visionary temple, some think may denote the gospel-truths which are the foundation of the saints' holy and beautiful gospel-walk, Ezek. xl. 17, 18. and xlii. 3. See GABBATHA.

PAVILION, a tent, chiefly one for a king, general, or prince, 1 Kings xx. 12. Jer. xliii. 10. God made darkness his *pavilion;* he displayed his peculiar presence in the cloudy pillar that directed the Hebrews: he often effectuates his greatest works by dark and mysterious providences, Psal. xviii. 11. God hides his people in his *pavilion*; in intimate fellowship with him, they are most safe, as prisoners are in the conquering general's tent; and by his providence he safely, but mysteriously, protects them, Psal. xxvii. 5. and xxxi. 20.

PAUL, *a worker;* he was of the tribe of Benjamin, and both his parents were Hebrews. He was born at Tarsus in Cilicia, and so was by birth a free citizen of Rome. He was at first called *Saul*, and never *Paul*, till the conversion of Sergius Paulus. Perhaps Saul was his Hebrew name, and Paul his Roman one, which he used among the Gentiles; or perhaps Sergius honoured him with his sirname. His parents sent him early to Jerusalem, to study the Jewish law under the direction of Gamaliel, the most famed doctor of that age. He made great progress in his studies, and lived a very blameless life. He was of the sect of the Pharisees, and was, beyond many, a strict observer of the law of Moses. He thought it his duty, by every way he could devise, to affront the name, and oppose the religion and followers, of Jesus: he was zealous

even to madness against them. When Stephen was murdered by the mob, he was a hearty consenter, and took care of their clothes who stoned him to death. He was most active in the persecution that followed. He entered the houses of the Christians, and hauled them to prison, both men and women. He entered the synagogues where the Christians at any time were, and caused them to be beaten with rods; and compelled them to blaspheme our Saviour, as the condition of their escape. Not satisfied with the mischief he could do them at Jerusalem, he obtained credentials from Caiaphas the high-priest, and the elders of the Jews, to the principal persons of Damascus, with power to bring to Jerusalem such believing Jews as had fled thither, that they might be punished. He went off, breathing and threatening nothing less than cruelty and death against them. When he and his attendants had almost finished their journey to Damascus, they were all of a sudden surrounded by a surprising light from heaven. Terrified almost out of their wits, they threw themselves on the ground. Saul alone heard our Saviour's voice, which in a majestic manner said to him, *Saul, Saul, why persecutest thou me?* Saul trembling, asked him, *Who art thou, Lord?* He replied, that he was Jesus, whom he had persecuted; and added, that it was very dangerous to strive against his power. In the utmost consternation, Saul asked him, what he would have him to do? Jesus bid him rise and stand on his feet; for he had chosen him to be a noted minister and apostle, to preach his doctrines among the Gentiles, for their conversion and salvation. He bid him go to Damascus, and there he should be farther informed of his will. As Saul was struck blind, his companions had to lead him by the way. He had formerly accounted himself one of the best of men, and a certain heir of eternal life; now the law of God, applied to his conscience, convinced him that he was a distinguished transgressor, dead in trespasses and sins, and condemned to endless ruin. After he had lodged three days in the house of one Judas, without either sight or food, Ananias, a Christian preacher, was directed by God to go ask for him, and, by laying on of hands, recovered him to his sight. Saul had no sooner recovered his sight, than he made a solemn profession of his faith, was baptized, and afterward filled with the Holy Ghost, Phil. iii. 5--8. Gal. i. 31 —16. Acts viii. 1. and ix. 1—19. xxii. 1 to 16. and xxvi. 9 to 18. and Rom. vii. 8 to 13. After eating, and recovering his strength, he, regardless of whatever poverty, reproach, or persecution, might await him, began to preach the gospel at Damascus, and many were converted. Such Jews as were not, were shocked, and knew not what to think or say. To stifle the account of his conversion, and stop his usefulness, they resolved to murder him; obtained the governor's leave to do so, and watched the gates night and day to effectuate their purpose, and prevent his escape. Informed hereof, his friends let him down in a basket from a window of a house built on the wall of a city. After he had preached some time in Arabia, south of Damascus, he returned to that city. In the third year of his conversion, he went up to Jerusalem to see Peter, who had begun the conversion of the Gentiles. It was not till Barnabas related the manner and consequences of his conversion, that the disciples at Jerusalem admitted him into their society: he saw none of the apostles at that time, but Peter and James the Less, the rest, it seems, being in the country preaching the gospel; nor did he receive any instruction from them. At Jerusalem he preached the Christian doctrine with such evidence and zeal, as the Jews could not resist, but resolved to kill him. As he was praying in the temple, he fell into a trance, wherein he was caught up

into the third heaven, and heard things improper to be mentioned on earth. The Lord warned him to leave Jerusalem, as the Jews had laid snares for his life, and go preach among the Gentiles. Attended with some Christian brethren, he went down to Cesarea, and there shipped off for Tarsus, Acts ix. 19 to 31. and xxii. 17 to 21. 2 Cor. xi. 31 to 33. and xii. Gal. i. 15 to 21.

After he had preached about Cilicia near five years, Barnabas brought him south to Antioch in Syria, where the converts to Christianity exceedingly increased. After he had preached here about a whole year, he and Barnabas carried up the collection for the poor saints to Jerusalem. They had not long returned to Antioch, when Simeon called Niger, Lucius, Manaen, and other preachers, directed by the Holy Ghost, sent them off to preach the gospel in other places, recommending them to the Lord by solemn fasting and prayer. They went to Cyprus, and there preached every where in the Jewish synagogues. Sergius Paulus, the Roman governor of the island, and many others, were converted to Christ;—and Bar-jesus the magician, who withstood them, was struck blind. From Cyprus they came to Perga in Pamphylia, where John Mark hearing of their intended progress to the northward, left them, and returned to Antioch in Syria. Paul and Barnabas went into Pisidia. Here, as they on the Sabbath were in a Jewish synagogue, the ruler of it desired them to give a word of exhortation after the reading of the law. In a long oration, Paul rehearsed the marvellous providences of God towards the Hebrew nation, and evinced, that Jesus was the true Messiah, whom the prophets and Baptist had foretold; and called them to believe on his name. He was heard with great attention, and intreated to discourse the next Sabbath on the same subject. When the day came, almost all the people of the city assembled to hear him. Offended at this concourse of the Gentiles, many of the Jews outrageously contradicted and blasphemed what was spoken. Paul and Barnabas told them, that it was necessary that the gospel should be first preached to them; but since they had rejected it, they would now preach it to the Gentiles. The Gentiles were extremely glad to hear this; and multitudes believed. But as the Jews stirred up some honourable devotees of the heathenish party, and raised a persecution against them, Paul and Barnabas were driven out, and shook off the dust of their feet as a testimony against them, Acts xiii. They came to Iconium, and preached in the synagogues. Many miracles were wrought, and multitudes were turned to the Lord; but the Jews stirred up the Heathens against them. Being in danger of stoning, they retired to Lystra and Derbe, cities of Lycaonia. Having at Lystra healed a man with a word, who had been lame from his birth, the people took them for gods in the likeness of men; Barnabas for Jupiter, and Paul for Mercury. The priest of Jupiter brought oxen adorned with garlands, for a sacrifice to them. Paul and Barnabas thrust themselves among the mob; and told them, they were but men like themselves, and begged them to turn from these vanities, to serve the only true God. With no small difficulty they got the sacrifice stopped. Soon after, some Jews of Antioch in Pisidia, and of Iconium, came here, and stirred up the people against the apostles. Paul was stoned and dragged out of the city, apparently dead; but as the Christians gathered about him, and no doubt prayed over him, he recovered; and having lodged that night in the city, set off next morning for Derbe. After preaching there some time, they returned to Iconium and Antioch in Pisidia. In all these places, they, with prayer and fasting, and laying on of hands, ordained such to be presbyters or elders as had been chosen to that office by the church.

After preaching some time in Perga and Attalia, cities of Pamphylia, they returned to Antioch in Syria, where they rehearsed what God had wrought by their means.—After they had continued here a considerable time, the churches of Syria and Cilicia were exceedingly pestered with false teachers, who, pretending a commission from the apostles and elders at Jerusalem, taught, that circumcision, and the observance of the ceremonial law, were necessary to salvation. After much disputing, it was resolved to refer this matter to a general decision of the apostles and elders at Jerusalem. Paul and Barnabas were sent commissioners from Antioch. After the apostles and elders had met together, with the deputies from Syria and Cilicia, Paul and Barnabas rehearsed to them, and to the private Christians present, what things the Lord had done by their means. The cause was then reasoned on, and judged in. It was determined, that the Gentile converts were under no moral obligation to observe the ceremonial law; but were required to abstain from blood, and from things strangled, and meats offered to idols, as well as from fornication. Paul, Barnabas, Barsabas, and Silas, were sent to Antioch, and the churches adjacent, with the letter and deed of the council. The churches were exceedingly pleased with the decree, as at once it secured to the Gentiles their liberty, and bore with the weakness of the Jewish converts. When Paul was at Jerusalem, he both publicly and privately declared what doctrines he had taught. Neither Peter, nor James, nor John, nor any other apostle, found the least fault therewith, but cordially acknowledged him the apostle of the Gentiles, and desired him to make collections for the poor, as he himself was inclined to do, Acts xiv. and xv. Gal. ii. 1—10.

When Paul and Barnabas had continued some time at Antioch of Syria, Peter came thither; at the first he cheerfully ate with the believing Gentiles; but when some Jewish converts soon followed him, he forbore eating with the Gentiles, and Barnabas was like to have been drawn by him into the same course. Paul sharply rebuked Peter for this dissimulation, as a thing quite contrary to Christian liberty, and contrary to the late decision of their council at Jerusalem. Paul thereafter proposed to Barnabas, that they should visit the churches they had planted. Barnabas readily agreed; but as he insisted on having MARK his cousin with them, and Paul as warmly insisted on the contrary, they parted, and Barnabas and Mark went to Cyprus, while Paul and Silas took their rout northward through Syria and Cilicia. They came to Derbe and Lystra. Here Paul found Timothy; and intending to take him for his companion, he caused him to be circumcised, in order to render him the more acceptable to the Jews. They travelled through Lycaonia, Phrygia, and Galatia; but the Holy Ghost prohibited them to preach in proconsular Asia. They went to Mysia, and came to Troas. Here an angel, in the dress of a man of Macedonia, appeared in a vision to Paul, and desired him to come and help their country, preaching the gospel to them. They took ship at Troas, sailed to the isle of Samothracia, and thence to Neapolis. They soon after travelled thence to Philippi. Here they resorted to the river-side, where was a place of Jewish devotion. Lydia, and her family, and many others, were turned to the Lord. As they went from their lodging in the house of Lydia, a maid, possessed of a spirit of divination, followed them several days, crying out, that they were the servants of the Most High God, who shewed to men the way of salvation. Detesting an attestation which tended to render them suspected as diviners, Paul, in the name of Jesus, ordered the evil spirit to leave her. Enraged hereat, her masters, who had made much gain by her sooth-

saying, carried Paul and Silas before the magistrates, as introducers of a new religion. They were whipped with rods, and committed to prison. As, about midnight, Paul and Silas sung praises to God, an earthquake shook the prison: all the doors burst open, and the chains of the prisoners fell off them. Awakened with the noise, the jailor, seeing the doors open, supposed the prisoners had been fled, and was just going to murder himself, to prevent what he apprehended would be worse. Paul, with an outcry, begged him to do himself no hurt, as all the prisoners were in their places. Having got a light, he sprang in trembling, and asked Paul and Silas concerning the way of salvation to his soul. Paul having informed him of the Christian principles, and that the sole way of salvation was by believing in Jesus as the only Saviour, he and his whole family were baptized. He brought water, and washed the wounds of Paul and Silas, and gave them some food. On the morrow, the magistrates, by their serjeants or messengers, ordered him to give Paul and Silas their liberty. Paul returned answer, that since the magistrates had beaten and imprisoned Roman citizens uncondemned, it was proper they should come and dismiss them themselves. On hearing of their being citizens of Rome, the magistrates were not a little affrighted, and came and begged their pardon, and bringing them out from the prison, desired them to leave the place; which they did, after they had comforted the disciples in the house of Lydia, Acts xvi.

Having passed southward through Amphipolis and Apollonia, cities of Macedonia, they came to Thessalonica the capital. Here Paul preached three Sabbaths in the Jewish synagogue, and many believed; but the Jews raising a mob, beset the house of Jason, where Paul lodged; but as neither Paul nor his brethren were found there, they dragged Jason before the magistrates, and accused him as a harbourer of rebels against the emperor, and preachers of one King Jesus. After Jason had found security for his loyalty, he was dismissed. That very night the Christians conducted Paul and Silas out of the place. Notwithstanding the wealth of Thessalonica, Paul was here in considerable straits for his daily bread. He and Silas went next to Berea, where both Jews and Gentiles heard the gospel with great readiness of mind, and carefully compared what they heard with the writings of the prophets; and not a few persons of note believed. It was not long when the malicious Jews of Thessalonica came and raised the mob against them. Paul was obliged to withdraw; but Silas and Timothy abode behind, to instruct the new converts. Paul's guides brought him to Athens, whence he sent back word to his two companions to follow him. The excessive idolatry and vanity of this place, so famed for wisdom, was extremely grievous to Paul. He preached in the Jewish synagogues; and, on various occasions, he disputed with the Epicurean and Stoic philosophers. After no small derision, they accused him to the court of Areopagus, as an introducer of a new religion. Multitudes of vain persons attended his trial. In his defence, he observed, that among their too numerous superstitions, he had observed an altar to the *unknown God;* and that this *unknown God,* whom they ignorantly worshipped, was the Jesus whom he preached to them. He hinted, how absurd it was for men that believed themselves the offspring or children of God, to imagine that the Deity resembled silver, gold, or any pictures or statues made by men; and that God had appointed a day for judging the world by Jesus Christ, whom he had raised from the dead. He had scarcely mentioned the resurrection, when some mocked, and others said, they would hear him afterwards of that matter. Dionysius, however, one of the judges, and Da-

maris, perhaps his wife, and some others, believed. Timothy having come up to him, and informed him of the suffering state of the Christians of Thessalonica, he sent him back to comfort them, Acts xvii. 1 Thess. ii. Leaving Athens, Paul preached at Corinth with considerable success. That he might shew how averse he was to occasion the least insinuation of his seeking wealth, he lodged with Aquila and Priscilla, and wrought at their business of tent-making, which it seems he had learned in his youth. Every day, or at least every Sabbath, he preached in the Jewish synagogues. Numbers were converted, particularly Stephanas and his family, with Crispus and Gaius. He had not been long here, when Silas and Timothy came up, and informed him of the flourishing state of the Christians at Thessalonica. Hereon he wrote them his first epistle. As some took occasion from it to disturb their minds, as if the day of judgment were at hand, he soon after wrote them the *second*, to correct their mistakes.—Assisted by Silas and Timothy, he went on with his work at Corinth. The Jews opposed him with rage and blasphemy: he shook his lap at them, and told them, that their blood was on their own head, and that now he would turn to the Gentiles. He removed his lodging to the house of one Justus, a person of some note; and being encouraged by a vision, shewing that the Lord would support and mightily succeed him in his work, he continued here about 18 months. The Jews prosecuted him before Gallio the deputy, as an enemy to the Roman governor; but the deputy was too wise to give them any encouragement. Nay Sosthenes, the ruler of their synagogue, was beaten by the mob, before the tribunal. At last, Paul set out for Jerusalem, intending to be there against Pentecost, when there would be a multitude assembled; but before he took ship at Cenchrea, a sea-port belonging to Corinth, he cut his hair, and having finished his Nazaritic vow, Aquila and Priscilla attended him to Ephesus, whence he sailed to Cesarea, and then went up to Jerusalem, Acts xviii. 1 Cor. xvi.

Returning northward, he visited the churches of Syria, Galatia, Phrygia, and other places of Asia, confirming the disciples. Arriving at Ephesus, he found some who had been initiated into the Christian faith by Apollos, and baptized with the baptism of John. These, to the number of 12, he instructed in the truths of the gospel; and by laying on of his hands, conferred on them the miraculous influence of the Holy Ghost, the gift of prophecy, and of speaking with tongues. For three months, Paul preached to the Jews in their synagogues; but finding them obstinate, he separated from them, and taught daily in the school of one Tyrannus, a Gentile. Many miracles were wrought: when the linen that had touched his body was applied to the distressed, their maladies were cured, and the devils dislodged. Multitudes too, who had used divination and other black arts, believed the gospel, and burnt their magical books. During the three years Paul preached at Ephesus, he was either cast to the wild beasts in the theatre, or had to do with men as outrageous as wild beasts, when Demetrius the silversmith raised the mob against him. Some time before he left Ephesus, he was informed of the sad disorders of the church of Corinth, by them of the family of Chloe, and perhaps more fully by Stephanas, Fortunatus, and Achaicus, who it seems brought him some supply. He wrote them his first epistle, and therein sends them the salutation of the Christians in Asia. Calmet thinks it was from hence too that he wrote his epistle to the Galatians. He had sent Timotheus to Greece; but it seems he was returned, and was left at Ephesus to settle the affairs of that church. Paul, meanwhile, went off for Greece. His not meeting with Titus at Troas,

whom he expected from Corinth, gave him great uneasiness; but at last he found him in Macedonia, and was by him informed of the good effect of his first epistle to the Corinthians. He thereon wrote his second letter to that church, for their comfort, establishment, and further direction; and hinted what danger he had often been in, from Jews, pretended Christians, robbers, or the sea; and what hunger, thirst, nakedness, cold, fasting, and watching, he had suffered; how five times the Jews had beaten him, to the utmost rigour of their law; twice the Heathen magistrates had caused him to be beaten with rods; thrice he had suffered shipwreck, and it seems had once, for a whole night and day, struggled with the waves in the open sea. About this time, it is probable, he wrote his first epistle to Timothy. Perhaps he went westward from Macedonia, and preached the gospel in Illyricum. Returning southward, he visited the faithful at Corinth, and wrote his epistle to the Romans.—Having received the collection which those of Macedonia and Achaia had made for the poor Christians of Judea, he took his rout for Jerusalem through Macedonia, whence, either from Philippi or Nicopolis, he seems to have written his epistle to Titus. Departing from Macedonia, he landed at Troas in five days. There Sopater of Berea, Aristarchus and Secundus of Thessalonica, Timothy and Gaius of Derbe, with Tychicus and Trophimus, who were probably of Ephesus, waited till he came up. After resting a whole week, he, on the Lord's day, dispensed the Lord's supper to the Christians there, and preached till midnight. One Eutychus, who sat in a window, did, in a manner shamefully common in our times, and without the half of his temptation, fall asleep at the sermon, and falling from the third story, was taken up dead; but Paul, by a miracle, restored him to life. He taught the disciples till break of day, and then set off on his journey. Paul's companions took ship; but he travelled a-foot to Assos, and embarked with them at Mitylene. Thence he came to Miletus, and sending for the elders of the church of Ephesus, warned them of his own suffering at Jerusalem, and of their danger from false teachers; and having exhorted them to patience and faithfulness, he prayed with them, and, to their great grief, took his last farewel of them in time, Acts xix. and xx. 1 Cor. xv. 32. and xvi. 8, 9, 19. 2 Cor. vii. 5, 6. and xi. 23—28. Rom. xv. 19—26.

—From Miletus Paul sailed to Coos; thence to Rhodes, thence to Patara, and thence to Tyre. After stopping here a week, he and his companions proceeded to Ptolemais, and thence to Cesarea. Here they found Philip the deacon and evangelist. Here too Agabus met them, and binding his hands and feet with Paul's girdle, signified, that Paul should be bound by the Jews at Jerusalem, and delivered up to the Gentiles. Paul's friends hereon dissuaded him from going up to Jerusalem, but could not prevail, as he told them his life was not dear to him, if he might but finish his course with joy, and that he was ready to suffer imprisonment and death for the honour of Jesus. When he came to Jerusalem, the Christians joyfully welcomed him thither; and the elders of the church meeting at the house of James the apostle, did, with great pleasure, hear him report his travels and success. James represented to him, that as many of the myriads of believers at Jerusalem had believed the report, that he had taught the Jews among the Gentiles to undervalue circumcision and other ceremonies, it would be proper for the removal of the offence which they had conceived, to inform them of the contrary; and to confirm their belief of his due regard to the ceremonies, it would be fit he should join himself to the four men who were to offer their oblations for their finished Nazariteship. Paul, perhaps too complaisant in this particular, went up to the temple, and signified to

the priests, that he and these Nazarites would in seven days be ready with their offerings. He had scarcely appeared in the court of the temple with his offering, when some Jews of Lesser Asia cried for help to apprehend him, as one who had everywhere taught the abolishment of the ceremonial law, and had brought Greeks into the temple to pollute it. He was directly seized, and the gates of the sacred court were shut. He had been beaten to death, had not Lysias the tribune come with his Roman guard to rescue him. All along to the castle Antonia, the enraged mob followed him. As he entered the castle, he begged the captain to hear him a word. Lysias asked him, if he could speak Greek? and whether he was the Egyptian who had infested the country with 4,000 assassins? Paul replied, that he was a Jew, born in the famous city of Tarsus. He was then allowed to speak to the mob. Upon his affectionately addressing them in the Hebrew language, they listened the more quietly. He rehearsed to them his former rage against the Christians, his manner of conversion, and his mission to preach among the Gentiles. He had scarcely mentioned this last, when the Jews, in the most outrageous manner, cried out that he ought not to live. To prevent a general insurrection, Lysias ordered Paul into the castle, and groundlesly supposing that he was certainly guilty of some horrible crime, he ordered him to be scourged till he confessed it. As they bound him to the pillar to be scourged, Paul asked the centurion, if it was according to the law to scourge a citizen of Rome without hearing his defence? The centurion ran to the tribune, and begged him to take heed, as Paul was a freeman of Rome. Lysias finding he had been born such, gave orders to loose him. Next day Lysias called a council of the Jewish priests and elders, to have Paul deliberately tried. He had scarcely begun his speech, affirming, that he had always studied to live blameless before God and men, when Ananias ordered such as stood next him to smite him on the mouth. Paul directing his speech to Ananias, said, God would smite him, who hypocritically pretended to judge him according to law, and yet ordered him to be smitten contrary to it. Some present asked him, how he durst revile God's high-priest? Paul replied, that he did not know, at least did not recollect, him to be high-priest. Looking around on the assembly, and observing, by their badges, that they consisted of almost an equal number of Pharisees and Sadducees, he cried out, that he was a Pharisee, and was called in question touching the resurrection of the dead. Hereon the Pharisees took his part, and fell into a dissention with the Sadducees. Lysias fearing that he should be torn to pieces between the two parties, ordered him back to the castle. That very night, God encouraged Paul, and assured him that he should live, and bear witness of his truths also at Rome. Next day, above 40 of the Jews bound themselves under a terrible curse, that they should neither eat nor drink till they had killed Paul; and that they might have an opportunity, the Jewish priests and rulers agreed to desire Lysias to bring him back to the council, to be further examined. Informed of this plot by his sister's son, who perhaps was no Christian, Paul procured him access to relate the matter to Lysias; who thereon, next night, sent off Paul to Felix, the governor at Cesarea, with an account of his case, attended with a strong guard, Acts xxi. and xxii. and xxiii. —Within five days after, Ananias the high-priest, and others of the Jewish rulers, went down to Cesarea to carry on a prosecution against Paul. Tertullus their orator, after a flattering address to Felix, one of the basest of men, accused Paul as a notorious disturber of the public peace, and a profaner of the temple. When Paul had liberty to speak, he

refuted the charge, and defied them to prove any thing against him, except that he professed his faith of the resurrection of the dead, and worshipped God in the Christian manner, believing every thing said by the prophets. Felix put off further trial, till Lysias should come and give him more full information;—and meanwhile made Paul's imprisonment pretty easy, giving him full liberty to receive the visits of his friends. Some days after, Felix and Drusilla his wife sent for Paul. He discoursed to them of righteousness, temperance, and judgment, till Felix, who was extremely guilty in these points, fell a trembling, and dismissed him. As Felix expected Paul's friends would ransom him, he often sent for him, and talked with him. Having received nothing for his liberty, Felix, to please the Jews at the last, whom he had so often offended with his oppressive methods, left Paul bound. Scarcely had Festus entered on his government, when the Jewish rulers accused Paul, (who had now been a prisoner two years,) to him, and intending to have him murdered by the way, requested that he would bring him up to Jerusalem for trial. Festus ordered them to come to Cesarea. They came, but could prove nothing which the Roman law made criminal. To gratify them as far as possible, Festus asked Paul, if he would go up and be tried at Jerusalem? Convinced of the murderous designs of the Jews, Paul, to prevent them, appealed to Nero the emperor, who as yet behaved with some moderation. After conferring with his council, Festus told Paul, that he admitted his appeal, and would send him to Rome. Not long after, king Agrippa and his sister Bernice came to pay Festus a visit. Festus told them the affair of Paul. Agrippa desired to hear him. Paul being required to speak for himself, he, after a fine address to Agrippa, rehearsed his case, his conversion, and call to the ministry. When Festus, quite ignorant of these matters, said learning had rendered him mad; Paul, with the most genteel address, told him he was not mad, but spake the words of truth and soberness. When Agrippa said he had almost persuaded him to be a Christian, Paul, in the handsomest manner, expressed his wish that Agrippa, and all present, were such as himself, except as to his troubles. Agrippa gave his opinion, that Paul might have been set at liberty had he not appealed to Cæsar, Acts xxiv. xxv. xxvi. Paul and other prisoners were shipped off for Rome, in a ship of Adramyttium, under the care of Julius, a centurion of the Augustan band of soldiers. Julius was very kind to Paul, and at Sidon allowed him to go ashore and visit his friends. After they had sailed along the coast of Phœnicia, a contrary wind obliged them to sail by the east end of Cyprus. When they came to Myra, a sea-port of Lycia, they were put into a ship of Alexandria, that was bound for Rome. As the Jewish *fast* of expiation was past, and the winter beginning, the weather began to be stormy; and it was with no small difficulty they arrived at the *fair havens* on the east of Crete. Paul advised them to winter there; but others insisted they should go to Phenice, on the west of that island, where they would have a more commodious harbour. For some time they sailed slowly, but safely, along the south side of Crete; but at last a terrible storm from the east drove them on a small island called Clauda. To prevent their being dashed on the rock, the mariners lowered their sails, and committed themselves to the sea. After three days, they cast out part of their cargo. For fourteen days, they neither saw sun, moon, nor stars. Paul, by a divine influence, assured them, that none of their lives should be lost, but only the ship. The mariners finding by their line, that the water was not very deep, judged they drew near to some land, and let down their boat, that they might escape in it. Paul, directed by God, desired the centu-

rion to retain them, as the passengers could not otherwise be preserved. The soldiers cut off the boat, and let her drive by the sea. After they had almost fasted 14 days, Paul begged they would take some meat, as they might assure themselves they should not be lost, but be cast on some island. Observing land, the mariners attempted to thrust the ship into a creek. She struck a-ground upon a neck of land, and was broken to pieces. The soldiers advised to kill the prisoners, that they might not escape; but Julius, from regard to Paul, would not consent to it. All that were in the ship, to the number of 276, some by swimming, and others on planks and broken boards, got safe to land on the isle of Malta. Here the Heathens shewed them the utmost kindness. Here a viper from among a bundle of sticks, which they had gathered to warm them with, fastened on Paul's hand. The Barbarians seeing it, concluded that certainly he had been a murderer, and that though he had escaped the sea, yet divine vengeance suffered him not to live; but when they saw Paul shake off the viper into the fire, and receive no harm from it, they changed their mind, and thought him a god. Here Paul miraculously healed the father of Publius the governor, of his bloody flux, and the other diseased people that were in the island. At the end of three months they re-embarked, and arrived first at Syracuse, in the south-east of Sicily, then at Rhegium, on the south of Italy. They coasted to the northward, till they came to Puteoli, where they landed. After Paul had continued here seven days with his Christian friends, he set out for Rome. The Christians of that city met him at Appii-forum, and the Three Taverns: this mightily encouraged him. Whether the Jews did not prosecute their appeal, or whether it was at this time that nobody assisted the apostle to plead his cause, we know not. It is certain, he was permitted to live two years in his own hired house, with a soldier that kept him, and to preach the gospel to them that pleased to hear him. He sent for the principal Jews of the place, and related his case to them, to prevent their being imposed on by their brethren of Judea. They told him they had received no particular information concerning him; only they knew the Christians were every where spoken against, and they would be glad to hear an account of their doctrines from himself. From morning to night he explained to them the things concerning Jesus, out of Moses and the prophets. Observing that many of them believed not, he hinted, that according to Isaiah's prediction, they had heard the gospel, and hardened themselves by means thereof; and therefore it was sent to the Gentiles, who were willing to receive it. Whether after this two years of imprisonment at large, he was dismissed, and went to Spain or Macedonia, and afterward returned to Rome, or whether he was made a close prisoner, we know not; but it is certain his imprisonment turned out to the glory of Christ, and the spread of the gospel. Several of Nero's own family were converted. And although many of the Christians in Lesser Asia were much alienated from him by means of their false teachers, Phygellus, Hermogenes, &c. yet some out of mere spite at Paul, became more diligent in preaching the gospel. Providence stirred him up friends. Onesiphorus sought him out, and ministered to him. Onesimus, a runaway thief and slave from Philemon, was converted, and very useful to him. The Philippians sent Epaphroditus to comfort him, and with some money to supply his wants. About this time he wrote his epistles to the Colossians, and to Philemon; both which, it seems, he sent by Onesimus. Soon after, Demas forsook him, and he wrote his epistle to the Philippians, probably by Epaphroditus; that to the Galatians, by Crescens; and that to the Ephesians, by Tychicus. Much

about the same time, he wrote his second to Timothy, wherein he desires him to come to Rome. After Timothy had come to Rome, and had been imprisoned and liberated, he wrote his epistle to the Hebrews. At last, it is said, his preaching converted one of Nero's darling concubines. Enraged for the loss of his harlot, Nero caused Paul to be beheaded. There are many accounts of his death, but none that can be depended upon, further than that it is probable he suffered a violent death at Rome. Acts xxvii. xxviii. Phil. i. 12—19. and iv. 22. 2 Tim. i. 15—18. Phil. 10—14. Col. iv. 14. 2 Tim. iv. 9, 21.

As before his conversion, he was an outrageous enemy of Christ; after it, he was one of the most holy and humble of men, and laborious preachers, that ever breathed: nor is his magnifying of his office and labour, in opposition to the false teachers, any evidence to the contrary, as he therein confutes them upon their own pretences, and at every proper turn ascribes all he was and had done in the service of Christ, to the grace of God, Gal. i. and ii. 2 Cor. x. xi. xii. and 1 Cor. xv. 8 to 10.

PAW, the fore foot of lions, bears, or such wild beasts, by which they catch and hold their prey, 1 Sam. xvii. 37. The horse *paweth in the valley*, when he stamps, and, as it were, tears up the ground with his fore feet, Job xxxix. 21.

PAY, (1.) To give a price for a thing, Exod. xxii. 7. (2.) To give what a superior requires as his due, 2 Chron. viii. 8. Heb. vii. 8, 9. (3.) To perform fully what one has vowed or promised, Eccl. v. 4. Deut. xxiii. 21, 23. Psal. l. 14. and lxi. 9. and lxxvi. 11. Psal. xxxvii. 21. (4.) To give full satisfaction for every offence; which is to *pay the utmost farthing*, Matt. v. 26.

PEACE, sometimes signifies prosperity of every kind, Gen. xli. 16. Numb. vi. 26. Particularly, there is, (1.) Peace with God, or that happy privilege whereby he, in Christ, is our reconciled Father and Friend, disposed to do us good, in time and eternity. This is founded on our union to Christ, as the Lord our righteousness; but the comfortable enjoyment of it is continued in the way of sanctification by his Spirit, Eph. ii. 14. 1 John iii. 19, 20. (2.) Peace in conscience, which is not that sleep and stupidity of conscience common with wicked men; but an holy quiet of mind, arising from the faith and sense of our reconciliation with God, and of our being, by his grace, enabled to walk in an universal gospel-holiness, Rom. iv. 14, 17. Phil. iv. 7. 2 Cor. i. 12. (3.) Peace or mutual agreement among men, whereby they forbear warring against, and hurting, one another, Psal. xxxiv. 14. and cxxii. 6. and vi. 4. 2 Kings xx. 10. Prov. xvi. 7. The state of heavenly blessedness, is called *peace*; there is the most perfect rest and felicity; there is the most perfect friendship between God, angels, and men, and no enemy has access to disturb or molest, Isa. lvii. 2. God *speaks peace*, when he promises, proclaims, intimates, and works, it for his people, Isa. lvii. 19. Psal. lxxxv. 8. The *peace of God*, which rules in the saints, is peace with God, with their conscience, and with one another, that disposes them to live holily and peaceably, Col. iii. 15. The *peace* that Paul wishes to the churches, comprehends the friendship of God discovered to their soul; an inward quiet of conscience, as sprinkled with Jesus's blood, and directed by his law; mutual harmony with one another; and freedom from the molestation of the world, as far as can tend to the glory of God, Rom. i. 7. 1 Cor. i. 3.—PEACE-MAKERS, are such as, from love to God, are active in reconciling men one to another, and in promoting peace, holiness, and every thing good, Matt. v. 9.

PEACOCKS are of various kinds. They have their head ornamented with a crest of feathers. The male peacock of the common kind, is per-

haps the gaudiest fowl in nature. His tail, in its various colours, and the forms into which he spreads it, is sufficiently known and admired. He is extremely proud; but hath a disagreeable voice, ugly feet, and soft pace. They cast their feathers as the trees cast their leaves; but their flesh can hardly either rot, or be boiled. Peacocks are numerous in the East Indies. There Alexander prohibited his army to kill them. Our translation of Job mentions *peacocks;* but probably the word ought to be rendered *ostriches,* as the feathers of their wings are more valuable than those of the wings of peacocks. Nor do we know whether the TOUCHIM, which Solomon's fleet brought from Ophir, be *peacocks,* or *parrots,* Job xxxix. 13. 1 Kings x. 22. There is also a fish with most beautiful fins, called the *peacock-fish.*

PEARL, a hard white shining body, found in some shell-fishes. It proceeds from a disease in the fish. The matter proper to enlarge the shell, bursting from the vessels that convey it to the outside, forms into a pearl. Common oisters, the pinna marina, and several other fish, form pearls; but the pearl-oisters of the East Indies, and of the Gulph of Mexico in America, generally produce the best. The chief fisheries for pearl are at Bahrein in the Persian Gulph, and near the Isle of Ceylon in the East Indies. The next to these are the five pearl-fisheries in the Gulph of Mexico. The pearls fished on the coasts of Japan and Tartary, are far less valuable. The finest European pearls are chiefly fished up on the coasts of Scotland, or in the rivers of Bavaria in Germany. In 50 years, pearls generally lose their beauty; and in 100 they are scarcely worth any thing at all. Cleopatra, queen of Egypt, had a pearl valued at 80,000*l.* sterling. The Persian emperor had one worth 110,000*l.* sterling; and Philip the 2d of Spain had one as big as a pigeon's egg, and valued at 144,000 ducats. What our ladies wear in their necklaces, are ordinarily but false pearls, made of fish-scales, bruised, and inclosed in glass.—What is very excellent, as Christ, and the blessings of the gospel, is likened to *pearls:* how precious! how hard to be come at in a proper manner! how truly ornamental! and how apt are men to form base counterfeits of them! Matt. xiii. 46. Rev. xxi. 21, 22. To *cast pearls before swine,* is to preach the gospel to persecutors; apply the promises and privileges proper to saints, to men really wicked; to dispense the sacraments to persons notoriously profane; or to administer reproofs to obstinate scoffers, Matt. vii. 6.

PECULIAR, what is separated to one's special use. God's people are called *peculiar;* they are separated from the rest of the world, to his honour and service; they share of special privileges, are carefully preserved, and highly regarded by him, Exod. xix. 5. 1 Pet. ii. 9.

PEDIGREE, descent by parentage, Numb. i. 18.

PEELED, stripped of bark, skin, clothes, or hair. The shoulders of the Chaldean besiegers of TYRE were *peeled;* the clothes, hair, and even the skin, were worn off them, by bearing so many burdens, Ezek. xxix. 18. The Ethiopians were a people *peeled;* the scorching heat hindered the hair of their head or body from growing, and the Assyrians stripped them of their wealth, Isa. xviii. 2, 7.

PEEP, to look slily or curiously, or to speak softly with a hollow voice, and, as it were, out of the belly, without opening of the lips, Isa. viii. 19.

PEKAH, *he that opens,* the son of Remaliah, was general of Pekahiah king of Israel's army. Together with Argob and Arieh, and 50 Gileadites, he murdered his master in the second year of his reign, and reigned 20 years in his stead. Entering into a league with Rezin king of Syria, they intended to dethrone AHAZ and the whole family of Da-

vid, and set up the son of one Tabeel to govern Judea as their Tributary. To the no small offence of God, Pekah's army cut off 120,000 of Judah, and took 200,000 prisoners; but they soon returned the latter with great humanity. Instigated by Ahaz, Tiglath-pileser king of Assyria invaded the kingdom of Pekah, and murdered and carried off into captivity a great part of the Naphtalites, Eastern Manassites, Reubenites, and Gadites. At last Hoshea murdered Pekah, and reigned in his stead, Isa. vii. 1—7. 2 Kings xv. 25—30. 2 Chron. xxviii. 6—10.

PECOD. See MEROTHAIM.

PELATIAH. See ZEDEKIAH.

PELEG, or PHALEG, *a division*, the son of Eber, and brother of Joktan. He had this name given him, because in his days the language of men was confounded, and they were *divided*. As he was born but an hundred years after the flood, some can hardly believe the division of men at Babel could be so early as his birth; but as it is certain men might increase so fast as to afford a sufficient number to build the tower of Babel at the time of his birth, so it is possible his father might give him this name by the spirit of prophecy, because the earth would be divided just before his death, which was 239 years later, Gen. x. 25. Luke iii. 35.

PELICAN, a fowl of the goose kind, with a long crooked beak, and the fore part of the head (towards the throat) naked. Cormorants and shags are of the Pelican kind: but pelicans, properly so called, are about twice as big as a swan, and have a bag at their throat sufficient to hold two human heads. They haunt deserts, and are extremely careful of their young. It is said they sometimes feed them with their own blood, and will flap their wings over their kindled nest, to blow out the fire, till themselves be burnt, Deut. xiv. 17. David, in his distress, was like a *pelican or bittern of the wilderness*, in a very lonely and mournful condition, Psal. cii. 6.

PEN, an instrument for writing with. Isaiah wrote *with a man's pen*; in characters easy to be read, not like those written by the angel on Belshazzar's wall, Isa. viii. 1. The saints' tongue is like *the pen of a ready writer*, when their heart promptly conceives, and their mouth in an agreeable manner proclaims, the praises of Jesus Christ, Psal. xlv. 1. Mens' sins are written with *a pen of iron, and point of a diamond*, when they are so fixed in their heart, that they still remember, hold fast, and practise them, Jer. xvii. 1.

PENIEL, or PENUEL, *the face of God*, a place on the east of Jordan, near the brook Jabbok; so called, because here Jacob, in his wrestling, saw *the face of God*, or enjoyed familiar fellowship with him, Gen. xxxii. 24—28. Here the Gadites built a city; but for the inhabitants' refusal of refreshment to Gideon's troops, many of them were killed, and their tower demolished, Judg. viii. 8, 9, 15, 17. Jeroboam the son of Nebat rebuilt it, and perhaps reared a palace for himself in it, 1 Kings xii. 25.

PENINNAH. See HANNAH.

PENTECOST. See FAST.

PENNY, a Roman coin, equal to seven-pence three-farthings sterling. It was the hire of a labourer for a day's work; and hence the reward of eternal life, which we prepare for in our day of life, is likened to a *penny*, Matt. xx. 1 to 15.

PEOPLE, NATION, FOLK, (1.) The fathers of particular nations, Gen. xxv. 13. and so one is made a *great nation*, when his seed are multiplied into one, Exod. xxxii. 10. (2.) The persons that compose a kingdom or nation, whether poor or rich, 1 Sam. xv. 30. (3.) The vulgar or common people in a city or nation, Luke xxiii. 14. (4.) The Gentiles, Psal. cxvii. 1. Gen. xlix. 10. (5.) Both Jews and Gentiles, Luke ii. 10. (6.) A kind of animals and insects, Prov. xxx. 25, 26. Israel and the church are called God's *people*; the Hebrews were separated

from other nations, to enter into his covenant, enjoy his favours, and observe his laws. Church-members in general, are his by outward profession; and real saints are his by being united to his person, enriched with his blessings, and employed in his service, Exod. vi. 7. Matt. i. 21. And they are the *people of his holiness*, or *holy people*, or *nation;* separated by God to himself, sanctified by his Spirit, and qualified for his holy service, Isa. lxiii. 18. and lxii. 12. 1 Pet. ii. 9. Those who are not thus God's people, are represented as *no people*, Hos. i. 10. and ii. 23. Rom. x. 19. 1 Pet. ii. 10. The Jews were the *rebellious people* that imagined a vain thing against Christ, and refused the offers of his grace, Psal. ii. 1. Isa. lxv. 2. The *people of Chemosh* are the Moabites, who worshipped that idol, Numb. xxi. 25. The Syrians, Moabites, Ammonites, &c. were the *unknown people* that served David, 2 Sam. xxii. 52. The *people of the prince* that destroyed Jerusalem, were the Roman army, directed by Titus the emperor's son, Dan. ix. 26. The *people inhabiting the wilderness*, that had the heads of Pharaoh and his army, drowned in the Red sea, for food, are either the wild beasts about the shores, who fed on their carcases, or the Hebrews, who mightily rejoiced at their overthrow, Psal. lxxiv. 13, 14.

PEOR. See ABARIM, BAAL-PEOR.

PERCEIVE, (1.) To take notice, have sure knowledge of, Gen. xix. 33. Acts x. 34. (2.) To discover, find out, 2 Sam. xiv. 1. Jer. xxxviii. 27. (3.) Spiritually to consider things, in order to a right improvement of them, Deut. xxix. 4. He *passeth on, and I perceive him not:* God proceeds on in his course of providence towards me; but I cannot understand the ground, manner, or end, of his work, Job ix. 11.

PERDITION, destruction. Judas was a *son of perdition*, i. e. one that richly deserved it, and was punished with it, John vii. 12. Antichrist is a son of *perdition*, a noted destroyer of others; and he and his agents, are divinely destined to endless ruin, 2 Thess. ii. 3.

To PERFECT, is to finish a work, and render it full and complete, Psal. cxxxviii. 8.

PERFECT, (1.) That which is complete, and wants nothing, Deut. xxv. 15. (2.) That which is fully manifested in its perfection, so Christ's strength is made *perfect*, by the occasion of his peoples' weakness, 2 Cor. xii. 9. and faith is *made perfect* by works, Jam. ii. 22.—God is *perfect;* he possesseth every possible excellency in an unbounded degree, Matt. v. 48. His work is *perfect;* is altogether righteous and holy, and leaves nothing necessary undone, Deut. xxxii. 4. Christ is *perfected*, or *made perfect*, when his course of service is finished, Luke xiii. 32. Heb. ii. 10. and v. 9. Christ, by one offering, hath *perfected* for ever them that are sanctified; he hath done every thing that was necessary in order to their full reconciliation with God, Heb. x. 14. God's law is *perfect;* enjoins every duty by the highest authority, and is enforced with the strongest motives, Psal. xix. 7. Ministers are *perfect*, when they are thoroughly instructed, and fitted for their office, 2 Tim. iii. 17. The saints are *perfect*, when fully sanctified, and no remains of sin are left in them, Col. i. 28. they have every particular grace, and aim at the highest degree of each; they have more excellent dispositions and behaviour than their neighbours, and are blameless in their holy conversation, Job viii. 20 Gen. vi. 9. 2 Cor. xiii. 11. The love of God is *perfected* in their loving one another; God's love to them is manifested in drawing their heart to this, and theirs to God, is manifested in loving others for his sake, 1 John ii. 5. and iv. 12. The Jewish teachers were *perfect*, i. e. blameless, and almost without error or sin in their own conceit, Isa. xlii. 19. *Though I were perfect, yet would*

I not know my soul, I would despise my life; if I should think myself perfect, yet I would not trust to the integrity of my heart or life, so as to justify myself before God, Job ix. 21.

PERFECTION is, (1.) The full ripeness of fruit, Luke viii. 14. (2.) The most excellent things on earth, as honour, wealth, pleasure, learning; and to *see an end of this*, is to see how insufficient it, or any thing but God himself, is to satisfy an immortal soul, Psal. cxix. 96. (3.) The more mysterious principles of the Christian faith, and height of Christian experience, Heb. vi. 1. (4.) The full measure and degree of excellency, holiness, or happiness, 2 Cor. xiii. 9. To find out the Almighty *to perfection*, is fully to know and comprehend all his unnumbered and unbounded excellencies, Job xi. 7. If *perfection had been by the Leitical priesthood;* if sin had been truly and fully expiated, and the complete and endless holiness and happiness of men secured, by the sacrifices and other ceremonies of the Old Testament, Heb. vii. 11. The *perfecting of the saints*, is the rendering their graces strong and active, till they become perfectly holy without the least remains of sinful imperfection, Eph. iv. 11.

PERFORM, much the same as to FULFIL a promise, request, law, or work, Jer. xxviii. 6. Esth. v. 8. Jer. xxxiv. 18. Phil. i. 6. God *performs all things* for his people: whatever tends to their real good, whatever he hath promised, whatever they ask in faith, he does for and in them; and enables them to every good word and work, Psal. lvii. 2. Job xxiii. 14. God *performs the counsel of his messengers*, when he executes those purposes declared by the prophets, in promises and threatenings, Isa. xliv. 26.

PERFUME, whatever emits a fragrant smell, whether spontaneously or by means of fire, by being thrown on live coals. There are two perfumes mentioned by Moses; one Exod. xxx. 25. an oil for anointing the priests and vessels of the tabernacle: the other a perfume to be offered on the golden altar, ver. 34, &c. The Hebrews dealt much in perfuming dead bodies, clothes, beds, &c. Gen. xxvii. 27. Prov. vii. 17. Psal. xlv. 8. See EMBALMING, SPICES.

PERGA, *very earthly*, an inland city of Pamphylia, on the river Caystrus, near to which, on an eminence, stood a temple of Diana. It was famed for the birth of Apollonius, the renowned geometrician. Here Paul and Barnabas preached oftener than once, Acts xiii. 14. and xiv. 25. and to the end of the eighth century we find a Christian church here, sometimes not a little eminent. It is at present of little or no importance.—There was another Perga in Epirus.

PERGAMOS, *height, elevation*, a city of Proconsular Asia, on the river Caicus, about 40 miles north-west of Thyatira, and 64 northward of Smyrna, and in a country very fertile of corns. The place was famed for a temple to Esculapius the god of physic, and more so for the famed library of 200,000 volumes collected by Attalus, one of its kings. For about 150 years, from *A. M.* 3721 to 3870, Pergamos was the captal of a considerable kingdom, which was generally in friendship with the Romans, and was bequeathed by the last king to them: but perhaps the Romans forged this testament, at least they explained it as they pleased. A Christian church was very early planted at Pergamos: but they quickly degenerated from their purity, and tolerated the Nicolaitans, and such as taught them to commit fornication, and eat things sacrificed to idols. For these things, Jesus sharply reproves them in a letter by John. It may be hoped this produced their reformation, Rev. ii. 12 to 17. For seven or eight hundred years, the church here was of considerable note; but at the present, the Christians are reduced to about 15 miserable families, and the Turks are but about 2,000 or 3,000.

PERILOUS, full of danger, 2 Tim. iii. 1.

PERISH, (1.) To lose natural life, Jon. i. 6. (2.) To be rooted out of honour, happiness, or life, 2 Kings ix. 8. Mic. vii. 2. (3.) To be rendered useless, Jer. ix. 12. (4.) To cease to be, Jam. i. 11. (5.) To starve for hunger, Luke xv. 17. (6.) To be turned out of the way of truth and holiness, and to be lost for ever, 1 Cor. viii. 11. 2 Pet. ii. 12.

PERJURED, one that swears falsehood, or breaks a lawful oath, 1 Tim. i. 10.

PERRIZZITES, *scattered* or *dispersed*, a tribe of the ancient Canaanites, so called, perhaps, because they dwelt in unwalled *villages*. They seem to have been dispersed among the other tribes, as near Bethel, Gen. xiii. 7. and in mount Ephraim, Josh. xvii. 15. Judg. iii. 5. The tribe of Judah expelled such as dwelt in their bounds, Judg. i. 4. Solomon laid the remains of them under tribute, 2 Chron. viii. 7. Some of them remained after the captivity, and intermarried with the Hebrews, Ezra ix. 1.

PERMIT, (1.) To cease hindering, 1 Cor. vii. 6. (2.) To allow, 1 Cor. xiv. 34.

PERNICIOUS, extremely hurtful and ruinous, 2 Pet. ii. 2.

PERPETUAL, (1.) Continual, uninterrupted, Ezek. xxxv. 5. The incense was *perpetual*, i. e. offered every evening and morning, Exod. xxx. 8. (2.) What continues for a long time, as 'till the death of Christ: so the ceremonial laws were *perpetual*, Exod. xxix. 9. or to the end of the world, Jer. xxv. 9.

PERPLEXED, in such fear or distress as not to know what to do, Esth. iii. 15.

PERSECUTE, to seek after and improve occasions of doing one hurt, especially on account of his stedfastly cleaving to the truths and ways of God, Job xix. 22. Matt. v. 11. Ishmael *persecuted* Isaac, by mocking and reproaching him, Gal. iv. 29. God *persecutes* men, when he pursues them with his judgments in every place and condition they are in, Lam. iii. 66. Psal. xxxv. 6. Christ is *persecuted*, when his people, who are united with and dear to him, are for his cause reproached, harrassed, and murdered, Acts ix. 4. Though persecution for conscience sake is contrary to the genius of Christianity, yet pretenders to it have very often, for their own carnal ends, persecuted their fellow-professors.

PERSEVERANCE, the continuance in a course of action, notwithstanding much opposition, Eph. vi. 18. Although the word *perseverance* is only once used in the sacred writings, it has been a favourite word with many authors, who, like the worthy Mr. Brown of Haddington, have laboured to prove *the absolutely certain perseverance of the saints*. That the grace of God is every way sufficient to enable them to persevere, is not questioned, any more than the ability of Adam in a state of innocence, or of angels in heaven to have kept their first estate. But that the doctrine of the *absolute, final perseverance of the saints*, is inconsistent with the Bible, is evident, the editor thinks, from the following passages of scripture, Ezek. xviii. 24. John xv. 1, &c. Rom. xi. 17, &c. 1 Tim. i. 18, 19. Heb. vi. 6. and x. 38. 2 Pet. ii. 20, 21. Matt. v. 13. xii. 45. and xxiv. 10, 45, &c. Luke xxi. 34. John viii. 31, 32. 1 Cor. ix. 27. x. 3, &c. 2 Cor. vi. 1. Gal. iv. 4. and vi. 9. Heb. iii. 4. 2 Pet. iii. 17. 2 John 8. Rev. iii. 11. These are but a specimen of the innumerable scriptures which might be brought to set aside *absolute final perseverance;* but even these are sufficient, if taken in their plain and obvious sense. But if believers stand by faith, and are surrounded with allurements on every hand, they certainly ought to watch and pray; and to fear with a fear of caution, lest a promise being left them of entering into rest, any of them should seem to come short of it.

PERSIA, or ELAM, *that cuts or divides*, an ancient kingdom in Middle Asia, on the south of Media, and south-east of Assyria and Chaldea. The Persians were anciently called Elamites, and sprung from Elam, the eldest son of Shem, and their original residence was called Elymais. Chedorlaomer, one of their first kings, was a noted conqueror, Gen. xiv. About the time of Jehoshaphat, one Memnon, the son of Aurora, seems to have been their king. The oriental histories lead me to suppose that their kingdom still continued with perhaps some small interruptions. The Assyrians extended their conquests over the Persians; but under Achmenides, they revolted about the same time with the Medes. The government continued in his family till the Chaldeans ravaged their country, Jer. xxv. 25, 27. and xlix. 35—39. After this, the country was in a wretched condition, till Cyrus appeared on the stage. He connected it with the kingdom of Media, and subdued the kingdoms of Assyria, Egypt, and Lybia; and by his great wisdom, settled the empire on so very solid a foundation, that notwithstanding the folly of many of his successors, it continued about 208 years. His son Cambyses, during the seven years of his reign, was famous for almost nothing, besides murders, and the furious ravage of Egypt. Darius Hystaspes soon killed the pretended Smerdis, and reigned 36 years. He took and demolished part of the walls of Babylon, but supplied the inhabitants who survived his cruelties, with 50,000 women, instead of their wives, which themselves had murdered during the siege. To revenge the Scythian invasion of Upper Asia about 120 years before, he invaded Scythia. He conquered Thrace in Europe, and part of East India; reduced the rebellious Ionians in Asia; but his expedition into Greece cost him the ruin of a great part of his army. Xerxes his son having fallen heir to the kingdom, and excessive wealth of his covetous father, reduced the rebellious Egyptians; stirred up the Carthaginians to attack the Greeks in Sicily, while himself with an army of about 5 millions 283,000 persons, but not half of them warriors, invaded Greece. These were mostly cut off by the Greeks at Thermopylæ, Platea, Salamis, and Mycale. After 12 years, he was succeeded by Artaxerxes Longimanus his son, who sent Ezra and Nehemiah to promote the welfare of the Jews. He reduced the Egyptians to a still more grievous servitude. After a reign of 41 years, he was succeeded by Xerxes his son. He, after one year, was murdered by Sogdianus, his bastard brother; and he, in other seven months, by Darius Nothos, or Ochus, another bastard brother. After a reign of 18 years, he was succeeded by his son Artaxerxes Memnon. His defeating of his brother Cyrus, his victory over the Lacedemonians, his difficult reduction of Cyprus, and his struggles with the Egyptians, are the most noted events of his long reign of about 45 years. Artaxerxes Ochus his son, after murdering his two elder brethren, succeeded him. After a cruel reign of 23 years, in which he ravaged Egypt, Phenicia, and part of Judea, he, and soon after Arses his son, were murdered by Bagoas an eunuch; and Darius Codomanus, a very distant relation, was placed on the throne, in whose time the Persian empire was quite overturned by Alexander and the Greeks, Isa. xlvi. 11. and xli. 2, 3, 25. and xlv. 1—5, 13. and xliv. 28. Dan. ii. 32. and vii. 4, 5, 12. and x. 13, 20. and viii. 2—7, 20, 21. and xi. 2, 3. Numb. xxiv. 24.

From *A. M.* 3675 to 3754, Persia was wholly under the dominion of the Greeks; and Elymais, and other of the western parts, were so long afterwards; but the Parthians gradually rendered themselves masters of the whole of it. About *A. M.* 4236, or *A. D.* 232, Artaxerxes, a noble prince of the Persians, seized the kingdom. Twenty-eight kings

of his family reigned in succession above 400 years. Some of them were noted persecutors of the Christians. Many of them had violent struggles of war with the Roman emperors.

—Hitherto a kind of Deism had been the established religion of Persia. They had neither temples, nor statues, nor altars, nor did they believe there was need for any, as God was every where. They sacrificed to the elements and heavenly luminaries, as symbols of him. They learned not a little of idolatrry from the Assyrians and Chaldeans; but Zoroaster or Zerdush, perhaps an apostate disciple of the prophet Ezekiel, about the time of Darius Hystaspes, mightily reformed their religious system. His scheme continued as long as their kingdom: nay, those who call themselves Persees, and pretend to be the true Persians, still retain it. They hold one eternal God, and a good and evil principle under him: light they reckoned the symbol of the good, and darkness of the bad one. They maintain that the world was created in six days, and one man and one woman made for the parents of mankind; and that the good principle of light withdrawing himself, the child of darkness will at the last day produce a dissolution of nature. About *A. D.* 634, the Saracens spread themselves into Persia, and established their Mahometan delusion: but for the most part, the Persians have been of the sect of Ali, the son-in-law of Mahomet; and are heartily despised by the Turks, and others of the sect of Omar. After the Saracen Calipha had governed Persia by their sultans 420 years, the Turks, who for some ages before had poured themselves into it while it was under the government of the Buides, seized the sovereignty, *A. D.* 1055. Tangrolipix, and his Seljukian successors, ruled it till about *A. D.* 1260, when Halon the son of Jenghiz-kan, the famed Tartar, wrested it from them. After he, and eight of his descendants, had swayed the sceptre, Tamerlane, another Tartarain prince, seized it, about *A. D.* 1400, and left it to Mirza his son. Contention raged in his family till they were all driven from the throne, and Usum-cassan, the Turkman king of Armenia, seized on it, *A. D.* 1472. His male line quickly failed; but Ishmael, his grandson by his daughter, whom he had married to Sheik Eidar the famed preacher, after his father had been murdered, struggled into the throne, *A. D.* 1499. The sovereignty continued in his family for eleven generations. Some of his successors were absolute infernals in cruelty and murder. Husseyn, the last, and one of the best of them, was wickedly dethroned in 1723, and afterwards murdered by the wretch Myr-weis. Not long after his death, the famous Kuli-kan mounted the throne, subdued the Moguls, chastised the Turks, and attempted to change the religion of his country into a conformity with that of other Mahometans; but he was murdered. With terrible struggling, it is said, Kerim-khan got himself enthroned about 1763, after the country had for almost forty years been a shocking scene of treachery and murder. Millions had perished in ways the most wretched. At present, the Persian empire is very large, bounded with the Turkish on the west, with the Russian on the north, and with that of the Mogul on the south, and with Tartary on the east. I know of few Christians in it, except the Armenians, who have fifteen or sixteen churches at Zulpha, the famed suburb of Ispahan the capital; and some others on the south and west of the Caspian sea, who scarcely deserve the name.

PERSON, (1.) A particular man, Gen. xiv. 21. Job xxii. 29. (2.) When joined with *accept*, *person*, or *face*, it denotes external qualities, conditions, country, friends, wealth, poverty, or the like, Luke xx. 21. Acts x. 34. By the *person of Christ*, is ordinarily meant the Son of God as our Mediator, clothed with our nature; and to forgive a thing *in the*

person of Christ, is to absolve from censure in his name and authority; as he who acts in the stead or authority of another, acts in his person in a law-sense, 2 Cor. ii. 10.

PERSUADE, (1.) To convince, to make to believe, Luke xvi. 31. (2.) To advise or excite to the performance of something, 2 Chr. xxii. 11. 1 Kings xxxii. 20. Prov. xxii. 15. Acts xiv. 19. God *persuades* Japheth, when he brings multitudes of his offspring to believe the gospel, and become members of his church, Gen. ix. † 27. Men are *persuaded*, when they are truly and satisfyingly assured of a thing, Heb. vi. 9. and xi. 13. Rom. viii. 38. and xiv. 5. Do I *persuade men, or God?* Do I preach the things of men, or of God? Is it for the sake of men, or of God, that I excite men to believe and obey the gospel? Gal. i. 10.

PERVERSENESS, FROWARDNESS, a contrarious disposition, ready to oppose what is reasonable and good, Prov. xi. 33. Men go on *frowardly*, when, contrary to the commands, invitations, threatenings, promises, corrections, of God, and their own interest and conscience, they rush on in evil courses, Isa. lvii. 17. With the *froward* God shews himself *froward;* with such as rebel against his word and providence, he shews himself their hearty opposer, and almighty resister and punisher, 2 Sam. xxii. 27.

PERVERT, to put out of order, turn things upside down. To *pervert* persons, is to seduce them into sinful courses, Isa. xlvii. 10. Luke xxiii. 2. To *pervert one's way*, is frowardly to do wickedness, Jer. iii. 21. Prov. xix. 3. To *pervert the right ways of the Lord*, is falsely to reproach and misrepresent the truths and ordinances of Jesus Christ, and his peoples' obedience thereto, Acts xiii. 10. To *pervert the gospel*, or *words of the living God*, is to mix them with error, or improve them to support wickedness, Gal. i. 7. Jer. xxiii. 36. To *pervert judgment*, is to dispense it unjustly, for the sake of gain, favour, or the like wicked motive, Deut. xxvii. 19.

PESTILENCE, an acute, highly dangerous, and infectious fever, which kills quicker than any other, unless carbuncles and bubos speedily break out and run. This disease is not endemial to Europe, but brought from some other part of the world, ordinarily taking its rise in Egypt, whence it is conveyed to Constantinople, and thence diffused over Europe. The Nile, overflowing its banks every year, leaves behind a great deal of slime, and a variety of animals, which, in great heats, putrify, and taint the air with noxious vapours: and as this overflowing happens yearly, the plague is common in Egypt, as also among the Turks, who, from their notion of fate, take no care to guard against infection; the cause of which must therefore be a putrid exhalation in the air. But as cold resists corruption, it is not to be wondered, that the plague is so seldom in northern climates, and at the same time less efficacious than in hotter. This is one of the three scourges of Providence, the other two being sword and famine, 2 Sam. xxiv. 12, &c. See PLAGUE.

PETER, *a stone*, the son of Jonas, and brother of Andrew, was a native of Bethsaida: his original name was *Simon:* but Jesus called him *Cephas*, or *Peter, i. e.* a *stone* or *rock*, to mark his need of steadiness in his faith and practice. He married a woman of Capernaum; and had his mother-in-law cured of a fever by our Saviour, Mark i. 29. Invited by Andrew his brother, he went and saw Jesus, and staid with him a night. About a year after, Jesus found them washing their nets, as they left off fishing on the sea of Galilee. He desired the use of their boat to sit in and teach the people. After he had done so, to reward their kindness, and manifest his own power, he ordered them to cast their net into the sea for a draught. They had fished the whole night before,

and caught nothing; but being obedient to our Saviour, they now caught such a multitude of fishes as loaded their own boat, and also that of James and John. Astonished at the draught, Peter begged our Saviour to depart, as he was too holy and great to stay in the company of one so sinful. Instead of fulfilling his stupid request, Jesus called Peter and Andrew, James and John, to be his disciples, John i. 40, 41, 43. Luke v. 1—11. Matt. iv. Peter and Andrew were the two first sent forth of the apostles, probably because they were the eldest, Luke vi. 14. Matt. x. 2. Peter being extremely forward in his temper, when he saw our Saviour coming, walking on the sea, he desired his orders to meet him on the water. He had scarcely entered the water, when doubting of his safe preservation, he cried for Jesus's help. Jesus preserved him, and rebuked him for the weakness of his faith, Matt. xiv. 28—31. When, afterward, Jesus asked his disciples, if they would leave him, as many others had just done? Peter replied, they could go safely no where else, as he alone had the words of, and power to give, eternal life, John vi. 66, 67, 68. When, at Cesarea Philippi, Jesus asked his disciples, whom they believed him to be? Peter replied, that they were firmly persuaded he was *Christ the Son of the Living God.* Jesus blessed him, and hinted, that such knowledge and faith had been given him by the Spirit of God; and assured him, that as certainly as he was Peter, he would so build his church by his means, upon that person and truth he had confessed, that all the gates or powers of hell should not overthrow it. He added, that to him and his fellow apostles, and their successors in the ministry, he would give the power of founding, instructing, or governing, his church; and that whatever condemnation or absolution they should, according to his word, give either in doctrine or discipline, should be ratified in heaven. When Jesus, almost immediately after, foretold his sufferings, Peter rebuked him, and bid him spare himself. Jesus sharply reproved him, and told him, that his speech savoured not of God, but of carnal indulgence. It was scarcely eight days after, when Peter was admitted to witness our Saviour's transfiguration. He, on the sight of Moses and Elias, foolishly asked leave to erect three tabernacles, one for his Master, and one for each of the prophets, Matt. xvi. 13—23. and xvii. 1—4.

As Peter and his Master, some time after, entered into Capernaum, where it seems they were inrolled as residents, the collectors of the Roman tribute asked him if his Master paid tribute? Jesus knowing it, ordered Peter to cast a line into the sea, and open the mouth of the fish that came first up, and he would find a shekel of silver, to give as tribute for them two, Matt. xvii. 24—27. When Jesus afterward discoursed of forgiveness of injuries, Peter asked him, if it was proper to forgive any oftener than seven times? Jesus told him, he must forgive as often as was necessary, though it were to seventy times seven, or 490 times, Matt. xviii. 21, 22. When our Saviour discoursed of riches hindering men from an entrance into the kingdom of God, Peter asked him, what reward he and his fellow-disciples should have, who had left their boats, nets, and all they had in the world, to follow him? Jesus replied, that such as, in the commencement of his gospel-church, truly followed him, from an inward principle of grace, should have distinguished honour in the church, and at the last day; and that every one who truly followed him amid his persecutions, should enjoy fellowship with him an hundred times more excellent than all they could have in this world, Matt. xix. 27 to 30. On the Tuesday before our Saviour's passion, Peter pointed out to him, how the fig-tree he had cursed was so quickly withered; and was advised to improve

the event, as an excitement to faith and fervent prayer, Matt. xxi. 17 to 22. Mark xi. 11, to 21. Either on that, or the Thursday evening, Peter refused to allow Jesus to wash his feet; but being told that unless he washed him, he could have no part in him, begged to have not only his feet, but also his hands and his head washed. Jesus told him, that such as had once been washed needed not repeat it, John xiii. 1 to 17. At the one or other of these times, Peter requested John to beg that Jesus would point out which of them was to be the traitor, John xiii. 24, 25, 26. He, together with Andrew, James, and John, asked Jesus, when the temple should be destroyed, and he would return to judge the world? Matt. xxiv. 1, 2, 3. On Thursday, he and John, by their Master's order, found out an upper room, and there prepared every thing necessary for the passover feast, Luke xxii. 8 to 12.

When, after the sacred supper, Jesus warned his apostles of their being offended because of him that night, Peter, with his ordinary rashness, promised, that though every body should forsake his Master, he never would, but would follow him, and rather die with him, than in the least deny him. Jesus assured him, that before the cock should crow twice, he would deny him thrice; and that Satan had desired to have permission to sift and tempt him and his fellow disciples, but he had prayed for him, that his faith might not fail; and he admonished him to comfort and encourage his brethren, as soon as himself was recovered, John xiii. 36, to 38. Matt. xxvi 31 to 35. Luke xxii. 31 to 34. When Peter, James, and John, were taken along with our Saviour into the garden, to witness his bloody agony, they quickly fell asleep, Jesus, after his three different prayers, awakened them. He asked them if they could not watch with him one hour? He kindly hinted that their spirit was willing, but their flesh was weak. When he awakened them, as Judas approached, he ironically bid them sleep on. When Judas came with his band, Peter, being one of the two disciples that had swords, drew his, and cut off the ear of Malchus, the high priest's servant. Jesus kindly rebuked him, and ordered him to put up his sword, otherwise it might occasion his death. Peter, at a distance, followed our Saviour to the palace of Caiaphas; and by means of another disciple, got access into the hall, and waited among the high priest's servants to see the issue. A maid looked at him, and said she had certainly seen him with Jesus of Nazareth. He denied that he so much as knew him. Peter went out to the porch, and the cock crew for the first time. Soon after, another maid said to those that stood by, that certainly he was one of Jesus's followers. He denied it with an oath. About an hour after, one of the company affirmed he was a disciple of Jesus; and others insisted, that he certainly was, and that his very speech marked him a Galilean; and finally, a kinsman of Malchus said, Did not I see thee in the garden with him? To give them what he thought full evidence he was no follower of Jesus, he began to curse and to swear that he did not so much as know such a man. At that very instant the cock crew for the second time, and Jesus gave Peter a look. He remembered his Master's prediction of his treachery, and went out and wept bitterly, and, it is probable, continued his mourning till he heard our Saviour was risen from the dead, Matt. xxvi. 40—47, 69 to 75. John xviii. 10, 11, 15 to 27. On the morning of the resurrection-day, Peter and John hearing that their Master's corpse was removed from the grave, ran to see if it was so. Peter went down into the sepulchre, and saw the grave-clothes laid in good order, but the body was gone. Filled with perplexity, they returned to the rest. When Jesus appeared to the women, he ordered

them in a particular manner to inform disconsolate Peter, that he was risen from the dead. It was not long after when Peter had the pleasure to see his Master once and again at Jerusalem, along with the other apostles. When, some time after, Peter and sundry other apostles were fishing on the sea of Tiberias, Jesus appeared on the shore. No sooner had Peter heard that it was their Lord, than, from strong affection, he flung himself into the sea, and swam to the shore. After they had dined, Jesus thrice asked him, if he loved him above every other thing? Peter as often, and at the third time with some vehemence and grief, appealed to him, that he knew he did: Jesus as often charged him to feed his people, sheep, or lambs. Much about the same time, Jesus told him that he must endure bonds and imprisonment for his sake, in his old age. He asked Jesus, what then should become of John the beloved disciple? Jesus directed him to follow his own example, and cleave to his cause, and leave the fate of John to the government of providence, Mark xvi. 6, 7. John xx. 1—8. and xxi. Very soon after our Saviour's ascension, Peter proposed to the Christians at Jerusalem, to elect another to fill up the room of Judas: and Matthias was chosen. On the 10th day, when the Hebrews, from every corner around, were gathered to celebrate the feast of Pentecost, Peter and his fellow apostles, endowed with the Holy Ghost, spake in a diversity of languages to the assembly. The Jews from Parthia, Media, Persia, Mesopotamia, Judea, Cappadocia, Pontus, Proconsular Asia, Phrygia, Pamphylia, Egypt, Lybia, Rome, Crete, and Arabia, heard them in the respective languages of their country. The people were astonished, but some profane scoffers said they were drunk. Peter, standing up with the other eleven, shewed, that not wine, but the Holy Ghost, which, according to the ancient promises, had descended on them, enabled them thus to speak with tongues, and that it was a demonstrative proof that Jesus was risen from the dead, and gone to his Father's right hand, and was constituted the Sovereign and only Saviour of men. Multitudes were deeply convicted of sin, and besought the apostles to inform them how they might be saved. Peter, as the mouth of the rest, directed them to believe the promises to them and their seed, and to repent and be baptized, for the remission of their sins, through Jesus's blood. That very day 3,000 believed, and were added to the Christian church, Acts i. and ii. When, some days after, Peter and John went up to the temple about nine o'clock in the morning, which was the hour of prayer, a man who had been a cripple from his birth, sitting at the beautiful gate of the temple, asked alms of them. Peter told him he had neither silver nor gold to give him; but in the name of Jesus, charged him to rise and walk. The man was directly cured, and went with them through the court of the temple, leaping and praising God. He held Peter and John, and told the assembling multitude how they had healed him. Peter told the admiring crowd, that they had not made this man to walk by their own power, but by the influence of Jesus Christ, whom they had lately murdered, and who had risen from the dead, and ascended to glory. He shewed them that Jesus was the promised Messiah, which whosoever rejected, should certainly perish: and that God having raised him from the dead, had sent him to them first, in the offer of the gospel, and power of his Spirit, to bless them, in turning them from their iniquities. This sermon, it is thought by some, was blessed to the conversion of 5,000; but it seems more probable that the whole number of men, besides women and children, who believed, now amounted to that number. About even-tide, the priests and Sadducees apprehended Peter

and John, and put them in prison. Next day they were brought before the council, and interrogated how they had cured the lame man. They replied, it was done by the authority and power of Christ, whom the council had lately crucified, but God had raised from the dead. As the council knew that Peter and John were men of no education, they were surprised at their answers. They charged them to preach no more concerning Jesus, or as authorised by him. After farther threatenings, they went to their brethren the apostles and believers, and related what had happened. They all praised God, and solemnly prayed for further strength for his work. The house shook, and the Holy Ghost fell upon them in a farther degree, Acts iii. and iv. Many of these Christians having lands, sold them, and gave the apostles the money, to be laid out for pious uses. ANANIAS, and Sapphira his wife, sold theirs; but deceitfully kept part of the price to themselves. Peter detected their fraud. Both of them were divinely cut off by a sudden death. This tended to increase the awe and character of the apostles. Multitudes believed the gospel, and vast numbers of diseased persons were miraculously healed. Peter and the other apostles were imprisoned; but an angel released them, and they returned directly to preach in the courts of the temple. Their escape surprised the council; but they re-apprehended them, and reminded them of their former charge. Peter replied, that they ought to obey God rather than men; and told them, that God had highly exalted Jesus, whom they had murdered, to be a Prince and Saviour; and had testified this by the gifts and miracles of the Holy Ghost. Provoked herewith, the council were for murdering them directly, had not Gamaliel prevented them with his more sober speech, Acts v. After the deacons were chosen, and Stephen, one of them, murdered, and a persecution had scattered the Christian preachers, and the Samaritans received the gospel by Philip the deacan, Peter and John went thither to confer the Holy Ghost, by laying on of their hands. Simon the sorcerer, who had been lately baptized, offered them a sum of money for a share of their miraculous powers. Peter bid him and his money perish together, as he had imagined the gifts of God could be purchased therewith; and told him, that he had no title to the ministerial work; but appeared to be in the gall of bitterness and bond of iniquity, under the reigning power of his corrupt lusts; and directed him to pray God, if perhaps the wickedness of his heart might be forgiven him. After preaching through most of Samaria, Peter and John returned to Jerusalem. The conversion of Paul having stopped, or at least abated, the Jewish persecution, Peter went to visit the believers in Judea, Samaria, and Galilee. At Lydda, he recovered Eneas, who had been ill of a palsy eight years. At Joppa, he restored Tabitha to life, Acts viii. 1—25. and ix. 32—43. While he lodged at Joppa, with one Simon a tanner, CORNELIUS, a Gentile centurion, directed by God, sent messengers for him, to instruct him and his friends in the way of the Lord. Meanwhile God prepared Peter by a vision. About mid-day, as he was by himself on the top of the house, the roof being flat, and was very hungry, he fell into a trance, wherein he saw, as it were, a great sheet full of animals clean and unclean let down from heaven; and heard a voice calling him to rise, kill, and eat. He replied, that he never had eaten of any unclean animals; the voice replied, that it was improper he should think that unclean which God had cleansed. All this was thrice repeated; and then the sheet was apparently carried up into heaven. He had scarcely awaked out of his trance, when Cornelius's messengers were come to invite him to preach to these Gentiles. After hearing

what had moved their master to call him, and considering the import of his vision, he went along with them, and instructed and baptized Cornelius and his friends. The Jewish converts at Jerusalem were at the first offended with his going to the Gentiles; but when they heard how Cornelius was directed to call him, how he was by his vision taught to undervalue none whom God had regarded, and how the miraculous influences of the Holy Ghost fell on Cornelius and his friends, as he preached to them, they were satisfied, and blessed God for granting unto the Gentiles repentance unto life, Acts x. and xi. 1—18. While he continued at Jerusalem, Paul lodged with him two weeks, Gal. i. 18. To gratify the Jews, Herod Agrippa imprisoned him, intending to kill him, as he had done James the brother of John. The very night before his intended execution, and while his Christian friends were met in the house of one Mary, to pray for his deliverance, an angel came to him in the prison, as he slept between two soldiers, awakened him, took off his chains, opened the prison, and conducted him to the street, called *Straight*. He went directly to the house of Mary, and knocked at the door. Rhoda, a damsel who came to open the door, hearing his voice, ran back in a transport of joy, and told the Christians that it was Peter. They believed her not; but imagining every good man had his attendant angel, they said it was Peter's angel that had knocked. Peter continuing to knock, was at last admitted, and to their great joy informed them of what had befallen him. Whether, after this, he went to Pontus, Galatia, Cappadocia, Proconsular Asia, and Bithynia, to the scattered Jews of which places he wrote his epistles, we know not. It is certain, that about eight years after, he was at Jerusalem, at the council, and there related, how God, by him, had first granted the gospel to the Gentiles; and suggested, that since God had made no difference between Jews and Gentiles in his gifts, they ought to impose on them no yoke of ceremonial rights. About this time, he, and James, and John, gave Paul the right hand of fellowship, and agreed that he should chiefly preach to the Gentiles. When Peter was travelling northward, perhaps to the places above mentioned, he came to Antioch. At first he joined in the utmost familiarity with the Gentile converts; but when some sticklers for Judaism came down from Jerusalem, he forbore it, and was like to have seduced Barnabas into the same course. Knowing that this encouraged the imposition of the ceremonies upon the new converts, Paul sharply expostulated with Peter for his dissimulation, and practical contradicting of the very speech he had uttered in the council. Peter, it seems, received this rebuke with an humble concern. In his old age, it seems, Peter travelled from the south coasts of the Black sea, into Mesopotamia and Chaldea; for from Babylon, not the city, but the province, where there were multitudes of Jews, he wrote his first epistle. After manifold sufferings for his Master, he died; but whether by crucifixion, with his head downwards or not, we cannot determine. It is said, he could never hear a cock crow, but it revived his grief for the denial of his Master, Acts xii. and xv. Gal. ii. 1 Pet. i. 1. and v. 13.

—Of the two inspired epistles which he wrote to the dispersed Jews, the first was designed to comfort and confirm them in the truth, amidst the fiery trials and temptations to which they were exposed; and to direct them in their hearing of God's word; in their diversified stations, civil or religious; and to caution them against the insurrections then fomented by their countrymen against the Roman government. In the second, which was written a little before his death, perhaps about *A. D.* 66 or 68, he inculcated their abounding in Christian virtues; their watching a-

gainst false teachers, and apostacy from the truth; and to live in the holiest manner, as in the immediate views of the ruin of their nation, and of the last judgment. A noble majesty and rapidity of style, with a becoming freedom, is visible in his epistles. A devout and judicious person can scarcely read them without solemn attention and awful concern. The conflagration of the earth, and the future judgment, are so described, that we almost see the flames ascending into the midst of heaven, feel the elements melting with fervent heat, and hear the groans of an expiring world, and the crashes of nature, tumbling into universal ruin. Grotius pretends, this second epistle was the work of one Simon, bishop of Jerusalem; but where were his eyes, that he did not see that this was the second epistle to the Jews, by one who had been with Christ in the holy mount of transfiguration? 2 Pet. i. 18. and iii. 1. nor is the style so different from that of the first as is pretended, except where the subject requires it.

A number of spurious tracts, as a Gospel, Acts, Revelation, with a Treatise on preaching, and another on the last judgment, have been falsely ascribed to Peter. The Papists pretended he was about 24 or 25 years bishop of Rome, and thence wrote his epistles, and was there crucified under Nero: and they pretend, that he was possessed of a supremacy over all the other apostles, which from him is conveyed to all their popes to the present time. But it is certain, that three years after Paul's conversion, he was at Jerusalem, and also when Herod died; and was there at the council; and was at Antioch in Syria some time after, about *A. D.* 52. Never a word is said of his being at Rome, when Paul wrote his epistle to the church there, and sends his salutations to many of her members. Nor when Paul came there; for, at his first answer, *no man stood by him.* Nor a word is said of him in all the epistles which Paul wrote from Rome, though persons of a far inferior character are often mentioned. How possibly then could he be bishop of Rome, unless he exercised his power below ground, where nobody perceived him? Or, suppose he *had* been at Rome: that no more establishes the supremacy there than at Jerusalem, Joppa, and Antioch, where we are sure he was for a time. Or suppose he had lived 1,000 years at Rome, how does that infer that he left his office to their popes, Atheists, adulterers, Sodomites, murderers, blasphemers, and incarnate devils not excepted? And in fine, what proof have we that he had a supremacy over the other apostles? None at all, except that he was perhaps oldest, most forward in his temper, and more compassed with failings, than any of his brethren, Judas excepted.

PETHOR, or PATHORA, Syr. *a table*, the native place of Balaam, situated in Mesopotamia, about the east bank of the Euphrates, and not far from Thapsacus, Numb. xxii. 5.

PHALLU, *marvellous*, second son of Reuben, head of the family of the Phalluites, Gen. xlvi. 9. Numb. xxvi. 5.

PHALTI, or PHALTIEL, *deliverance*, son of Laish; married Michal, after Saul had taken her from David; but David afterwards retook her from Phalti, 1 Sam. xxv. 44.

PHANUEL, *the face of God*, of the tribe of Asher, father of a holy widow, or prophetess, called Anna, who was in the temple when our Saviour was carried there by his parents, Luke ii. 36, &c.

PHARAOH, was long a common name of the kings of Egypt, and is often added to other names. Josephus says, that in the old Egyptian language, it signified *king*. It is certain, that in the Arabic language, it signifies one that excels all the rest; and in the Hebrew, signifies one that is *free*, or is a *revenger*. It is said, the Egyptians had 60 kings of the name of Pharaoh, from Mizraim, or Menes, to the ruin of their

kingdom by Cambyses or Alexander. In scripture, we have mentioned, (1.) That Pharaoh, who had his family smitten with plagues, for taking Sarah the wife of ABRAHAM into it, Gen. xii. (2.) Pharaoh, who had the dream portending the noted plenty and famine of Egypt; who exalted JOSEPH, and kindly settled JACOB's family in Goshen, Gen. xli. to xlvii. (3.) Pharaoh, who began to oppress the Hebrews with hard labour; and finding that ineffectual to stop their increase of number, ordered the midwives to kill every male-child of theirs at their birth; and finding that they disobeyed him, ordered all his subjects to destroy the Hebrew male-infants wherever they could find them. His daughter saved and educated MOSES, the Hebrew deliverer. Whether it was this Pharaoh, or his son, who sought to slay Moses after he had slain the Egyptian, we know not, Exod. i. and ii. (4.) Pharaoh, from whom MOSES demanded for the Hebrews their liberty to go and serve their God; and who, after ten plagues on his kingdom, and frequent changes in his resolution, was obliged to let them go, and afterwards following them, was drowned with his host in the Red sea, Exod. v. to xiv. (5.) Pharaoh, who protected, and gave his sister in marriage to Hadad the fugitive Edomite. Whether he was the father-in-law of Solomon, who took Gezer from the Canaanites, and gave it as a portion with his daughter, we know not, 1 Kings xi. and iii. 1. and ix. 16. (6.) Pharaoh-necho, the son of Psammiticus, who fitted out great fleets in the Mediterranean sea, marched a prodigious army to the Euphrates, took Carchemish, defeated Josiah in his way thither, and made Johoahaz his prisoner, and set up Jehoiakim for king of Judea in his return home. In about four years after, his army at Carchemish were entirely routed, the city taken, and the garrison put to the sword, and the fugitives pursued to the border of Egypt by the Chaldeans, 2 Kings xxiii. and xxiv. 2 Chron. xxxv. Jer. xlvi. (7.) Pharaoh-hophra, the grandson of the former, reigned 25 years, and was for a while reckoned one of the happiest of princes. He invaded Cyprus, and made himself master of all Phenicia. Depending on his assistance, Zedekiah rebelled against the king of Babylon. Pharaoh sent an army to assist him against the Chaldeans, who were besieging his capital; but when the Chaldeans marched to attack them, the Egyptians retreated home with precipitation. About 16 years after, the Chaldeans furiously invaded his country, murdered the inhabitants, and carried off their wealth. Just before, Pharaoh had invaded Cyrene both by sea and land, and lost the bulk of his army in that attempt. His subjects, enraged with his ill success, took arms against him, alledging, that he had ruined his army, in order that he might rule in a tyrannical manner. He sent Amasis, one of his generals, to crush this rebellion. When this Amasis began to expostulate with the rebels, they clapped an helmet for a crown upon his head, and proclaimed him their king. Amasis then headed the rebels; and, after various battles, took king Pharaoh prisoner. He would have treated him with kindness, but the people forced him out of his hands, and strangled him, Jer. xliii. 9—13. and xliv. 30.

PHARISEES. See SECT.

PHENICE, *red, purple, palm,* an habour on the south-west of the isle of Crete. It lay chiefly to the south-west, but had a winding to the north-west, and so was a very safe harbour, Acts xxvii. 12.

PHENICIA, *red, purple,* a country on the shore of the Mediterranean sea, on the north-west of Canaan, and south west of Syria, whose principal cities were Tripoli, Botyrs, Byblus, Beryptus, Ecdippa, Ptolemais, Dora, Tyre, and Zidon. This country was anciently stocked with inhabitants descended from Canaan. The Zidonians, Arvadites, Arkites,

and perhaps the Zemarites and Sinites, dwelt here. No doubt, in the time of Joshua and Barak, others of their Canaanitish brethren poured in upon them. The overstocking of their country made them apply to navigation and trade. They, especially the Tyrians and Zidonians, had almost all the trade of the then known world. There was scarcely a shore or isle of the Mediterranean sea, where they did not plant colonies. The most noted of which was that of the Carthaginians, who once long contended with Rome. It is thought the Phenicians pushed their trade as far as Britain. It appears that they had settlements on the Red sea and Persian gulph. Sir Isaac Newton thinks, vast numbers of Edomites fled hither in the days of David, and carried their arts along with them.

The ancient Phenicians were famed for learning, and are said to have been the inventors of letters. Sanchoniathon, the most ancient historian, except the inspired, was a Phenician; but his work is an heap of disorder and fable. The Phenicians were very noted for their idolatries, worshipping Baal, Ashtoreth, Hercules, Apollo, Tammuz, &c. Herodotus extends the boundaries of Phenicia along the sea-coast, from the border of Egypt, to almost the north of Syria. Some Greek writers call the whole of Canaan, *Phenicia;* and the notitias of the church include in it a great part of the south of Syria.—The chiefest cities of Phenicia were Sidon and Tyre. Sidon, or Zidon, was built on the east shore of the Mediterranean sea, perhaps not long after the flood, by Zidon the eldest son of Canaan; and the inhabitants thereof, some ages after, built old Tyre, on a high hill on the same shore, about 25 miles to the south. The circumference of this old city was about three miles; but in process of time, they built another on the adjacent island, and joining the two by an isthmus, or neck of land, the whole city in its chief splendour is said to have been about 19 miles in circumference, which I suppose included the suburds. Both Tyre and Sidon pertained to the tribe of Asher, but were never taken from the Canaanites. The Zidonians very early oppressed the Israelites, Judg. x. 1, 2. Sometimes Tyre and Sidon had distinct kings, and sometimes they had but one over both. Many of them make almost no figure in history. About the time of David, Cilix and Cadmus, the sons of Agenor king of Zidon, it seems affrighted by David's victories, left their country, and sought out new seats for themselves. Hiram king of Tyre, who appears to have had the Sidonians under him, assisted SOLOMON in building the temple, and his other structures; and it seems there had been a brotherly covenant of amity established between the two nations. Ethbaal, the father of JEZEBEL, was one of his successors; but he probably lived at Zidon. Perhaps Phalis, who reigned in the time of the Trojan war, was his son. During the reign of Pygmalion, the great grandson of Ethbaal, Dido, or Elisa his sister, with a multitude of others, fled from his oppression, and built Carthage, on the north of Africa, to the south-west of Sicily. The Tyrians, and perhaps other Phenicians, were in the league against the Israelites in the time of Jehoshaphat, Psa. lxxxiii. 7. About the time of Jotham, they seem to have been masters of at least a part of the country of the Philistines; and it seems, in the days of Ahaz, they carried off numbers of the Jews, and sold them to the Greeks for slaves, Joel iii. 4. Soon after, Eulæus their king, attempting to reduce the revolted inhabitants of Gath, these supplicated the protection of Shalmaneser, king of Assyria. He turned his arms against the Phenicians. The Zidonians quickly revolted from Tyre, and proclaimed him their king, and assisted him against the Tyrians. Five years he besieged Tyre; but twelve of their ships beating 60 of his, and death

cutting him off, the siege was raised. The glory of Tyre quickly increased, and the most of Phenicia was subject to them. They traded with the Egyptians, Eolians, Cilicians, Spaniards, Greeks, Cappadocians, Arabians, Syrians, Hebrews, Mesopotamians, Medes, Persians, Lydians, Africans, and islanders of the Mediterranean sea. Provoked with the Phenicians, for entering into a league with Zedekiah, king of Judah, and assisting him in his rebellion, Nebuchadnezzar invaded the country. Zidon quickly surrendered. Tyre was besieged for 13 years, during which time it seems Ethbaal, their proud and politic prince, was slain. In *A. M.* 3432, Tyre was taken; but during the siege, the inhabitants had transported themselves and their effects to the neighbouring island, about 70 paces from the shore. Missing their expected booty, the Chaldeans vented their rage on the few they found, burnt the city, and cast the rubbish into the sea. The Tyrians, now pretty safe in their island, afterward sent their submission to the Chaldeans, under whom, and their Persian successors, the cities of Tyre and Zidon had still kings of their own. Tetramnestes, or Zidon, assisted Xerxes of Persia with 300 gallies, in his mad expedition against Greece.—Provoked with the tyranny of Darius Ochus of Persia, they entered into a league against him, with Nectanebus of Egypt. Ochus laid siege to their city; Tennes their king, and Mentor, a Greek general, betrayed it into his hands. Provoked herewith, and their ships being formerly burnt, that none might leave the place, they in desperation burnt the city on themselves, and perished, to the number of forty thousand. Ochus got a considerable sum for the rubbish, as there was much gold and silver among it. The rest of the country readily submitted to him. Much about this time, it is said, the slaves of Tyre, in one night, murdered all their masters, except one Strabo, who was made king. About the same time, one Strato was king of Zidon, which was now rebuilt. Him Alexander the Great deposed, to make way for one Ballonymus, a very poor man, but of the ancient blood royal. When Alexander approached towards Tyre, the governors sent him presents; but trusting to their wall of 150 feet, built round their island, they refused to admit him into their city, to sacrifice to Herculus. After a costly and terrible siege of seven months, he took the city by force, put 8,000 of the inhabitants to the sword, crucified 2,000, and sold 30,000 for slaves to the Jews and others. The city he re-peopled from the continent, and made Azelmic the king, who had been abroad during the siege, governor thereof. During the siege, the Tyrians had sent off their wives and children to Carthage; and about 15,000 others were secretly carried off in the Zidonian ships. About 19 years after, Antigonus again took it after a siege of 15 months. Never after Alexander did Phenicia recover its ancient glory, a great part of their trade being carried off to Alexandria, and themselves so often changing their Syro-Grecian and Egypto-Grecian masters. Having fallen into the hand of the Romans, Augustus, to punish their frequent riots, and their siding with Cassius, deprived Tyre and Zidon of their liberties. About *A. D.* 194, Niger, the usurping emperor, burnt Tyre, and killed most of its inhabitants. In *A. D.* 636, the Saracens took Tyre and Zidon. After they and the Seljukian Turks had possessed it 494 years, the Christian croisades seized the country; but in *A. D.* 1289, Alphix, sultan of Egypt, took it, and utterly destroyed Tyre and Zidon, and other strong places adjacent, that they might never more afford any shelter to the Christians. In 1516, Phenicia was taken by the Ottoman Turks; but the Druses of Lebanon put in for a share of it; and the famed Feccardin blocked up the harbour of Zidon, that the Turkish gallies might not visit his coasts.

The Phenicians in part became proselytes to the Jewish religion: many thereabouts attended our Saviour's instructions, and received his cures. A Syro-Phenician woman he extolled for her faith, Mark iii. 8. and vii. 24 to 31. The gospel was early preached here, Acts xi. 19. Paul tarried a while with the Christians at Tyre and Sidon, Acts xxi. 4. and xxvii. 3. and for many ages there were noted churches in these places. For a long time past, Tyre has been a mere heap of ruins, inhabited by a few wretched fishermen; but Zidon is still of some note, having about 16,000 inhabitants, Christians and others, not absolutely wretched, Gen. ix. 25, 26, 27. Amos i. 9, 10. Joel iii. 4—8. Isa. xxiii. Ezek. xxvi. xxvii. xxviii. Jer. xxv. 11, 22. and xxvii. 3—7. Zech. ix. 1—5. Psal. xlv. 12. and lxxii. 10. and lxxxiv. 4.

PHILADELPHIA, *the love of a brother*, a city of Mysia, or Lydia, at the north foot of mount Tmolus, was so called either from Attalus Philadelphus, who at least mightily adorned, if he did not build it; or, because there the Asian Greeks held their kind and brotherly feast. It stood about 24 miles east of Sardis, and 72 from Smyrna. Here was a Christian church very early planted, to which John was directed to write a consolatory and directive epistle, Rev. iii. 7—13. This was the last city in these quarters that submitted to the Turks, after a terrible siege of six years. We can trace the history of Christianity in this country for about 800 years: nay, at present, there are in it about 2000 Christians.

PHILEMON, *that kisses, or is affectionate*, a rich citizen of Colosse. He and his wife were very early converted to the Christian faith by Paul or Epaphras, and the Christians held their meetings in his house. His bond-slave, Onesimus, having made an elopement from him, and come to Rome, was converted by Paul's ministry, and was very useful to him in his imprisonment. Paul sent him back with a recommendatory letter, requesting that Philemon would forgive him, and charge what he might have wronged him to Paul's own account. Some say he suffered martyrdom, together with Appia his wife, in the time of Nero. The epistle to Philemon, by Paul, is a master-piece of natural, lively, and pathetic, eloquence.

PHILETUS, *beloved*, mentioned by Paul in his second epistle to Timothy, (ii. 16, &c.) as erring concerning the truth, affirming that the resurrection is past. See GNOSTICS.

PHILIP, *warlike, a lover of horses*, the apostle and brother of ANDREW, was a native of Bethsaida. Having been by his brother introduced to Jesus, and invited by Jesus to his lodging, he afterward brought Nathanael to him, John i. 43—51. To try him, Jesus asked him how they could procure bread for the 5000 men, besides women and children? Philip replied, that 200 pennyworth, or 6*l*. 9*s*. sterling worth of bread, would not give each a scanty morsel, John vi. 5, 6, 7. He and his brother introduced the Greeks to Jesus, John xii. 21, 22. He, at our Saviour's last supper, requested a sight of the Father's glory, as what would suffice them. Jesus told him, that as he and his Father were mutually in one another, he that by faith had seen him, had seen the Father also, John xiv. 8, 9, 10. It is said that Philip preached the gospel in Upper Asia, south of the Hellespont and Euxine sea, and died a martyr at HIERAPOLIS.

PHILIP, the 2d of the seven deacons, Acts vi. 5. He seems to have resided at Cesarea, on the west of Canaan. Endowed with the Holy Ghost for preaching the gospel, he, after the death of Stephen, went and preached in the country of Samaria, where he wrought miracles, and baptized not a few. Directed by an angel, he repaired to the south-west of Canaan, near Gaza. Here he met with an eunuch, treasurer to Candace the queen of Ethiopia, who being a Jewish proselyte, had come to

attend at some of the sacred feasts. Directed by God, he went close to the eunuch's chariot. He was reading in the 53d of Isaiah, a passage relative to our Saviour's sufferings, and his meek submission thereto. Philip asked him if he understood what he was reading? The eunuch replied, that he could not, without a teacher. At his desire, Philip entered his chariot, and rode along with him, and from that passage instructed him concerning Jesus and the Christian faith. The eunuch received his instructions with the utmost readiness and affection; and seeing water by the way-side, asked if he might not be baptized? Philip told him he might, if he believed with his heart. He replied, that he believed Jesus Christ to be the Son of God. Philip and he went out of the chariot to the water. Immediately after the baptism, the Lord carried Philip to Azotus, where he preached the gospel. He had four daughters, which prophesied, Acts viii. and xxi. 8, 9. Whether Philip afterward repaired to Tralleis, in Lesser Asia, and there founded a church, we know not.

PHILIP. See HEROD.

PHILIPPI, *lovers of horses, warriors,* a city of Macedonia, anciently called Datos; but being repaired by Philip, the father of Alexander the Great, it received its name from him. It stood to the north-west of Neapolis, and about 70 miles north-east of Thessalonica, and is about 190 west of Constantinople. It was rendered famous by the defeat of Brutus and Cassius, two noble Roman strugglers for liberty, in the neighbourhood. Here there was a Roman colony. Here Paul preached about *A. D.* 52, and Lydia and many others were converted. A persecution soon obliged Paul to leave the place; but a notable church was founded in it. None so readily supplied the apostle with necessaries, even after he was gone from them. At Thessalonica, they oftener than once supplied his necessity. They sent him a supply when prisoner at Rome, by Epaphroditus, one of their preachers, Acts xvi. Phil. iv. 15—18. He returned them a most affectionate epistle, wherein he declares his tender love of them, his care to prevent their stumbling at his sufferings, and his readiness to glorify God either by life or death. He exhorts them to a strict holiness of life, to constancy in well-doing, to imitation of Christ in humility, to activity and seriousness in their Christian course, to adorn their profession with suitable and mutual Christian graces. He recommends to them Timothy and Epaphroditus; warns them against false teachers, and fellowship of wicked persons; and proposes his own example as their pattern.

PHILISTIA, or PALESTINE, *the country of the Philistines,* is with some writers, a name of the whole of Canaan; but in scripture, it means only a narrow strip of land along the sea-coast, in the south-west of Canaan, about 40 miles long, and, except at the south part, scarcely ever above 15 miles broad. Its cities were Gerar, Gaza, Majuma, Askelon, Ekron, Ashdod, and Gath. The Philistines, and the Caphtorim, descended from Casluhim, the son of Mizraim, who peopled Egypt; and their country is perhaps called the isle or country of Caphtor, Jer. xlvii. 4. When they returned from Egypt, and settled in Canaan, we know not. It is certain their kingdom of Gerar was erected and governed by the ABIMELECHS, in the days of ABRAHAM and ISAAC. Their territory was divided to the Hebrews; but they neglecting to take possession of it, the Philistines were made a severe and lasting scourge to them, Josh. xiii. 2, 3. and xv. 45, 46, 47. Judg. iii. 1, 2, 3. In the days of Shamgar, they ravaged the adjacent territories; but he killed 600 of them at once, with an ox goad, Judg. iii. 25. In the days of Jephthah, they also ravaged the Hebrew territories; but perhaps the terror of his arms made them desist, Judg. x. 6. In

the days of Samson and Eli, they, under their five lords, or kings, for 40 years terribly tyrannized over the Hebrews. Samson repeatedly humbled them; but by fraud they got him made their prisoner, though not so much to their profit at last. At the time of Eli's death, by defeating the Hebrews in sundry battles, and taking captive the ark, they had reduced them to the very brink of ruin. The maiming of their idol Dagon, and a plague of emerods, if not also of mice, attended the captive ark, and obliged them to send it back, with a present of the images of the emerods and mice in gold. Some time after, Samuel defeated them at Ebenezer, the Lord assisting the Hebrews with thunder, 1 Sam. iv. to vii. Not long after the coronation of Saul, the Philistines, with a terrible host of perhaps 300,000 footmen, and 6000 horsemen, and 30,000 chariots for war or baggage, invaded the country of Israel. Newton thinks, this host was exceedingly swelled, especially in carriages, by the return of the Phenician shepherds from Egypt at that time. This huge army quite terrified the Hebrews; and at the same time they had carried off all the smiths from the land of Israel, that no arms might be forged; but by Jonathan, and his armour-bearer, was the rout of this mighty host begun, and the Hebrews pursued them to the very borders of their country. Not long after, the Philistines, along with Goliath, invaded the Hebrew territories; but he being slain, the rest fled home with the utmost precipitation, 1 Sam. xiii. and xiv. and xvii. As they continued the enemies of Saul, and made inroads into his kingdom, David, after giving them several checks, for some time sheltered himself among them, 1 Sam. xviii. xxiii. xxvii. and xxix. About the end of Saul's reign, they invaded the Hebrew territories, to the very heart of the country, killed Saul and his sons, and spread such terror among the Hebrews on the west of Jordan, that many of them left their dwellings, and took up their residence in Gilead, 1 Sam. xxix. and xxxi. David having taught his subjects the use of the bow, attacked the Philistines, and in sundry battles cut off their giants, and rendered them his tributaries, 2 Sam. v. and viii. 1, 12. and xxi. and xxiii. 10, 12, 16. For about 150 years, they continued subject to the Jews. Nadab the son of Jeroboam, and some of his successors carried on a war with the Philistines for the city of Gibbethon, 1 Kings xv. and xvi. They formed a party in the combination against Jehoshaphat, Psal. lxxxiii. 7. In the reign of Jehoram, they formally revolted; nor, though harrassed by the Syrians under Hazael, were they reduced by the Jews, till the reign of Uzziah, 2 Kings xii. 17. 2 Chron. viii. and xxvi. In the days of Ahaz, they again revolted, invaded the low or west country of Judah, and took Bethshemesh, Aijalon, Gederoth, Shocho, and Gimzo, and sold the Jews to the Tyrians for slaves, 2 Chron. xxviii. 18. Isa. ix. 12. Joel iii. 6. Hezekiah reduced them to the lowest ebb, and took all their country to Gaza; and by sword and famine, vast numbers of them were ruined, 2 Kings xviii. 8. Isa. xiv. 29, 30. Their country was seized by the Assyrians, and was on that account invaded by Psammiticus, king of Egypt, Isa. xx. It was afterwards seized by the Chaldeans, the Persians, and Greeks, in their turn. Tryphon, the Greek usurper of Syria, gave it to Jonathan the Maccabee. Alexander Janneus reduced it entirely, and obliged the inhabitants to submit to the Jewish religion; and about 140 years after, many of them became Christians, Amos i. 6, 7, 8. Isa. xiv. 27—31. Jer. xxv. 20, 27. and xlvii. Ezek. xxv. 15, 16, 17. Zeph. ii. 1—7. Zech. ix. 5, 6, 7. Obad. 19. Isa. xi. 14. Psal. lxxxvii. 4.

PHILOSOPHY, denotes properly *a love of wisdom*; it is the knowledge of things founded on reason and experience. At present, philosophy might be divided into *logic*, or the

science of perception, judgment, reasoning, and method; *ontology*, or the knowledge of the general properties and relations of beings; *natural philosophy*, or the knowledge of material substances, earth, sea, air, fire, celestial luminaries, &c. to which mathematics, optics, hydrostatics, medicine, astronomy, &c. may be reduced; *pneumatics*, or the knowledge of spirits; *moral philosophy*, which directs men to act to a right end, and in a right manner, as rational beings subject to God: but from the beginning, philosophy was not so formal and distinct. Solomon indeed was probably the greatest philosopher that ever existed; but his works of that kind are long ago lost. The most ancient philosophers of the Greeks called their science, Sophia, *wisdom*. Pythagoras was more modest, and would have his only called Philosophia, *love of wisdom*. The Greek philosophers, partly through ignorance, and partly through vanity, soon split into a vast number of sects, of which the Epicureans, Stoics, and Academics, were the most noted, and to which the Jewish sects of Sadducees, Pharisees, and Essenes, were somewhat similar. Till within these 200 years past, (that men have more attended to experience and common sense,) most of that philosophy that was for many ages in vogue, was but unmeaning jargon and nonsense. Then, it was imagined almost every thing was understood: now, repeated discoveries manifest the wonderful and unsearchable nature of God's works; and how much more of himself!

That the works of creation and providence really manifest the being, and part of the perfections, of God, and of our duty to him, or to one another; or that the human mind, abstractly considered, is capable of apprehending these matters; cannot justly be denied. But it is no less evident, that through the prevalence of mens' lusts over their reason, there is little actual knowledge in the earth but what owes its origin one way or other to revelation. Clemens Alexandrinus, Justin Martyr, Augustine, and most of the Christian fathers, believed the Heathens derived their proper sentiments from the oracles of God; and Celsus, the Heathen philosopher, acknowledges the similarity of Plato to Moses and the prophets. Theophilus Gale, in his *Court of the Gentiles*, has with great labour shown the derivation of the sensible notions of the Heathen, from the oracles of God. Nothing is more plain, than that the nations which have had no access to revelation, are almost similar to brutes in ignorance and barbarity. Let the south of Africa, the east of Tartary, and various parts of America, bear witness. It is easy to trace their access to revelation, wherever any sensible philosophy, especially respecting morals or worship, was found. Might not a great deal of traditional knowledge be derived from Noah? Who knows how little real wisdom the Egyptians might have, except what they owed to Joseph, Moses, Solomon, or other Hebrews they were conversant with and highly regarded? What hindered the Chaldeans to learn not a little from Abraham their countryman, or from Jewish captives carried thither by the Assyrians or Nebuchadnezzar, or from their countrymen the most ancient Samaritans? What know we, but any thing sensible in the ancient Persian religion is owing to Zoroaster, who had learned it from the Jews, if he was not, as some think, a renegade one himself? It is certain, that neither the ancient Chinese philosophy of Confucius, nor their modern, had half the sense in it that some pretend; but though it had, how easy to derive it from revelation? If Noah went thither, and settled their constitutions, they must have been originally good. Probably thousands of Jews removed eastward, when Oguz-kan the Tartar made his irruption into western Asia, and about the same time founded a kingdom on the north-west of China; and from their apprehensions of

the incarnation of God, and other things, we cannot but think that some such thing happened. I find no evidence of any sensible philosophy in the East Indies, till after the time in which it is said Nebuchadnezzar transported thither a colony of Jews; nay, nor till after they had access to converse with Jews in the empire of Darius, the husband of Esther, and to whom Mordecai, a Jew, was for a while chief minister of state; and till after almost all the East sounded with the wisdom of Daniel the Jew. To turn our eyes towards Europe, where was the learning of Greece, before Cadmus, a fugitive from the country of Israel, carried letters thither? How probable, that Orpheus the reformer of their religion, or his father, was a Phenician, and his mother Calliope perhaps a Jewish minstrel, carried northward by the conquering Shishak, king of Egypt? What know I but the Colchians on the east of the Euxine sea, with whom the Greeks had the earliest intercourse, and who used circumcision, and had a language not a little similar to the Hebrew, where a colony of Jews and Egyptians, left there by Shishak as he hasted home to check his rebellious brother? Who has not heard of the early intercourse between Egypt and Greece? Who knows not, that the Phenicians, who in a manner lived among the Hebrews, or at their side, by their extensive sea trade, and their numerous colonies, might propagate hints borrowed from revelation, far and wide, even to the Celtæ of Britain? Who may not observe in the Etruscan lucomonies of Italy, not a little resemblance to the early order of the Hebrew tribes? Were not Pherecydes the Syrian, and Thales the Milesian, the most ancient philosophers of the Greeks? and were they not born, especially the first, at no great distance from Israel? Did not Pythagoras, Solon, Plato, and other renowned philosophers, travel into Egypt and Chaldea to collect wisdom? and could they do so without visiting the Jewish valley of vision, which lay in their way from the one to the other? Did not the Romans derive their philosophy from the Greeks? and had they not plenty of access to the oracles of God in the Grecian language? Since it is so extremely probable that almost every thing sensible in the Pagan learning derives its original from revelation, how superlatively base and unmanly must it be for our modern infidels to boast of their own, or the Heathen science, in opposition to the gospel of Christ! Let us have a sensible system of natural religion from the Caffres, Hottentots, or Soldanians, in the south of Africa; or from the Kamschatkans, in the east corner of Tartary, or Patagonians, in the south of America; or from the islanders, in the most southern or northern parts of the ocean, whom we allow to owe very little of their knowledge to revelation; and then we shall esteem the religion and light of nature, so called, more than at present we can; though after all, the case of ancient Greece and Rome, and of modern Europe, would effectually prove that philosophy is incapable to reform the world. The apostle decries not true, but *vain, philosophy*, i. e. the vain fancies which the Heathens blended with truth, Col. ii. 8. Scripture-mysteries transcend true philosophy, but never oppose it. Nay, philosophy, when used as an handmaid, is of great use to promote the knowledge of the scripture; and indeed, in the book of Job, Proverbs, and Ecclesiastes, there is more true philosophy than in all the writings of the Heathen.

PHINEHAS, *a bold countenance*, the son of Eleazar, and third high-priest of the Jews. His zeal for the honour of God was very remarkable. When the Midianitish women came into the Hebrew camp, to seduce them to uncleanness and idolatry, Phinehas seeing one Zimri, a prince of the Simeonites, lead Cozbi, the daughter of Zur a prince of Midian, into his tent, followed them into the

tent, and with a javelin thrust them both through the belly, in their very act of whoredom. To reward his zeal, God immediately stopped the plague which then raged among the Israelites, assigned the high-priesthood to him and his family for many generations, and appointed him to attend the 12,000 Israelites which punished the Midianites, Num. xxv. and xxxi. Psal. cvi. 30, 31. He and other princes were sent to expostulate with the Reubenites and their brethren of Gilead, concerning their erection of the altar of Ed, and, hearing their reasons, were entirely satisfied, Josh. xxii. He attended the army that cut off the Benjamites in the affair of Gibeah, Judg. xx. 28. He died about *A. M.* 2590, and was succeeded by Abishua, or Abiezer, his son. See PRIESTS.

PHINEHAS. See ELI.

PHLEGON, *burning*, a freedman of the emperor Adrian, who composed a history, digested by olympiads, down to the year of Christ 140. In it he takes notice, that in the fourth year of the 202d olympiad, which determines about the middle of the year of Christ 33, there happened the greatest eclipse of the sun that was ever seen, the stars being observed in the heavens at noon day; and that afterwards there was a great earthquake in Bithynia. Several critics imagine that this was the darkness which happened at the death of our Saviour. (2.) PHLEGON, mentioned by Paul in his epistle to the Romans, (xvi. 14.) was made, according to the Greeks, bishop of Marathon, in Attica.

PHRYGIA, *burning or scorching by fire*, a country of Lesser Asia, having the Mediterranean sea and Hellespont on the north-west, Galatia on the east, and Lydia on the south. It was divided into two parts, the Lesser Phrygia on the west, and the Greater on the east. The principal cities of the Western, were Troas, Cyzicus, Lampsacus, Abydos, Antandros, &c. Those of the Greater, were Hierapolis, Colosse, Gordium, Lysias. Some Greek authors would have the Phrygians to have sprung from the Bryges, a tribe of Macedonians; but it is more probable they were the descendants of GOMER, by his son Askenaz, or Togarmah. The Phrygians had anciently sovereigns of their own. Those of Troy are not a little famous in the ancient fables. For about 2500 years past, they have been subject to the Lydians, Persians, Greeks, Romans, and Turks, in their turn. The gospel was very early preached in Phrygia, and a church settled, which for many ages made a considerable appearance, Acts xvi. 6. and xviii. 23. Nor is Christianity yet quite abolished.

PHUT, the third son of Ham.—Calmet will have his posterity to have settled in the canton of Ptemphis in Lower Egypt, or in Phthenotis, whose capital was Buthus; but if they did so, we are persuaded they in after times removed westward to Mauritania, where we find the region Phute; and probably the Pythian Apollo is no other than PHUT, deified by his posterity. We suppose Shishak conquered all Mauritania, as far as the Straits of Gibraltar, and gave to his brother Atlas the government thereof. It is certain the Phuteans were in league with, or subject to, the Egyptians, about the time of Hezekiah, Gen. x. 6. Nah. iii. 6.

PHYGELLUS, *fugitive*, and HERMOGENES, *generation of lucre*, were professed Christians of Asia. It is said they were originally magicians; but it is more certain that they forsook Paul in the time of his distress and imprisonment, 2 Tim. i. 15.

PHYLACTERIES. See FRONTLETS.

PHYSICIAN, (1.) One who practices the art of medicine, Mark v. 26. (2.) An embalmer of dead bodies, Gen. l. 2. (3.) Such as comfort and relieve from distress by their advice and counsel are termed *physicians*, Job xiii. 4.

Jesus Christ is called a *Physician*; by

the application of his word, his blood, and Spirit, he removes the guilt and the filth of sin, Matt. ix. 12. Prophets, teachers, and deliverers of nations, are *physicians;* by their instructions and examples, or by their wisdom and activity, they are useful for removing the corruptions of persons or churches, and redressing the grievances of states, Jer. viii. 22. —As anciently diseases were often supposed to be the immediate strokes of divine vengeance, scarcely any use was made of medicine, except in outward sores, fractures, wounds, and the like: but when Asa was diseased in his feet, he depended too much on the skill of the physicians, 2 Chron. xvi. 12. Among the Assyrians, Chaldeans, Egyptians, Lybians, and Greeks, we have boasting hints of skilful physicians; but till Hippocrates the Coan, about *A. M.* 3540, digested medicine into a kind of system, it was very little considered. Aretæus the Cappadocian, long after, further reformed it. Galen, who lived in the second century of the Christian æra, put the art into a still clearer order; but by pretending to found every thing on the four elements, and the humours, and by his cardinal qualities, and the like, he embarrassed it with plenty of unintelligible jargon. Between the 6th and 9th centuries of Christianity, the art of medicine was in a manner lost; but from that to the 13th, the Arabs cultivated it with a great deal of pomp. It was not, however, till within these two centuries past, that it was handled in a proper manner; nor is it so even now except among the Europeans of the Christian name. Perhaps it never was carried to higher perfection than it is at present in the united kingdom.

PICTURE. The Hebrews were required to destroy every picture or image of the Canaanites' false gods, Numb. xxxiii. 52. Deut. vii. 5. The day of the Lord is on all *pleasant pictures,* when he brings to ruin Heathenish or Romish idolaters, with their idols and images, and destroys their sumptuous and gaudy furniture, Isa. ii. 16.

A PIECE of money, is a SHEKEL of gold or SILVER, 2 Kings v. 5. and vi. 25. For a *piece of bread,* i. e. a very small advantage, *that man will transgress,* Prov. xxviii. 21. To be reduced to a *piece of bread,* is to be in extreme poverty, glad to eat any thing, Prov. vi. 26. 1 Sam. ii. 36.

PIERCE, (1.) To bore through, Judg v. 26. (2.) To pain exceedingly, Job xxx. 17. 1 Tim. vi. 10. Christ's hands and feet were *pierced,* when, by nails driven through them, he was fixed to the cross; and he is *pierced,* when he is grieved and offended by our unbelief, Psal. xxii. 16. Zech. xii. 10. Rev. i. 7. One speaketh like the *piercings of a sword,* when by passionate and reproachful speeches, or by false accusations, he wounds the character, hurts the outward estate, and endangers the life, of his neighbour, Prov. xii. 18.

PIETY, or GODLINESS, is true religion in principle and practice, in heart and life. To shew *piety at home,* is to discharge steadily, and conscientiously, those relative duties which the precepts of Christ enjoin, 1 Tim. v. 4.

PIHAHIROTH, the pass through which the Hebrews marched to the west bank of the Red sea. Whether the rocks on either hand were called Hiroth, and so the name signifies the *gullet,* or *pass* of *Hiroth*; or whether the name signifies the *mouth* or *gullet of liberty,* because here the Hebrews were delivered by the opening of the sea before them; we cannot determine. Probably the city Heroum or Heroopolis stood near to this place, Exod. xiv. 2.

PONTIUS PILATE, *who is armed with a dart,* was probably an Italian, and was the successor of Gratus in the government of Judea, *A. D.* 26 or 27. He was a most obstinate, passionate, covetous, cruel, and bloody wretch, tormenting even the innocent, and putting people to death without so much as a form of process. Taking offence at some

Galileans, he murdered them in the court of the temple, as they offered their sacrifices. This, as our Saviour hinted, was a prelude of the Jews being shut up in their city and murdered when they assembled to eat the passover, Luke xiii. 1, 2. Wicked as he was, his conviction of our Saviour's innocency caused him to try several methods to preserve his life. His wife likewise sent him word to have nothing to do in condemning him, as she had a terrible dream about him. He was the more intent, therefore, to preserve him. When the Jews accused our Saviour of calling himself the Son of God, Pilate was the more afraid, as he suspected he might be so. They then cried out, he would be a traitor to Cæsar if he dismissed Jesus. Dreading a charge of this nature, he washed his hands, and protested, that he was innocent of Jesus's death, and then condemned him to be crucified. Guided by providence, he, instead of an abstract of the causes of condemnation, caused them to write on our Saviour's cross, *This is Jesus of Nazareth, the King of the Jews,* which at once declared his innocence, royalty, and Messiaship: nor could all the entreaties of the Jews cause him in the least to alter the inscription. He readily allowed Joseph the dead body, to give it a decent interment. He as readily allowed the Jews to seal and guard the sacred tomb; and so our Saviour's resurrection became the more evident. About three years after, Pilate, for his cruelty and oppression, was deposed by Vitellius governor of Syria, and sent to Rome to give an account of his conduct. Caligula the emperor soon after banished him to Vienne in Gaul, where extreme poverty and distress influenced him to put a wretched end to his own life.

To avoid the displeasure of Cæsar, he unjustly condemned the Saviour to an ignominious death, contrary to the dictates of his own conscience: but see the fruit of cowardice, injustice, and cruelty, in the *poverty, exile, disgrace,* and *death,* of this wicked governor. Justin Martyr, Tertullian, and Eusebius, and after them many others, inform us, that it was the custom of the Roman governors in the different provinces, to send copies of all their judicial acts to the emperor; and that Pilate wrote such an account of our Saviour's miracles and death to the emperor Tiberius, that he inclined to have him worshipped as a god; but the senate being against it, the matter was dropt. We can scarcely believe these authors would have published this in the midst of the Heathens, if it had not been true; and yet we know of no author that pretends to have seen the real acts of Pilate. See CHRIST.

PILE, a heap of wood for burning dead corpses in. In allusion hereto, God is said to make the *pile for the fire great* in Jerusalem, when multitudes were there cast as fuel into the fire of his wrath, and a powerful army of Chaldeans executed his indignation, Ezek. xxiv. 9. See TOPHET.

PILGRIM, one that travels from one country or place to another; and *pilgrimage* is a wandering or travelling from one place to another, Gen. xlvii. 9. See TRAVEL.

PILLAR, (1.) A prop to support a house or building, Judg. xvi. 25, 26, 29. (2.) A monument raised to commemorate a person or deed, Gen. xxxv. 20. 2 Sam. xviii. 18. The *pillars of the earth,* and *the pillars of heaven,* are metaphorical expressions, that suppose the heavens and the earth to be as an edifice, raised by the hand of God, and founded upon its basis or foundation; which appears from those words, *Where wast thou when I laid the foundation of the earth?* The ancients imagined the earth to lie upon a flat, and that the heavens rested upon its extremities, Job ix. 6. and xxvi. 11. and xxxviii. 4. The church is called the *pillar and ground of truth*: in and by her are exhibited and maintained the truths of God, as the edicts of civil rulers

were wont to be held to public view on the pillars to which they were affixed; or the *pillar and ground* of truth, may be the mystery of godliness, mentioned verse 16. 1 Tim. iii. 15. Saints and ministers, especially more noted ones, are like *pillars:* they are fixed on the foundation of divine truth; they have their affections bent heavenward; and they mightily tend to support the churches and nations where they live, Gal. ii. 9. They are as *pillars in the temple of God:* to the honour of his grace, they are fixed in his church, and if found faithful till death, shall at last be unalterably fixed in their celestial happiness, Rev. iii. 12. Magistrates, and fundamental rules of government, are *pillars* which connect and support the structure of a state; and which, when removed, the ruin of the kingdom or nation quickly ensues, Psal. lxxv. 3.

PILLOW, a cushion for one's head to rest on in sleep. The peace and prosperity which false prophets or prophetesses promise their hearers, to soothe their spirits into carnal security, are likened to *pillows sowed to their arm-holes,* that they may be ever at hand, Ezek. xiii. 18, 20.

PILOT, one that directs a ship, he that steers the helm, Ezek. xxvii. 8.

The PINNACLE of the temple can hardly be supposed to have been a spire on the top of it, as the top was set thick with golden pikes, that no birds might light thereon, and defile it; but rather some battlement that surrounded part, if not the whole, of the roof, especially that towards the east, the height of which was dreadful, Matt. iv. 5.

PINE, to waste gradually, as in a consumption, Lam. iv. 9. A people *pine away in their iniquity,* when for the punishment of it their number, wealth, power, and honour, gradually decrease, Lev. xxvi. 39. Ezek. xxiv. 3.

PINE-TREE, is somewhat a-kin to the fir. It yields a rosin and pitch, and the heart of it, when fully lighted, will burn as a torch. It thrives best in mountains and sandy places; and if its under branches be cut, it grows the higher. It is the better if it be often watered while young. It bears its fruit in the winter. Unless the bark be pulled off, its abundant moisture makes worms lurk between the bark and the wood. Sometimes its excess of fatness stifles its growth. If laid under water, or kept perfectly dry, the wood of it will last a long time. The Hebrews used branches of it to form their booths at the feast of tabernacles. Saints are likened to *pine-trees:* they, when planted in the soil of a moderate outward condition, and watered by the Holy Ghost, bring forth fruit even in winters of affliction; and being full of the grace of God, it makes them shine as lights in the world, Isa. xli. 19. and lx. 15.

PIPE, (1.) A wind instruments of the musical kind, 1 Sam. x. 5. (2.) An instrument somewhat of the same form, for the conveyance of liquids. The *golden pipes,* which conveyed oil to the seven lamps, mentioned by the prophet, were emblems of the instituted ordinances of the gospel, whereby influences are conveyed from Jesus to his ministers and people, for their spiritual illumination, Zech. iv. 2, 12. The Jews were like children in the streets, that would not dance when their fellows *piped,* nor lament when they mourned. Christ, and his faithful prophets and apostles, could neither, by soft nor severe methods, gain their attention to eternal things: neither John with his mournful, nor Jesus with his winning, airs and speeches, could have any effect on them, Matt. xi. 17.

PISGAH, *a hill,* the highest top of that chain of mountains called ABARIM, and a part of mount Nebo; and so Moses is sometimes said to view Canaan from Nebo, and sometimes from Pisgah, Deut. iii. 27. and xxxiv. There were fine *springs* of water at its bottom, called Ashdothpisgah, Deut. iv. 49.

PISIDIA, *covered with pitch,* a

province of Lesser Asia, at the west end of mount Taurus, and on the south-west of Lycaonia, north of Pamphylia, and east of Caria and Ionia. It was anciently a populous country. Ptolemy mentions 18 cities in it, *viz.* Antioch, Seleucia, Telmessus, &c. Here Paul and Barnabas, amidst no small persecution, planted a Christian church, which, we are told, increased till they had 20 Episcopal Sees. This continued for 7 or 8 centuries. Now, the country is in a most wretched condition; and any remains of Christians, so called, are oppressed by their Turkish masters, Acts xiii. 14—49. and xiv. 24.

PISON, *changing, doubling*, the name of the first branch of the river of Eden. This Calmet and Reland will have to be the Phasis, which they say runs northward through Colchis (with them *Havilah,)* from near the head of the Euphrates, till at last it falls into the Euxine sea: but these great men are egregiously mistaken; for Phasis, instead of taking its rise near the head of the Euphrates, and running north-west, has its spring-head about 300 or 400 miles north of the head of the Euphrates, and runs south-west into the Euxine sea. We, with Bochart and many others, take Pison to be the western branch of the divided stream of the Tigris and Euphrates, which runs along the side of Havilah in Arabia, and in the best maps may be seen to compass a considerable territory, Gen. ii. 12, 13.

PISS. The phrase, *every one that pisseth against the wall*, might every where be read, *every male*, 1 Sam. xxv. 22, 34. 1 Kings xiv. 10. and xvi. 11. and xxi. 21. 2 Kings ix. 8.

PIT, (1.) A natural or artificial hole in the ground, of some considerable extent. Where pits are numerous, one is ready to fall into them; it is hard to get out of them, and miserable to be in them. The Asian nations used to shut up their captives in pits all night, and the Africans serve their slaves so still, Isa. xxiv. 22. (2.) The grave, which is digged like a pit, Psal. xxx. 3. (3.) Hell, where the damned for ever sink into despair, perplexity, and ruin, Rev. xx. 1. (4.) Great distress and misery, spiritual, temporal, or eternal, Isa. xxxviii. 17. Matt. xv. 14. and so sufferings are called an *horrible pit;* how dark, dismal, and uneasy to escape! Psal. xl. 2. (5.) Whatever ensnares men, and tends to render them miserable, and from which it is hard to escape: so an harlot and her enticing language are called a *deep* and *narrow pit*, Prov. xxii. 14. and xxiii. 27.

PITCH, a kind of rosin for smearing ships, and securing them against drawing of water. That which Noah overlaid his ark with, was perhaps the same as SLIME, and has the same Hebrew name as *propitiation*, Gen. vi. 14.

PITCHER, a vessel, commonly of earth, for carrying liquids, Gen. xxiv. 14. To mark the contempt and weakness of the Jews and their priests, these sons of Zion, they are likened to *earthen pitchers*, Lam. iv. 2. It is supposed by eminent writers, that the circulation of the blood, although hid for many generations, was well known to Solomon. According to this notion, the *pitcher* is the veins which convey the blood from the right ventricle of the heart to other parts, and especially that arterious vein, by which it is transmitted to the lungs, and thence to the left ventricle, where it is better elaborated, and then thrust out into the great artery, called the *Aorta*, and by its branches to all parts of the body. The *pitcher* may be said to be *broken at the fountain*, when the veins do not return the blood to the heart, but suffer it to stand still and cool, whence comes that coldness of the outward parts, which is a near forerunner of death, Eccl. xii. 6.

PITHOM, *gift of the mouth*, and RAMESES, *the reproach of the mouth*, were the two cities for the building of which the Hebrews made brick. Whether they were erected for trea-

sure-cities, or for frontier-cities, for securing against the departure of the Hebrews, and against the inroads of the Amalekites and Philistines, is not agreed. Nor is it agreed where these cities stood. Some would have Pithom to be Pelusium; but it is more probable it was Pathumos, which stood almost straight west of the north end of the Red sea; and Dr. Shaw thinks Rameses stood where Cairo is now built, Gen. xlvii. 11. Exod. i. 11.

PITY, the uneasiness we feel at the unhappiness of another: or, that affection which arises when we judge a person undeserving the evil he is afflicted with, Job xvi. 14. Applied to God, it is his undeserved love or favour for the wretched, Psal. ciii. 13. arising from his mercy in Christ, as the only channel through which relief can possibly be derived to the miserable, consistently with the divine perfections, Acts iv. 12.

PLACE, (1.) A space or room where one is, Gen. xl. 3. (2.) A city or dwelling, Gen. xviii. 26, 33. (3.) A state or condition, Eccl. x. 4. (4.) An employment, Gen. xl. 13. (5.) A text of scripture, Acts viii. 32. To *have place*, is to receive welcome, room, or proper entertainment, John viii. 37. To *give place*, is to make way or room for one, Luke xiv. 9. We *give place to the devil*, when we encourage or listen to his temptations, Eph. iv. 27. We *give place to wrath*, when we overlook the passionate injuries done us, and render good for evil, Rom. xii. 19. The Romans *took away* the Jews' *place*, when they destroyed their cities and country, John xi. 48. To be *in the place* of another, is to be his deputy, acting for, and accounting to him. Joseph was *in the place of God*; as his deputy, he shewed kindness to his brethren, Gen. l. 19. The *place of the holy*, and the *place where* God's *honour dwelleth*, is the temple and ordinances of his grace, where he is represented to, and found by his people, Eccl. viii. 10. Psal. xxvi. 8. God *returns to his place*, speaking after the manner of men, when he withdraws his gracious presence and protection from a people, Hos. v. 15. or when he, as it were, steps into his judgment-seat, and according to equity delivers his friends, and punishes his foes, Psal. vii. 7. He comes *out of his place*, when he manifests his perfections in the just display of his wrath, Isa. xxvi. 21. HIGH *places* denote, (1.) Tops of mountains or any thing high and elevated, Amos iv. 1. (2.) Places where the true God, or idols, were worshipped, 1 Kings iii. 2. and xii. 31. The *high places* that God sets his people on, are an high station in church or state, or a prosperous and comfortable condition, 2 Sam xxii. 34. Hab. iii. 19. The *high places* where spiritual wickenesses are stationed, are thought to be the air where evil spirits roam, the powers of the soul where inward corruptions prevail, and the outward supports of heathenish idolatry and wickedness, Eph. vi. 12.

PLAGUE, any great distress or calamity, Psal. xci. 10. But the *plague* of the heart, is the corruptions of it, 1 Kings viii. 38. The *seven last plagues*, are those that shall come on the Antichristians for their ruin, Rev. xxi. 9. Christ is the *plague of death*, and *destruction of the grave;* as by his death and interment he removed the curse and sting of death and the grave from his people, and rendered them noted blessings to them, Hos. xiii. 14. But the plague is often taken for the pestilence, Numb. xiv. 37. What is the cause of this terrible distemper, is not universally agreed. Some will have a kind of vermin carried through the air to occasion it. Boyle and others attribute it to the poisonous exhalations from minerals, as orpiment, sandarac, white arsenic, &c. which, in some places, lying near the surface, yield their exhalations every summer, as in Egypt, where they are also suddenly checked by the rise of the Nile; and in other places, lie deeper

in the earth, and so cannot emit their effluvia, except when the earth is shaken by an earthquake. The poisoning of the air with the stench of unburied carcases, at the siege of cities, if in warm weather, tends to promote a pestilence. There have been plagues which preyed only on young men, or on young women, or which attacked only such persons as were of a particular nation. According to Sydenham, the plague usually begins with a chilness and shivering; then follows a vehement inclination to vomit, intense pain about the heart, and a burning fever, which preys on the person till he dies, or the putrid matter discharges itself by some bursting boils. Sometimes too it begins without any fever, and is marked by swellings in the flesh. When purple spots suddenly appear, it is a sign of death being at hand. Juice of lemons, camphire, and smoking of tobacco, are said to be excellent medicines in the plague. It would be endless to narrate the plagues of particular nations. In *A. D.* 543, one arose in Egypt, and spread over the world; in 558, it revived, and continued 50 years; another in Asia and Europe, of three years, in 1006. In 589, 1010, 1062, 1125, 1239, 1315, and 1348, there happened most terrible plagues, which spread far and wide. The plague of Italy in 1359, and which in some places scarcely 10 of a 1,000 survived, and innumerable others, were terrible. In 1362, the plague was very dreadful in Paris and in London; again, in 1379, and in 1407, 30,000 persons died in London; again in 1477, when more were destroyed by it than by 15 years war before that period; another broke out in 1499, which took off 30,000 persons in London; and again, in 1594, which carried off a fourth part of its inhabitants; also in 1604; at Constantinople, in 1611, when 200,000 persons died; at London, in 1625, and 1631, upwards of 35,000 persons died; at Lyons in France, in 1632, 60,000 persons died; and in London, in 1665 68,000 persons were taken off by this dreadful scourge; at Messina, in 1743; at Algiers, in 1755; and at Bassora, in 1773, 80,000 persons perished; at Smyrna, 20,000; and at Tunis, 32,000 persons were carried off in 1784; in the Levant, 1786; at Alexandria, Smyrna, &c. 1791; in Egypt, 1792, where near 300,000 died. What a mercy that this scourge has not been brought on England for nearly 150 years past. But the most dreadful pestilence that I read to have happened, was that which began *A. D.* 250, and continued 15 years, spreading through the whole Roman empire, from Ethiopia on the south, where it began, to Britain on the north, Rev. vi. 8. Pestilences were, and still are, very common in Asia and Africa. By a kind of pestilence were the first-born of Egypt cut off, Psal. lxxviii. 50. By it were the Hebrew lusters for flesh, the murmurers at Korah and his party's destruction, and the joiners to Baal-peor, punished, Numb. xi. and xvi. and xxv. By it were multitudes of the Canaanites cut off, to prepare the country for Israel, Hab. iii. 5. By a kind of it were 70,000 of David's subjects destroyed in perhaps a few hours, and 185,000 of the Assyrians cut off in one night, 2 Sam. xxiv. 15. Isa. xxxvii. 36.—A PESTILENT fellow, is one sufficient to corrupt and ruin a multitude, Acts xxiv. 5.

PLAIN. A *plain*, or plain place, is what is smooth and even, without hills, Gen. xi. 2. *Plain* words or speeches are such as are easily understood, Mark vii. 35. A *plain path* or way, is one without hinderances, stumbling, or inconsistency, Psal. xxvii. 11. Prov. xv. 19. A *plain* man, is one who is sincere, honest, candid, and kind, Gen. xxv. 27.

PLANETS. See STAR.

PLANT, an herb or tree, chiefly when young, Gen. ii. 5. 1 Chron. iv. 23. Jesus Christ, in his humiliation, was a *tender plant:* his condition was low; he was compassed with infir-

mity, and exposed to manifold sufferings, Isa. liii. 2. He is a *plant of renown*; great is his excellency and fame, as our Mediator, and elder brother, Ezek. xxxiv. 29. To mark their pleasant growth, and promising usefulness, children, and the inhabitants of a country, are called *plants*, Psal. cxliv. 12. Jer. xlviii. 32. The Jews were God's *pleasant plants*; he placed them in the vineyard of his church, that they might increase and bring forth fruits of holy obedience, Isa. v. 7. They became *degenerate plants* of a *strange vine*, when they apostatized from God and his way, and became fruitful in idolatry and wickedness, Jer. ii. 21. They planted *strange slips* and *plants*; introduced foreign trees and herbs, and false doctrines and customs, such as idolatry, superstition, profaneness, &c. Isa. xvii. 10, 11. The *plants* which are *not of God's planting*, that shall be plucked up, are wicked professors, their errors, and evil courses, Matt. xv. 13.

To PLANT, (1.) To fix trees or herbs in the ground, that they may grow, Gen. xxi. 33. (2.) To bring a people from one place, to settle them in another, that they may increase in number, honour, or wealth, Psal. xliv. 2. and lxxx. 8. (3.) To grant to a people increase of number, peace, and prosperity, Jer. xxxi. 28. and xviii. 9. (4.) To foretel the settlement and prosperity of a nation, Jer. i. 10. (5.) To found churches, preach the gospel to such as never before heard it, and be useful in converting men to Christ, 1 Cor. iii. 6. (6.) To unite men to Jesus Christ, and fix them in a state of fellowship with him, that they may be useful members of his church, Psa. xcii. 13.

PLATTER, a large vessel for the boiling of meat, or for bringing it to the table, Matt. xxiii. 5.

PLAY, (1.) To sport, dance, shout, sing: thus the Hebrews played around the golden calf, Exod. xxxii. 6. (2.) To fight for the diversion of spectators: thus Abner and Joab caused 24 men to *play*, till they were all unnaturally murdered, 2 Sam. ii. 14. (3.) To make melody on a musical instrument, Psalm xxxiii. 3. To *play the man, the fool*, or *the whore*, is to act the part of such a one, 2 Sam. x. 12. Ezek. xvi. 28. 1 Sam. xxi. 15.

PLEA, PLEAD; dispute, what is said for or against a cause, Deut. xvii. 18. and to PLEAD, is to debate a contested point, Job xvi. 21. God *pleads* with men, when, by his word, Spirit, and providence, he convinces them of, and reproves them for, their sin, or when he chastises or punishes them by his judgments, Isa. xliii. and iii. 13. He *pleads the cause* of his people, when he manifests their righteousness, redresses their grievances, and punishes their enemies, Psal. xxxv. 1. and xliii. 1. Lam. iii. 38. Professors *plead with their mother*, when they lay out themselves by all humble and gaining methods to reform their church or nation, Hos. ii. 2.

To PLEASE one, is to do what is agreeable to him. It *pleased* God to bruise Christ; he did it of his own will, and with a delight in the tendency of it, to promote our salvation, Isa. liii. 10. He is *well pleased with Christ*, and for *his righteousness* sake; he delights in him as his own Son, and as our Mediator; he accepts his obedience and suffering, and thereby is reconciled to, and ready to bless, such as believe, Matt. iii. 17. John viii. 29. Isa. xlii. 21. He is *pleased* with men, and their works, when he accepts their persons, approves of their conduct as good, and rewards it for Christ's sake, Heb. xi. 5. and xiii. 16. Christ and his people *please not themselves*, when they forego their own ease or honour, in order to do good to others, and bear with their infirmities, Rom. xv. 1, 2. The *pleasing of men* is either *lawful*, when we comply with their humour in things indifferent, or in doing what tends to promote the real advantage of their soul, 1 Cor. x. 33. Thus Paul became all things to all men, in order to gain them to

Christ, 1 Cor. ix. 19 to 23. Or, it is *sinful*, when we flatter them, suit our conduct or doctrine to their carnal inclinations, and study to please, without profiting them, Gal. i. 10. Eph. vi. 6.

PLEASURE, (1.) Delight, joy, Psal. cii. 14. (2.) What tends to give or occasion delight and joy, Eccl. ii. 1. Acts xxv. 9. (3.) Purpose, resolution, Ezra v. 17. (4.) The command of a superior, Psalm ciii. 21. (5.) Sensual delights, or the pleasures of sin, Isa. xlvii. 8. Luke viii. 14. 1 Tim. v. 6. Heb. xi. 25.

PLEDGE, a pawn which a lender takes from a borrower, to secure the payment of his money. No milstone was ever to be taken in pledge: the widow's ox, or a person's clothing for body or bed, was not at all to be taken, or at least to be restored that very night. No Hebrew was to take a *pledge* from a poor man of their own nation, nor to go into the borrower's house, to take a pledge for himself; but the borrower was to bring out to him what could be best spared, Exod. xxii. 26. Deut. xxiv. 10—17. Ezek. xviii. 7—12, 16. but in direct contradiction to these laws, we find the Hebrews, in the time of Amos, lying beside their altars on pledged clothes, in order, it is said, to obtain lucky dreams, Amos ii. 8. To *take a pledge* for a strange woman, imports, that no body is safe in depending on the honesty of an harlot, Prov. xx. 16.

PLEIADES, that cluster of stars which we call the *seven stars*, and which are in the neck of the constellation Taurus. They appear about the end of March. Canst thou bind the *sweet influences of Pleiades*, or CHIMA? Canst thou hinder their rise in their season? or canst thou restrain the fresh wind and warmth which attend their rise, and render the earth open, fruitful, and fragrant? Job xxxviii. 31.

PLENTEOUS, PLENTIFUL, very large and fruitful, Gen. xli. 34. God is *plenteous in mercy*, able and ready to exercise it, in saving men from great misery to great happiness, notwithstanding their great and long provocations, Psalm lxxxvi. 5, 15. His redemption is *plenteous*, contains sufficiency of pardon, deliverance, and happiness, for the greatest transgressors, Psalm cxxx. 7. The harvest for preachers is *plenteous*, when multitudes are ready to hear and receive the gospel, Matt. ix. 37. The rain of gospel-doctrines and influences, is *plentiful*, when frequently bestowed on many persons, and in different places, Psal. lxviii. 9.

PLOT, to form devices, especially to hurt others, Psal. xxxvii. 12.

PLOUGH, a well-known instrument for tilling of ground. To *put one's hand to the plough and look back*, signifies to engage in Christ's service, particularly that of the ministry, and afterwards turn away to a worldly or wicked course, Luke ix. 26. The *ploughshare*, is that part of it which cuts and turns up the tilled ground, Isaiah ii. 4. To *plow*, (1.) To till the ground. (2.) To labour in a calling or work, 1 Cor. ix. 10. Prov. xx. 4. *Judah shall plow, and Jacob shall break his clods;* the Hebrews were obliged to hard and servile, though useful, labour, in their Assyrian or Chaldean captivity, or shall be made active in the performance of good works, Hos. x. 11.—Samson's companions *plowed with his heifer*, when they dealt with his wife to get the meaning of his riddle, Judg. xiv. 18. To *plow wickedness*, and *reap* it, is to devise and practise it, and at last suffer the punishment of it, Job iv. 8. Hos. x. 13. To *plow on the back*, is to scourge severely, till the lashes make as it were furrows in the flesh; to persecute and torment grievously, Psal. cxxix. 3. Zion was *plowed as a field*, when the temple was destroyed; and, it is said, Turnus Rufus, the Roman, caused the foundations of it to be plowed up, Jer. xxvi. 18. Mic. iii. 12.

PLUCK, to tear or draw away with some force, Lev. i. 16. Mic. iii. 2. To *pluck up*, or *pluck down*, is to

demolish, destroy, Ezek. xvii. 9. Prov. xiv. 1. or to foretel and threaten the destruction of, Jer. i. 10.

PLUMB-LINE, that on which the plummet of masons and carpenters hangs, for discovering the exactness of their work. The Lord *sets a plumb-line* in the midst of his people, and lays *judgment to the line*, and *righteousness to the plummet;* when he manifests how remote their conduct is from the rule of his word, and executes just judgment upon them, Amos vii. 7, 8. Isa. xxviii. 17. The Jews *saw the plummet in the hand of Zerubbabel*, when they beheld the second temple founded and built by his direction, Zech. iv. 10. But the *plummet of the house of Ahab*, is terrible and almost universal ruin, like that of the family of Ahab, 2 Kings xxi. 13.

POETS, such as compose songs or verses in metre, Acts xiv. 28. The art of composing verses has been esteemed in all civilized nations we know of. Homer, Pindar, Anacreon, and Sappho, excelled herein among the Greeks; Virgil and Horace, among the Latins; Tasso, among the Italians; Corneille, Moliere, and Boileau, among the French; Milton, Cowley, Drydon, Addison, Watts, Pope, Young, Thomson, Wesley, &c. among the English; and Ossian, among the Gaels, or ancient Scots. It is said, the Arabs have more poems in their language than all the world beside. The songs of Moses, Deborah, and Hannah, the prayer of Hezekiah and Habakkuk, if not also of Mary and Zecharias, Exod. xv. Judg. v. 1 Sam. ii. Isa. xxxviii. Hab. iii. Luke i. and the Psalms, most of Job, Proverbs, Ecclesiastes, Song of Solomon, and Lamentations, appear to be of the poetic kind. But after all the pains of the learned, we cannot understand the rules of their metre; nor can we say if they attended to any fixed rules: and the truth is, no rules in the world will render a man a true poet, who has not a proper stock of imagery and fire in his own mind. Besides the unequalled fire, and bold strokes of imagery, in scripture-poems, their principal excellency is their being calculated to promote the honour of God, and the everlasting happiness of mankind; whereas many other poems serve only to dress up folly and vice, and render monsters of lust, or other wickedness, apparently amiable.

POINT, (1.) The sharp top of any thing, Jer. xvii. 1. and so when any thing is near to another, it is said to be at the point of it, John iv. 47. (2.) A particular part or article, however small, James ii. 10.

POISON, or VENOM. That there is a variety of vegetable and mineral poisons, as hemlock, arsenic, &c. is sufficiently known; but what the scripture calls poison, is that liquor which asps, serpents, dragons, vipers, &c. convey by their sting or bite, for the killing of other animals. What is destructive and poisonous to some animals, is harmless and medicinal to others. Wickedness in false doctrine, wicked language, or evil courses, are likened to *poison* or *venom;* how hurtful and deadly to the souls and bodies of men! how sinners delight in them, and are fond of infecting others therewith; they have them *in* or *under* their lips or tongue, in their heart, and ever ready to be vented! Deut. xxxii. 33. Psal. lviii. 4. Rom. iii. 13. James iii. 8. The destructive judgments of God are likened to *poison;* how often they come insensibly on men! how they spread, torment, and destroy them! Job vi. 4. and xx. 16.

A POLL, a HEAD, Numb. i. 2. Ezekiel's visionary priests *polling* or cutting short the hair of their heads, but not *shaving* them, imports their avoiding every mark of effeminacy on the one hand, and every Heathenish custom of superstition on the other, Ezek. xliv. 20.

POLLUTE, to defile. See PROFANE.

The POMEGRANATE-TREE is of the apple kind. Its breadth is greater than its height. Its wood

is hard and knotty; its bark is reddish; its leaves are greenish, inclining to red, and somewhat like those of myrrh. Its blossoms are large, comely, and redish; and the cup formed by them, is of the form of a bell. When the flowers are double, no fruit follows. Wild pomegranate-trees are more prickly than the cultivated kind. The pomegranate-apple is extremely beautiful, redish both within and without. Its juice is like wine, mixed with little kernels; nay, wine is frequently made of it, Song viii. 2. The rind or shell is considerably large and hard; and it seems, in Peru, is sometimes used for a barrel. The high-priest's long robe was hung round the lower hem with bells and pomegranates alternately, Exod. xxviii. 33, 34. and on the net-work which covered the two pillars of the temple, Jachin and Boaz, there were 200 figures of pomegranates, 96 of which were seen on a side, 1 Kings xvii. 18, 42. 2 Kings xxv. 17.

POMMEL, a kind of bowl, or roundish knob, 2 Chron. iv. 12.

POMP, noisy or gaudy appearance, Isa. v. 14. Acts xxv. 23.

PONDER, (1.) To consider a thing, Luke ii. 19. (2.) To observe exactly, Prov. v. 21. and iv. 26.

POND, or POOL. The Egyptians had many of them, partly for detaining the fish when the Nile decreased, and partly for keeping them fresh, Exod. vii. 16. Isa. xix. 10. The fish-pools of Heshbon were very noted, Song vii. 4. The upper pool of Jerusalem, was that of Gihon on the west of the city, and the lower was perhaps that of Siloam or Bethesda, Isa. vii. 3. 2 Kings xviii. 17. Isa. xxii. 9. Nineveh was of old like a *pool of water*; her bustling inhabitants swarmed in her, like multitudes of fish; nor, for a long time, was she troubled with distress and commotions, Nah. ii. 8. God *dried up the herbs and pools, and made the rivers islands*, when Cyrus diverted the stream of the Euphrates, and marching his army along the channel, entered Babylon; or when he cut off the common people, and their supporters; or when he removed every hinderance of the Jews return to their own country, Isa. xlii. 15. Jer. l. 38. Babylon is made like a *pool of water*, when the very place where the city stood, is partly turned into a fen or marsh, Isa. xiv. 23. He makes the parched ground, or wilderness, *pools of water*, when the Gentile world, so long barren of goodness, is abundantly blessed with the doctrines and influences of the gospel, Isa. xxxv. 7. and xli. 18.

PONTUS, *of the sea*, a province of Asia Minor. To the faithful of this province, and to those of the neighbouring provinces, Peter addresses his first epistle, 1 Pet. i. 1. Pontus is bounded on the north by the Euxine, by Cappadocia to the south, Paphlagonia and Galatia to the west, and Armenia the Less to the east.

POOR. Men are poor, either, (1.) in outward condition, having scarcely whereupon to live. As these are ready to be overlooked, despised, and injured by men, God claims the peculiar inspection and care of them, Prov. xiv. 31. Under the Jewish dispensation, he accommodated almost every kind of OFFERING to the case of the poor; he charged the rich to take special notice of them; he appointed the gleanings of fields and vineyards, and the increase of the seventh year, and part of the third tithe, to be theirs, Lev. xxv. 25—47. and xix. 10. Christians are also charged to provide for them, and a blessing is promised on such as wisely consider their case, and help them, Gal. ii. 10. Psal. xli. 1, 2, 3. Prov. xix. 7. Judges are charged to do them justice, but not unjustly to favour them for their poverty, Psal. lxxxii. 4. Exod. xxiii. 3. Lev. xix. 15. (2.) Poor in spiritual estate, when, however full they may be of self-conceit, and abounding in outward wealth and honour, they are destitute of an interest in the favour of God, but

are contemned of him, and exposed to everlasting misery, Rev. iii. 17. (3.) Poor in spirit, who, are sensible of their own sinfulness and emptiness, and humbly supplicate every gracious supply from our all-liberal Redeemer, Matt. v. 3. A Jew was *poorer* than the priest's estimation, when he could not pay the price at which the priest valued his redemption, Lev. xxvii. 8. The *poor and rich*, and the *poor and deceitful* creditor, meet together; God is equally their former, preserver, and judge; they will quickly be in the grave, and in the eternal state, where their poverty or wealth will be of no consequence, Prov. xxii. 2. and xxix. 13.

The POPLAR-TREE is somewhat a-kin to the willows, takes root in the same easy manner, and will grow 12 or 14 feet in a year, and in four or five become a large tree. There are four kinds of poplar; two whitish kinds, the black kind, and the aspen with trembling leaves. Sometimes the Hebrews made groves of it, where they burnt incense to their idols, Hos. iv. 13.

POPULOUS, full of people, Deut. xxvi. 5.

PORCH, an entrance to a lodging, Judg. iii. 23.

PORTERS, such as keep the gates of a city or house, and shut or open the same when it is proper. David appointed 4000 of the Levites to be porters in the temple, each in their respective places, 1 Chron. xxiii. 5. and xxvi. They resided at Jerusalem, and its environs, and were a kind of military guard to the temple, Neh. vii. 73. It seems the Jews had sometimes porters to watch the doors of their sheep-fold; but the *porter* that openeth to Jesus, as our Shepherd, is his Father, who admitted him to his office; the Holy Ghost, who, by the preaching of the gospel, introduces him into countries, and the hearts of his people; or the Prophets and Baptist, who foretold his coming into the world, John x. 3.

PORTION, the share which belongeth to one, Gen. xiv. 24. God is the *portion* of his people; he freely gives himself to them to supply all their need, and enriches them with every thing great and useful, Psal. lxxiii. 26. Jer. x. 16. The Jewish nation, the church, and her true members, are God's *portion*; he claimed or claims a special right to them, and did or doth shew a peculiar regard to them, Deut. xxxii. 9. Psal. cxxxv. 4. Christ hath a *portion* with the great, and divides the spoil with the strong, when, notwithstanding all opposition from sin, Satan, and the world, he obtains a glorious church, and great honour among men, Isa. liii. 12. The *portion* of adulterers, and other sinners, from God, is fearful plagues here, and endless destruction hereafter, Job xxxi. 2. and xx. 29. Psal. xi. 6. The *portion* of goods given to prodigal sinners, is their natural abilities, worldly enjoyments, and gracious influences which they consume in the service of sin, Luke xv. 12. Men give a *portion to seven, and also to eight*, when they abound more and more in relieving the necessities of the poor, Eccl. xi. 2. They have their *portion among smooth stones*, when they are wholly taken with idols formed out of stones, or metal, or the like, and the worshipping of them, Isa. lvii. 6. God's *portion of the lawgiver*, was an inheritance assigned to that tribe by Moses, Deut. xxxiii. 21.

POSSESS, to hold, or enjoy, as one's own property, Lev. xx. 24. One *possesseth his soul in patience*, when, to the saving of his soul, he exerciseth it in a calm and constant enduring of sufferings, and in waiting in faith the accomplishment of promises, Luke xxi. 26. To *possess one's vessel* in sanctification and honour, is to keep from fornication, and exercise our body, or whole man, in what is holy and pure, 1 Thess. iv. 4. Saints *possess all things*; they have an interest in all the fulness of God; they have whatever is for their

real advantage; all things work together for their good; and they are, or ought to be, content with such things as they have, 2 Cor. vi. 10. The Jews *possessed* the Chaldeans, Edomites, Moabites, and Ammonites; perhaps many Chaldeans came to Judea with them as their servants: the Maccabees subdued the three last of these nations; and under the gospel they were joined to the true church, Isa. xiv. 2. Obad. 17 to 20. Zeph. ii. 9.

POSSESSION, is either, (1.) The actual enjoyment of things, 1 Kings xxi. 19. or, (2.) The thing enjoyed, whether lands, houses, goods, servants, &c. Eccl. ii. 7. Matt. xix. 22. God is the *possession* of Ezekiel's priests; saints have a right to, and derive their help and comfort from God; and on what is devoted to him, ought ministers to live, Ezek. xliv. 28. The church, or heaven, is a *purchased possession;* the saints are redeemed by the blood of Christ, and God is united to, and delights in them; and the heavenly glory which the saints for ever enjoy, is the reward given to persevering saints for the sake of Christ's obedience and suffering, Eph. i. 14. The POSSESSORS, who slew the Jews, and held themselves not guilty, were their rulers, scribes, and Pharisees, who ruined the common people by their erroneous doctrines, wicked laws, and bad example, Zech. xi. 5. See DÆMONIAC.

POSSIBLE, (1.) What may be effected, Rom. xii. 18. (2.) What is profitable and necessary, Gal. iv. 15. (3.) What is agreeable to the will of God, and consistent with his purpose, Matt. xxvi. 39. Acts xx. 16.

POST, (1.) A pillar such as those which support the upper lintels of doors or gates, Exod. xii. 7. Judg. xvi. 3. The Jews set up their *posts by God's posts,* when they valued and observed their idolatries and traditions on a level with his statutes and worship, Ezek. xliii. 8. (2.) A courier or swift messenger, for riding or running with letters or other intelligence. To convey intelligence quickly, the Persian kings had centinels placed at proper distances, who, by crying one to another, gave notice of public occurrences. This method, however, was quite improper for secrets. Cyrus therefore settled posts that rode night and day, in the manner of ours, Esth. iii. 13. The Asians and others had also pigeons who carried letters, especially from besieged cities. They had *posts* in Babylon that ran from one part of the city to another, Jer. li. 31. Man's life is swifter than a *post;* continually hurries on to an end, Job ix. 25.

POSTERITY. See OFFSPRING.

POT. To *lie among the pots,* is to be exceedingly defiled, enslaved, and distressed, Psal. lxviii. 13. The Hebrews were freed from *pots* and *burdens,* when delivered from their slavish making of bricks in Egypt, Psal. lxxxi. 6. Jerusalem is likened to a *boiling pot,* the fire of which *faced the north;* by means of the Chaldeans who marched from the north, was Jerusalem besieged and burnt, and the inhabitants tormented to death, as in boiling water, or as in a dry, but red hot, pot, Jer. i. 13. Ezek. xxiv. 3—14. It, or the Jewish state, was like a *pot marred in the hand of the potter;* by God, the framer thereof, were they ruined and broken to pieces by means of the Chaldeans, Jer. xviii. 6. The *golden pot,* wherein the manna was laid up, some think may denote the precious ordinances of the everlasting gospel, wherein the fulness of Christ is laid up, under the special inspection of God, Exod. xvi. 33. *As the fining pot for silver, and the furnace for gold,* i. e. for the trial and discovery of these metals, *so is a man to his praise;* by the character of the persons who commend him, and by his behaviour under commendations, it will appear what sort of a person he is, Prov. xxvii. 21.

A POTSHERD, is a piece of a broken earthen vessel, Job ii. 8. Christ's strength was *dried like a pot-*

sherd; the moisture of his body was extracted by the sweat, the scourging, the nailing to, and hanging on the cross; the consolation of his soul was withheld, and he was like a potsherd dried in a furnace, Psal. xxii. 15. To mark mens' frailty, and exposure to trouble, they are likened to *potsherds*, or *broken pots*, Isa. xlv. 9. A POTTER, is one that makes pots or earthenware, Jer. xviii. 3. God is called the *Potter*; he forms our bodies, and disposes of us as he pleaseth, Rom. ix. 21. Isa. lxiv. 8.

POTENTATE, a powerful ruler. God is the *only Potentate*, King of kings, and Lord of lords; he is the sole supreme Ruler of all persons and things, 1 Tim. vi. 15.

POTIPHAR, *a bull, a fat bull*, an officer of Pharaoh, the second in our list. Some will have him to be his general, or captain of his guard; others will have him the chief of his cooks or butchers. He bought Joseph from the Midianites, and finding every thing to prosper in his hand, he conceived an affection for him, and committed to his care the whole management of his household affairs; but he too easily credited his wicked wife, and cast Joseph into prison. Either this, or another captain of the guard, afterward favoured Joseph, Gen. xxxvii. 36. and xxxix. and xl.

Whether POTIPHERAH, priest or prince of On, and father-in-law of Joseph, was the same as the above Potiphar, is controverted. We think him a different person. On was about 45 miles distant from Zoan, where Pharaoh and Potiphar dwelt. Potipherah appears to have been one of the greatest men in Egypt, which Potiphar does not. Nor can we believe Joseph would have been fond of a lewd woman's daughter for his wife, Gen. xli. 45.

POUND, the same as the MANEH. See TALENT.

To POUR, SHED. When it relates to things not material, signifies to bestow them plentifully, and with care: so God sheds forth the Holy Ghost, pours out his Spirit, his wrath, &c. Prov. i. 23. Ezek. vii. 8. and we *pour out our heart*, when we plentifully utter the lamentations and requests thereof, Lam. ii. 19. Psal. lxii. 8. God's love is *shed abroad* in our heart, when it is believed, and happily enjoyed, Rom. v. 5. *Shedding of blood*, denotes a violent death, Gen. ix. 6. Heb. ix. 22.

POURTRAY, to paint, draw a picture of, Ezek. iv. 1.

POWDER, (1.) Small and dry dust, Exod. xxxii. 20. The rain of a land is *powder* and *dust*, when in excessive drought the wind tosses about the dust, instead of the fall of refreshing dews or rain, Deut. xxviii. 24. Isa. v. 24. (2.) Precious perfumes beaten very small; and to this the intercession of Christ, and the various graces which the saints receive from him, and their holy exercises of prayer, praise, and good works, are thought to be likened, Song iii. 6.

POWER, (1.) Ability or strength, Hos. xii. 3. (2.) Authority, and right to govern kingdoms, cities, or classes of men, Matt. iv. 6. and ix. 6. (3.) Privileges, John i. † 12. (4.) Freedom, liberty, 1 Cor. ix. 4, 6. (5.) Force, violence, Ezra iv. † 23. God is called *power*, because of his unbounded strength and authority, Matt. xxvi. 64. Jesus Christ crucified is called *the power of God:* in the constitution of his person, God-man, in his office, and the execution of it, in ransoming, forgiving, and converting sinners, are God's strength and authority marvellously displayed, 1 Cor. i. 24. The Holy Ghost is called the *power of the Highest*, to denote the infinite authority and might by which he acted in the incarnation of Christ, and does act in the salvation of men, Luke i. 35. Angels, good or bad, are called *powers;* they, when authorised, or permitted of God, are able to do great and marvellous exploits, Col. i. 16. Eph. vi. 12. Magistrates are *powers:* vested with authority, they rule over others, and are able to do much, Rom. xiii.

1. Christ has all *power and authority* given him in heaven and in earth; he has an ever prevalent intercession; he has power to send the Holy Ghost to the church, and to make angels and every creature act in subserviency to the calling, conversion, and sanctification, of sinners, as far as is consistent with his other divine perfections, Matt. xxviii. 18. He will put down all *power and authority*, when he shall cause the office of magistracy and ministry to cease at the end of the world, 1 Cor. xv. 24. Jacob had *power with the angel, and prevailed;* by the fervent prayer of faith, he obtained the blessing he desired and got the better of Laban and Esau, Gen. xxxii. 28. The *powers of the world* to come, are the gracious influences of the Holy Ghost, Heb. vi. 5. The *powers of heaven* shaken before Christ's coming, might denote the fearful tokens in the sky, and the overturning of the governors of the Jewish church and state; which, some think, were emblems of those future convulsions, which will precede the judgment day, Matt. xxiv. 29. Satan hath the *power of death;* he introduced sin the cause of death; he terrifies men with the fear of death; and he torments them in the second death, Heb. ii. 14. Death and life are in the *power* of the tongue. By their words, teachers, witnesses, judges, and others, have no small hand in occasioning death or life, Prov. xviii. 21. A woman's *vail*, or *head-covering*, is called *power*, as it marks her subjection to the power of her husband, 1 Cor. xi. 10. At the resurrection, the saints shall be raised in *power;* their body shall be quite active, and able to attend their soul in all her operations; forever freed from every infirmity and danger, and able to bear their exceeding and eternal weight of glory, 1 Cor. xv. 43.

PRAISE, (1.) A confession of the wonderful excellencies of God, Psal. cxxxviii. 1. Rev. xix. 5. (2.) A declaring of the good qualifications of men, Psal. xxvii. 2. and the fancied excellencies of idols, Dan. v. 14. (3.) The person or good deeds commended, Deut. x. 21. Psal. cxviii. 14. and cvi. 2. So God is the *praise* of his people, *i. e.* the object whom they praise, Jer. xvii. 14. Magistrates are for the *praise*, commendation, and encouragement, of them that do well, Rom. xiii. 3.

PRANCE, to tread the ground as a galloping horse, Judg. v. 22. Nah. iii. 2.

PRATE, to babble forth a great deal of words, to little or no good purposes, Prov. x. 8.

To PRAY, to ASK. Our prayer to God lies in offering our hearty requests to him, either with or without words, with confession of our sins, and thankful acknowledgment of his mercies. It is either private or public, and either relates to the bestowing of good things, or the preventing of evil things, Dan. ix. It is to be made for all sorts of men living, but not for the dead, whose state cannot be changed, 1 Tim. ii. 1, 2. It is to be for things agreeable to the will of God, revealed in his precept or promise, 1 John v. 14. and is to be performed in Christ's name, with knowledge, faith, repentance, sincerity, fervency, and perseverance, 1 John xv. 18. James v. 15, 16. Psalm lxvi. 16. and xvii. 1. Col. iv. 12. Nor, if persons have the knowledge of God and themselves, are forms necessary; nor is there any evidence of confinement to forms of words in prayer, to be found in the scripture. Our Saviour's pattern is not expressed in the same words in both places where it is found; and where it is most full, he only requires us to pray *after that manner:* nor have we the least evidence of the apostles ever using it as a form; but the contrary, in a variety of instances of their prayers mentioned in the Acts, or in their epistles. To represent the nature of prayer, it is called an asking, John xv. 16. a seeking and knocking, Matt. vii. 7. a lifting up of the soul, pouring out of the heart, Psal. xxv.

1. and lxii. 8. a looking up to and talking with God, Psal. v. 3. Job xv. † 4. a wrestling with God, Rom. xv. 30. a taking hold of God, Isa. lxiv. 7. meditation, Psal. v. 1. enquiring, Gen. xxv. 22. crying, 1 Sam. vii. 8. sighing, mourning, groaning, weeping, Psal. xii. 5. and lv. 2. and vi. 6. Joel ii. 17. breathing, Lam. iii. 56. supplication, entreaty, Zech. xii. 10. Exod. viii. 8. Sometimes prayer is expressed by the postures used in it, as standing, falling down, Deut. ix. 18. bowing the knee, Eph. iii. 14. spreading, stretching forth, or lifting up the hands, Exod. ix. 29. and xvii. 11. Job xi. 13.

If we consider the express law of God; if we consider him as our Sovereign Lord, our supporting stay, the foundation of all our blessings; or as the gracious, all-seeing, almighty hearer of prayer, the forgiver of our sins, and bestower of favours;—if we consider Jesus as the way to God, as the intercessor with him, as the purchaser of all necessary blessings, as our instructing Prophet and glorious King;—if we consider the Holy Ghost as a Spirit of adoption and prayer; the saints as friends, servants, children, priests unto God; our own necessities, and the duties incumbent on us;—if we consider *our* relations to one another; and the various directions which God has given us for the right performance of prayer;—it is evident that we cannot, without great sin against the divine Being, nor without great hurt to ourselves, neglect this important duty.—We *pray in faith*, when we offer our requests to God, believing that in correspondence to his relations and promises, he will, for the righteousness and intercession of his Son, grant them, James i. 6. We *pray in the Spirit*, or *Holy Ghost*, when we perform it as directed and influenced by him, Jude 20.

The pious Jews used to pray at three stated times in the day; at noon, and at the time of the morning and evening sacrifices, Dan. vi. 10. Psal. lv. 17. Acts ii. 1, 15. and iii. 1. and x. 3, 9. Those about Jerusalem often performed their prayers in the court of the temple; others had recourse to the synagogues; such as had opportunity of neither, had *proseuchæ*, or places for prayer, which were open above, except when covered with the shadow of trees, in the form of groves. Neither Greeks nor Romans undertook any business of consequence, without first asking the favour and assistance of their gods; and it seems to have been an universal custom among all nations, civil or barbarous, to recommend themselves to their several deities morning and evening at least. *Christians*, so called, appear to be the only persons who *neglect* prayer. The modern Jews have 19 forms of prayer, one of which is a kind of curse against the Christians. Nor have we proper certainty that any of these forms were compiled before our Saviour's time, though the Jewish rabbins say otherwise. Nor are these 19 considered as proper forms, but as the ground-work of their prayers, to which additional requests are added, as the occasion calls for. They often pray with their face towards Jerusalem. Their other rites of prayer are scarcely worthy of a place here.

PREACH. See GOSPEL. *To preach*, is loudly to proclaim the will of God, as his appointed heralds, Eph. iii. 8. To preach in a proper manner, requires no small attention, in order that no fault in the pronunciation, the gesture, the LANGUAGE, the order, or matter, tend to bring the truths of the gospel into contempt; or by feeding the carnal fancy of trifling hearers, divert them from the important subject. To speak with an overstrained voice, or with one so low as scarcely to be heard; with a thick and cluttering voice, or in a hasty, or a heavy droning manner; to have the voice rising and falling by starts, or to have a dull uniform pronunciation, without emphasis or cadence; to have an awkward canting tone, or to hem, hawk, and cough, between periods;

can hardly fail to mar the attention, and hence lessen the edification, of hearers. These ought therefore to be carefully laid aside; and a natural, easy, and graceful, variation of the voice, suited to the ideas and passions represented in the discourse, to be studied. Vitiated habits must be corrected by a proper method of reading: and to obtain this, the utmost regard ought to be had to the *points*, the *emphasis*, and *cadence*, of the discourse. The rough, violent, soft, or tender air of expressing the emphatic words, ought to correspond with, and, as it were, exhibit the ideas spoken of: So love ought to be expressed by a soft and languishing air; anger, by one strong and vehement; joy, by one quick, clear, and sweet; sorrow, by one flexile, interrupted, and low; fear, by one dejected, tremulous, and hesitating; courage, by one full, bold, and loud; perplexity, by one grave, steady, and earnest. Or, should I add: in the introduction, the voice should be low; in narration, distinct; reasoning, slow; and in persuasion, strong. An attention to emphasis ought also to point out the figures of the LANGUAGE.—As disagreable appearances of the face, and violent or awkward motion of the hands or head, as well as a motionless stillness, tempt an audience to inattention, they ought to be carefully shunned; and instead thereof, an easy and graceful action, correspondent to the ideas represented in the words, to be studied; particularly, in the countenance, boldness, terror, joy, grief, love, delight, and other passions suited to the subject, ought to appear.--When one has got rid of vitiated habits in pronunciation and action, he will almost of course fall into a right method, if he but carefully avoid mimicking others, and study to *copy nature*. He should attend to his own natural disposition; to the nature of his hearers, and what tends most to arrest their attention; should maintain a full composure of mind, be master of his subject, and conscious that he delivers nothing unworthy of immortal souls, or to be taught in the name of God; should have a thorough experience, and deep impression on his own soul, of the important truths of the gospel, and of the worth and danger of those he deals with, and of the solemn account he must quickly give unto God of his management. A firm persuasion of these eternal realities, will make one, who is not altogether awkward, pronounce with a natural energy and vehemence, more beautiful, and more effectual to arrest the attention of an audience, than all the strains of art. After all, as affectation of novelty, or of antiqueness in language and pronunciation, shews one foppish or whimsical; so a preacher's attention to elocution or language, as if these were the principal things, and in order to gain himself honour, marks him but a profane sporter with matters of infinite consequence, and a resolute destroyer of souls, starving them to death with sound and gesture, instead of that which is meat indeed and drink indeed. It is not every well delivered discourse that is worthy of a pulpit. If a preacher descants on duties, on privileges, on marks of grace, and the like, without ever explaining their nature; if, in an abstract manner, he merely explains, without endeavouring to apply them to his hearers' conscience; if he run on with strings of particulars, without supporting them from the oracles of God; or quote his authorities in so profuse and indistinct a manner, as one can hardly see how they answer the point; if he preaches smooth things relative to God's mercy and goodness, or Christ's dying for men; if he explains the divine law, as chiefly relating to external vices or virtues, and marks out wicked men solely by the characters of theft, murder, adultery, malice, blasphemy, drunkenness, or any other vices; or if he be much given to handle dry controversies, especially where his humour or honour may be displayed; or if he decks his dis-

course with wild airy notions; with bombast phrases, or with impertinent illustrations, and strong assertions, consisting of words without solid reasoning, and a pointed address to the conscience; what doth this general arguing reprove? How can the word of God herein, like a *sharp two-edged sword, pierce to the dividing asunder of the joints and marrow,* and be *a discerner of the thoughts and intents of the heart?* How can the preacher be cleared of *prophesying deceits,* and preaching himself, and not *Christ Jesus the Lord?* Is he not a *sounding brass,* and *tinkling cymbal?*—If the time be chiefly spent in prefaces, premises, and introductions, or in proving what was scarcely ever denied, and which none of the audience have apparent temptations to doubt of; if, in the haranguing manner, he so crowd together his matter, that only the learned can trace his method; if, in a confused way, he jumble together a multiplicity of purposes in an improper order; if, in a blundering manner, he observe a doctrine from a text that has none, or at least a very remote connection with it, or offer reasons and arguments quite foreign to the point, drag texts into his service, which, in their native sense, give him no help; or if he skip from one head or particular to another, without any decent transition; or if he retail his impertinent similies or dry criticisms on the original; if, thro' sloth, he insist chiefly on subjects or particulars easiest to himself, not consulting the edification of his hearers, and perhaps, at every turn, repeat his old sermons; if his subjects correspond not with the circumstances in which they are preached, a rude ignorant people being entertained with abstruse mysteries, and wicked men have the privileges and duties of saints daily sounded in their ears; or subjects quite foreign to the exercise, at fasts, thanksgivings, and sacramental occasions; or if, amidst great temptations, manifold outbreakings, terrible judgments, or noted deliverances, scarcely any thing relative thereto is mentioned; how possibly can the man appear an active, prudent, and faithful, minister of Christ, who knows how to *speak a word in season?*

A preacher ought to have his understanding dilated by an extensive knowledge of philosophy and history; but, above all, ought to be *mighty in the scriptures;* to be acquainted with their original language, and have them not only in his memory, but deeply impressed on his heart, that *believing,* he may *therefore speak.* Though the leading truths of the gospel ought to be his grand theme, yet in a way of earnest asking of direction from God, and dependence thereon, he ought to choose his particular subjects according to the spiritual state of his hearers, according to their capacity, and the sins abounding, temptations apparent, or duties necessary, among them; and according to the providental events of affliction, or deliverance, of striving, or withdrawment of the divine Spirit, and the occasions of fasting, thanksgiving, communicating, &c. The subject being chosen, the method of handling it ought to be natural, distinct, easily taken up and remembered, and having all its parts such and so placed as they may best concur for illustrating one another, and the common point in which they all meet. In lecturing, one is to point out, and still keep in view, the principal scope of the book, or passage; his division of the paragraph, or verse, ought to be distinct in its parts, and these not too numerous, to load the memory, or confound the mind; the explication ought to be just, clear, and brief, and may, at the end, be summed up in a short paraphrase The practical observations ought to be important and edifying, and to contain such hints as were neither plainly expressed in the text or the explication, nor are so remote as to have their foundation scarcely visible in the passage. In sermons, after a short introduction,

giving a view of the context, or suggesting some striking hint to quicken the attention of the audience, the sense of the text ought to be exhibited in a few words, and, if convenient, by a natural and easy division; but by no means is it to be cruelly hacked into as many pieces as a luxuriant fancy can devise. No doctrinal observation ought to be deduced, but what is plain and simple, and clearly founded in the text; and and often the text itself is more plain or emphatic, than any observation which can be deduced. In explaining the point, neither the general heads, nor the particulars, ought to be too numerous, that the mind and memory be not confounded therewith. In placing the heads and particulars in the most natural order, and where they may best stand for casting true light on the subject, and making the sermon one true whole, the utmost attention and judgment are necessary to be exercised in a way of dependence on the direction of God. No doubt a sermon ought to be every where practical, and its language scriptural, and is nothing the worse that it be enlivened with frequent addresses to the consciences of the hearers; but a close and well-studied application is, after all, proper to finish it. Every inference ought to be natural and important; every mark of trial plain, and clearly founded on God's word. Reproofs ought to be plain, pointed, and convincing; addresses very warm, awakening, and engaging; directions clear, proper, seasonable, weighty, and well enforced. In fine, the excellency of a sermon lies in its having the word of God so managed in it, as to enlighten the mind, impress the conscience, and engage the affections and heart. A preacher's life, too, must be correspondent with his instructions, otherwise he becomes guilty of attempting to make his hearers believe that all he says is but a *cunningly devised fable:* nor can he deserve the name of a preacher, who does not, by frequent and effectual fervent prayer, cry for the blessing of God on his labours; for *Paul may plant,* and *Apollos may water,* but *it is God* alone *that giveth the increase.*

PRECEPT. See LAW.

PRECIOUS, (1.) Much esteemed on account of its rarity, 1 Sam. iii. 1. Isa. xiii. 12. (2.) Worthy of a great price, Matt. xxvi. 7.

PREDESTINATE, Greek, Προοριζω, from προ before, and οριζω to determine, (1.) To *determine* or *define* before-hand, or before the event to pre-determine, Acts iv. 28. where it may refer either to the *determination* of the will considered in itself, or rather to the *pointing out* and *marking before-hand the boundaries* of the great events referred to *in the prophetic writings.* Compare Luke xxii. 22. and Acts ii. 23. (2.) To decree, or *ordain before-hand, to fore-ordain, fore-appoint,* Rom. viii. 29, 30. where it is applied to God's *fore-ordaining* or fore-appointing those whom he fore-knew, *i. e.* with approbation, namely, of the Gentiles as well as of the Jews, to be *conformable to the image* of his Son, both in holiness and in glory, 1 Cor. xv. 49. 2 Cor. iii. 18. Eph. i. 3—7, 11, 12. Phil. iii. 21. So Eph. i. 5. *having fore-appointed* us, i. e. *believers in general,* to the adoption of sons: but in ver. 11. it relates particularly to the *Jewish converts,* who were taken, as it were, *by lot, being before-appointed* according to God's purpose of uniting under Christ, as the one head, all things, both which are in heaven and which are in earth, *i. e.* angels and men, Jews and Gentiles.

In 1 Cor. ii. 7. it refers to the gospel plan of saving mankind, particularly the Gentiles, which was *ordained before* the world began, Rom. xvi. 25, 26. Eph. iii. 5, 8, 9. 2 Tim. i. 9. 1 Pet. i. 20.

The above cited are all the passages of the New Testament wherein the verb Προοριζω occurs; and from a diligent attention to them the reader may determine for himself, whether in any *one* of them it has any relation

to an *absolute, unconditional predestination of particular persons to eternal salvation.* Only it should be remembered, that there cannot be any absolute, unconditional predestination of certain persons to eternal salvation, without the absolute, unconditional predestination of the rest of mankind to *eternal* DAMNATION.

PRE-EMINENCE, higher power and honour. In all things, in nature, in person, in offices, work, power and honour, Christ *has the pre-eminence* above angels and men, or any other creature, Col. i. 18. A man has no *pre-eminence* above a beast as to his body; he is liable to the same diseases and death, Eccl. iii. 19.

PREFER, to honour or esteem one person or thing above another, Dan. vi. 3. Rom. xii. 10.

PREMEDITATE, to think of, and consider a matter before hand, Mark xiii. 11.

PREPARE, (1.) to make ready, Josh. i. 11. (2.) To quit and qualify, Rom. ix. 23. (3.) To provide or appoint, Matt. xx. 23. (4.) To direct, establish, 1 Chron. xxix. 18. God *prepares mercy and truth* for men, when he graciously fulfils his promises, and blesses them, Psal. lxi. 7. To *prepare the way of the Lord Jesus,* is to consider the predictions concerning him, lay aside every prejudice at him, and readily receive him as the promised Messiah and Saviour of the world, Isa. xl. 3. To *prepare the heart,* is to mortify its various lusts, and get it into a frame of holy submission to, and earnest longing for God, 1 Sam. vii. 3. The *preparation of the heart, and the answer of the tongue, is from the Lord:* the marshalling and fixing of the thoughts and inclinations of the heart about civil, and much more about spiritual things, and the giving ability to speak readily, distinctly, and to edification, is from the Lord, as his free gift, Prov. xvi. 1. The *belly of the wicked prepares deceit;* his soul contrives how to execute it, Job xv. 35. The Chaldeans *prepared the table* when they kept a sumptuous feast, while the Medes and Persians besieged their capital, Isa. xxi. 5. The Hebrews *prepared a table for that troop and number;* they erected altars, and offered sacrifices to their vast number of idols, the heavenly luminaries, and others, Isa. lxv. 11. The *preparation-day* on which Christ suffered, was not the preparation of the passover, for that was the day before, but of the Sabbath of the week, Matt. xxvii. 62. John xix. 14.

PRESBYTERY, (1.) an assembly or council of elders in a political sense, Luke xxii. 66. Acts xxii. 5. In both these passages it denotes the *Jewish sanhedrim,* or great council at Jerusalem. (2.) An assembly of *Christian elders,* 1 Tim. iv. 14. 2 Tim. i. 6. Acts viii. 17, 18. The same in office, it is thought by many, with those who are called bishops, Acts xx. 17, 28.

PRESENT, (1.) At hand, and within view, as to place, 1 Sam. xiii. 15. (2.) Just now, as to time, 1 Cor. iv. 11. God is represented as *present,* when he utters his mind, displays his glory, favour, or wrath, or some symbol of his existence: so he is represented as *present* in heaven, Psal. xvi. 11. in Canaan, Jon. i. 3. in the courts of the temple, Psal. c. 2. in the church, Gen. iv. 16. in his noted providences, Isa. xix. 1. and lxiv. 1. and in his ordinances and fellowship with him, Luke xiii. 26. Psal. li. 11. Christ is *present* with the saints in the ordinances of the gospel, in the influences of his grace, and continued care of his outward providence, Psal. xlvi. 1. Matt. xviii. 20. and xxviii. 20. To be *present with the Lord,* is to be in heaven, enjoying the immediate views of his glory and fruition of his love, 2 Cor. v. 8. To be *present in spirit,* is to be near in respect of direction, will, and inclination, 1 Cor. v. 3. This *present world,* is one abounding with fleshly delights, and with troubles, temptations, and corruptions, Tit. ii. 12. The *present truth,* is that which is notably opposed, and so difficult;

and yet it is much for the honour of Christ, to cleave to it in principle and practice, 2 Pet. i. 12.

To PRESENT, (1.) To shew, to appear in the presence or view, 1 Sam. xvii. 16. Acts xxiii. 33. (2.) To offer, Matt. ii. 11. and so a *present* is a gift tendered to testify regard or subjection, or to procure or confirm friendship, 1 Kings iv. 21. 2 Kings xvii. 3. Kings offer *presents* to Christ, when they give their hearts to him, believe in and obey him; and give up their people and wealth to his service, Psal. lxxii. 10. Ministers *present* their hearers as chaste virgins before Christ, when, by their means, they come to appear at his judgment-seat, sound in principle, lively in faith, single in affection to Christ, and holy in their lives and conversation, 2 Cor. xi. 2. Col. i. 22, 28.

PRESERVE, (1.) To cause to continue, Psal. xxxvi. 6. Gen. xix. 32. (2.) To keep safe, Psal. xvi. 1. God is the *preserver*, Saviour, or *observer*, of men; he upholds and protects them; he exactly marks and judges every inclination, thought, word, and deed. How then can they appease his anger? or how can they clear themselves before him? Job vii. 20. The eyes of the Lord *preserve knowledge;* his watchful providence keeps up the light of reason, of revelation, and of grace, among men, Prov. xxii. 12. Integrity and uprightness *preserve* the saints, are means of their preservation from much sin and trouble, Psal. xxv. 21.

PRESIDENTS, chief rulers under a king, and who govern and direct subordinate rulers, Dan. vi. 2.

To PRESS, (1.) To tread or squeeze close together, Gen. xl. 11. And so the instrument for squeezing grapes for wine, or large trough in which the grapes are trodden, and the vessel into which the wine runs from the former, are called a *press:* the last was ordinarily a subterraneous cistern, where the wine was received, and kept till it was put into other vessels, Isa. xvi. 10. and lxiii. 2. Lam. i. 15. Joel iii. 4, 13. Judg. vi. 11. Neh. xiii. 15. Matt. xxi. 33. Hag. ii. 16. Prov. iii. 10. (2.) To throng or crowd thick together, Luke viii. 45. and xix. 3. (3.) To urge earnestly, Gen. xix. 3. (4.) Earnestly seek to get forward: and so to *press* into the kingdom of heaven, or towards the mark, is with great diligence and resolution to seek after and take hold of God's salvation, purchased by his Son, and offered in his word, Luke xvi. 16. Phil. iii. 14. (5.) To burden, afflict, Psal. xxxviii. 2. God is *pressed* under men, as a laden cart is under sheaves, when he is greatly dishonoured and provoked by their sins, Amos ii. 13.

PRESUME, to be arrogant, confident, and blindly adventurous, Deut. xviii. 20. PRESUMPTUOUS persons, are such as venture on in the face of danger without a promise of protection from God, or who set up their own wisdom and strength in opposistion to God's word, and go contrary to it, Deut. i. 43. 2 Pet. ii. 10. *Presumptuous sins,* are such as are committed against knowledge, warning, conviction, reproof, chastisement, Psal. xix. 13. No sacrifice was to be offered for sins evidently presumptuous, Numb. xv. 30. Deut. xvii. 12.

PREVAIL, (1.) To have the advantage of, or power over, Judg. xvi. 5. (5.) To rise higher, Gen. vii. 18, 20. Jesus *prevailed* to open the sealed book of his Father's purposes; he had sufficient knowledge and authority for that end, Rev. v. 5. The word of God *prevails,* when, by the Holy Ghost, it gains the attention of multitudes, converts them to Christ, and disposes them to lay aside their sinful practices, Acts xix. 20. Jacob's blessings, particularly of Joseph, *prevailed above the blessings of his progenitors,* in the extent, the plainness, and the nearness of accomplishment. None of his seed were excluded from the blessing, as in the case of Abraham and Isaac. In his blessing, Canaan was particu-

larly divided; and by the increase of his posterity, there was a near prospect of their inheriting it, Gen. xlix. 26. Wicked men *prevail*, when permitted to act as they please in dishonouring God and afflicting his people, Psal. ix. 19. Iniquities *prevail* against a man, when the apprehensions of his guilt greatly affright and distress him, or his powerful corruptions lead him, contrary to inclination and conviction, to commit sin, Psal. lxv. 3.

PREVENT, (1.) To come before one is expected, Job xxx. 27. (2.) To go before, or be sooner, Psal. cxix. 147. One is happily *prevented*, when distress is hindered, and favours come unasked, Job iii. 12. Psal. xviii. 18. or unhappily, when snares and afflictions come unexpected, 2 Sam. xxii. 6.

PREY. See Booty.

PRICE, (1.) The rate of any thing bought or sold, 2 Chron. i. 16. (2.) Worth or value, Prov. xxxi. 10. The *price* of our redemption, is the death of Jesus Christ, 1 Cor. vi. 20. The *price in the hand of fools*, is an opportunity of getting wisdom, or the valuable offer of salvation, which, through pride and sloth, they contemn and neglect, Prov. xvi. 16.

PRICK, to be *pricked in heart and reins*, is to be inwardly convinced and distressed, Acts ii. 37. Psal. lxxiii. 21.

PRIDE, (1.) The highness of a mind filled with self-conceit, contempt of God, and disdain of men, 1 Sam. xvii. 28. (2.) What one is proud of, as power, wealth, &c. Isa. xxiii. 9. Jer. xiii. 9. Zeph. iii. 11. (3.) Persons who are very proud and haughty, as if much more excellent than their neighbours, Psal. xxxvi. 11. (4.) The haughty looks and words, or wicked deeds, whereby they discover the pride of their heart, Hos. v. 5. The *pride of Jordan is spoiled;* the trees on the banks of it are cut down to be employed in the siege, the cities near it are ruined, and the glory and wealth of Judea is destroyed by the Romans, Zech. xi. 3.

PRIEST, a person consecrated to God for the performance of *sacred* offices, Heb. v. 1. It is spoken, (1.) Of Melchizedek, a patriarchal priest, Heb. vii. 1. (2.) Of the Levitical priests of the true God, Matt. viii. 4. xii. 4, 5. Luke i. 5. (3.) Of a heathen priest of *Jupiter*, Acts xiv. 13. (4.) Of Christ the true and great High-priest after the order of Melchizedek, Heb. vii. 17. (5.) Of true believers in Christ, who are an *holy priesthood*, and offer up spiritual sacrifices acceptable to God through Jesus Christ, 1 Pet. ii. 5. Rev. i. 6. v. 10. xx. 6. The word signifies one that intercedes or deals familiarly with a sovereign. When it relates to civil things, it denotes such as are chief and intimate rulers under a king, 1 Chron. xvii. 18. When it relates to religion, it signifies a priest, or one who, by virtue of divine appointment, offers sacrifices, and intercedes for guilty men. Before the consecration of Aaron, fathers, elder brothers, princes, or every man for himself, offered his sacrifice, as is clear in the case of Abel, Cain, Noah, Abraham, Isaac, Jacob, Job. When God, at Sinai, ratified his covenant with the Hebrews, young men, perhaps the eldest sons of their princes, officiated as priests, Exod. xxiv. 5, 6. The whole Hebrew nation are called *priests*, because they were devoted to God, and much employed in his service, Exod. xix. 6. In the consecration of Aaron, and of the tabernacle, Moses acted as priest, Exod. xl. Lev. viii. After which, the prieshood, in ordinary cases, pertained solely to the family of Aaron; and Korah, Uzza, and king Azariah, were severely punished for interfering with their work: but some extraordinary persons, as Gideon, Samuel, and Elijah, in extraordinary cases offered sacrifice, Judg. vi. 1 Sam. vii. and ix. and xvi. 1 Kings xviii.

None of the Aaronic family were admitted priests, except their genealogy was well attested, and their

body sound, neither blind nor lame, flat-nosed, superfluous in any thing, broken-footed, broken-handed, crook-backed, dwarfish, blemished in the eye, scurvy, scabbed, &c. To prevent their acting without judgment, or being a dishonour to their office, they were to drink no wine or strong drink when they intended to officiate. They were never to leave the holy place to mourn; nor were they to defile themselves for any deceased persons, but very near relations, such as parents, brothers, or virgin-sisters; nor were they to shave off their hair or cut their flesh even for these. They were to marry no infamous or divorced woman, but either an Hebrew virgin, or the widow of another priest. If any of their daughters played the harlot in her father's house, she was burnt with fire. Their sacred robes were a linen bonnet, coat, girdle, and breeches, without which it was death for them to officiate at the altar of God. At least their first consecration was solemn; their bodies were washed in water; their sacred robes were put on; a bullock was offered for a sin-offering, a ram for a burnt-offering, another ram for a consecration or kind of peace-offering, with their respective meat-offerings and drink-offerings; part of the blood of the ram of consecration was sprinkled about the altar; another part of it was put on the extremities of their bodies, their right toe, thumb, and ear, to signify that atonement was made for the sins of their whole man, and to consecrate them to the service of God; another part of the blood, mingled with anointing oil, was sprinkled on the above-mentioned extremities of their body, and on their garments. After these ceremonies, perhaps all of them had been repeated seven days, during which the priests remained at the tabernacle, a sin-offering to expiate former guilt, and a burnt-offering to procure acceptance, were offered for them. Being thus consecrated, their business was to take the oversight of the tabernacle and temple, and all the furniture of it: They slew, burnt, and poured out the blood of the sacrifices; they put the shew-bread on the golden table; they offered the incense on the golden altar; they blew the silver trumpets; they supplied with oil, and lighted and snuffed, the sacred lamps; they unreared and set up the tabernacle, as was proper; they blessed the people, encouraged them in their wars; they judged of the leprosy, and in other doubtful cases, and purified the unclean; and themselves were always to be washed in holy water before they offered any oblations. They were maintained by the sacred revenues: they had the tenth part of the tithes from the Levites; they had the skins of all the burnt-offerings of the herds or flocks; they had the skins and flesh of all sin and trespass-offerings for rulers and private persons; they had the shew-bread after it was removed from the golden table; they had all the peoples' meat-offerings, except the handful that was burnt on the altar; they had the right shoulder, breast, cheeks, and maw, of the peace-offerings; they had all the poll-money, except what was spent in the purchase of the daily burnt-offerings, shew-bread, and oil for the lamps; they had a share of the first-fruits, and had all restitutions where the true owner was not found. Besides, they received the price of devoted persons, and unclean beasts, and a great many compliments at the sacred feasts; and had 13 cities for residence allowed them out of the tribes of Judah, Simeon and Benjamin. All the unblemished males of Aaron's family might eat of the sin-offering, and simple meat-offering. None but priests in actual service might eat of the shew-bread or pentecostal peace-offering, and that in the holy place; their wives, children, and bought servants, partook in any place of the peace-offerings, Heb. v. 1. Ezra ii. 62, 63. Lev. xxi. and xxii. 1—13. and xxiv. 5—9. and i. to x.

and xiii. and xiv. Exod. xxviii. 40—43. and xxix. Numb. x. 1—10. and ii. 3. and iv. 5—16. and vi. 22—26. and xvi. and xvii. and xviii. Deut. xvii. 8—13. and xviii. 1—5. and xx. 1—4. They were divided by David into 24 classes, 16 of the family of Eleazar, and 8 of the family of Ithamar; these served in their turns at the temple, 1 Chron. xxiv. They were generally not very active either in the reformation of Jehoiada, or of Hezekiah, 2 Chr. xxiv. xxix. and xxx. It seems there returned only four of their orders from Babylon; and of these were 4289, which were divided into 24 courses, Neh. vii. 39, 42. Sometimes, it is said, about 12,000 priests resided in Jerusalem. Seventeen of them put away their strange wives at the direction of Ezra, Ezra x. 18—22. Twenty-two of them subscribed Nehemiah's covenant of reformation, Neh. x. 1—8. It appears evident, that these priests typified our adored Priest of good things to come. How fully attested his divine descent! How perfect his person and nature! How free from every corruption and every weakness tending to disqualify him for his work! How solemn his call and consecration by the Holy Ghost, and by his own blood! How sacred his robes of manhood, and mediatorial office! How extensive his charge to atone for all people; to illuminate, nourish, order, judge, bless, encourage, and purify, his church! How extensive his reward, on which he and his people for ever feast in the church here, or in the heavenly state! How terrible the punishment of such as oppose him, and, by their self-righteous attempts, study to share in his proper work! How proper for such as appear married to him, to depart from iniquity! And shall not such as, professing to be his children, indulge themselves in whoredom and apostacy, depart from him into everlasting fire?

Some think these priests emblems of gospel-ministers. They must be divinely called to their work, and qualified with gifts and grace for it; richly furnished with spiritual knowledge, and be blameless, sober, temperate, holy, and prudent; wholly given to their work, not entangling themselves with the affairs of this life, nor joined in marriage with impious and infamous women, nor in ecclesiastical fellowship with Antichristian churches. Always applying to themselves the blood and Spirit of Jesus, they must preach the great atonement, and devote themselves and hearers to God; must daily offer the incense of fervent prayers, blow the gospel-trumpet, calling and beseeching sinners to be reconciled to God, sounding alarms of impending danger, and exciting to make war with sin, Satan, and the world. It is theirs to explain the oracles of God, to snuff off erroneous glosses, and to cast out noisome professors. It is theirs to bless their people, solve their doubts, equally caring for the true happiness of the poor and the rich; and according to their faithfulness and diligence ought to be their encouragement from their people, and shall be their everlasting reward, Ezek. xliii. and xliv. and xlv. Were they not emblems of the saints? Their spiritual descent from Jesus is certain, and ought to be evident: they are free from the reigning love of every vice; they desire soundness in their heart and life: nor are they stained with habitual scandal; they do not bewail deceased relations as those who have no hope, nor indulge themselves in excessive grief as if earthly enjoyments were their portion. Their sacred robes are righteousness and grace, evidenced in a holy, humble, sober, chaste, and grave, conversation. Being called of God, and consecrated in soul, body, and spirit, by the blood of Jesus, and the influence of the Holy Ghost, it is theirs daily to worship the Lord in the beauty of holiness; theirs to offer to God the burnt offering of their whole man, mortifying every lust, and surrendering their very life to the service

and honour of Christ; to offer the peace-offering of praise and thanksgiving, the heave-offering of prayer and heavenly desires, the wave-offering of universal obedience, the meat-offering of charitable distributions, and the drink-offering of godly sorrow. God is the object of their worship: themselves are living temples; Christ is their altar which sanctifies their gifts. It is theirs daily to present the incense of prayer and praise, and to grow in grace and spiritual knowledge; to shine as lights in the world, snuff off every mistake in principle and practice; and to blow the trumpet, instruct the ignorant, warn the unruly, and excite the inactive; and by their intercessions for all men, to bring a blessing on the places where they live; to try the spirits, and promote purity in themselves, their families, and all around them.—How rich their reward! they live on Jesus, our divine and all-comprehensive oblation; and to them, angels and men do service; and even troubles and temptations work for them an exceeding and eternal weight of glory, 1 Pet. ii. 5, 9. Rev. i. 6.

Sometimes we read as if there were several CHIEF PRIESTS at once, for the leaders of the 24 classes were so called: the second priest, or *sagan*, who officiated instead of the high-priest, in case of his sickness or defilement, was also called a chief-priest. About the time of our Saviour too, as the high-priests were put in and out by the civil governors, there was sometimes a variety of persons in life who had been high-priests. But according to order, there was but one HIGH-PRIEST at once. He was the most honourable person of the sacerdotal family, and was allowed to marry none but a respectable virgin, nor to mourn or defile himself for any relation, however near. Besides his suit of apparel common to him with his brethren, and which he bore on the day of expiation, he had other robes called the golden garments, and which he wore while attending his ordinary employ. This suit consisted of breeches, and an embroidered coat of fine linen, with a girdle of silk and fine twined linen to fasten it. Over this was a blue robe hanging down to his feet, and its lower hem hung round alternately with bells and embroidered pomegranates: above this was put on the short robe of the ephod, with the breastplate of judgment, and on his head was a golden mitre, inscribed with *Holiness to the Lord*. Every high-priest had his head plentifully anointed with oil when he was consecrated. He had his lodging in an apartment of the tabernacle or temple, or near to it. Besides his right to interfere with the work of the other priests, he was the supreme judge of all controversies in the Jewish church, and directed all his brethren in their work. Perhaps he alone made atonement for other priests. It is certain he alone entered the Holy of holies, and performed the whole work of expiation for Israel on their annual FAST, Exod. xxviii. and xxix. 6. Lev. xxi. 10, 11. 12. and viii. and ix. and xvi.

From the death of Aaron to the last destruction of Jerusalem, the high-priesthood, except for about 120 years, continued in the family of Eleazar. Phinehas, Abishua, Bukki, and Uzzi, were of this line: but instead of Zerahiah, Meraioth, Amariah, and Ahitub, their descendants; Eli, Ahitub, Ahiah, Ahimelech, and Abiathar, of the family of Ithamar, had the office of high-priesthood. When Abiathar was deposed, it reverted to the family of Eleazar. Zadok, Ahimaaz, Azariah, or Amariah, Johanan, or Jehoiada, Azariah, perhaps the same as the Zechariah murdered by Joash, Amariah, or Azariah, who withstood king AZARIAH, Ahitub, Zadok, Urijah who made the idolatrous altar for Ahab, Shallum, Azariah, Hilkiah, Seraiah, Jehozadak, Jeshua, Joiakim, Eliashib, Joiada, Jonathan, Jaddua, officiated from *A. M.* 2514 to 3682. To these succeeded Onias, Simon the Just, Eleazar, Manasseh,

Onias, Simon, Onias, Jason, Menelaus, Lysimachus, Alcimus; the last four of which were most abandoned wretches, and bought the office over one another's head from the Heathen monarch of Syria. To them succeeded, in the family of the Maccabees, Judas, Jonathan, Simon, Hircanus, Aristobulus, Janneus, Hircanus, Aristobulus his usurping brother, and Antigonus his usurping nephew: these were both high-priests and civil rulers, but had not by birthright a claim to the office. To them succeeded, from *A. M.* 3964 to 4072, 27 others, noted for nothing but disorder in their entrance, or wickedness in their management, *viz.* Ananeel, Aristobulus, Jesus, Simon, Matthias, Boethus, Joazar, Eleazar, Jesus, Annus, Ishmael, Eleazar the son of Annus, Simon, Caiaphas, Jonathan the son of Annas, Theophilus, Simon, Matthias the son of Annas, Elioneus, Ananias, Ishmael, Joseph, Ananias the son of Annas, Jesus, Matthias, and Phanias. Since the last, there has been no occasion for priests either supreme or subordinate, their city and temple having lain in ruins. The Hebrew high-priests were notable types of our Redeemer. He is the great High-Priest of our profession, and of good things to come. His person, God-man, is infinitely dignified in the sacrificing and intercessory work thereof; his priesthood is the great foundation of our gospel-profession, and the cause of all the precious blessings that come upon us in time and eternity, Heb. iii. 1. and viii. 1.

PRIESTHOOD, (1.) The office of a priest, Numb. xvi. 10. The anointing of Aaron and his sons was an *everlasting priesthood;* it secured to them and their seed the office of priests for many generations, Exod. xl. 15. Numb. xxv. 13. Christ's *priesthood* is *unchangeable,* as it never passeth from him to another, Heb. vii. 24. (2.) The execution of this office; and the *iniquity of the priesthood,* is what was committed in performing the work of that office, Numb. xviii. 1. (3.) A class of priests: so the saints are an *holy* and *royal priesthood;* a company of spiritual priests, washed in Jesus's blood, sanctified by his word and Spirit, and all of them kings and priests to God, 1 Pet. ii. 5, 9.

PRINCE, one who, whether as the son of a king or otherwise, is possessed of high rule and authority. When the Hebrews came out of Egypt, they had twelve princes to govern their twelve tribes. These princes, on twelve several days, offered their oblations for the dedication of the tabernacle. The offering of each was one silver charger of 130 shekels weight, one silver bowl of 70 shekels, both of them full of fine flour mingled with oil, for a meat-offering; one golden spoon of ten shekels, full of incense, one bullock, one ram, and one lamb, for a meat-offering; one kid for a sin-offering; and two oxen, five rams, five he-goats, and as many lambs, for a peace-offering, Numb. i. 5—16. and vii. 12—89. Ten princes of the congregation, with Joshua and Eleazar, were appointed to divide the land of Canaan westwards of Jordan, Numb. xxxiv. 17, 18, 19. David had twelve princes, who commanded the standing militia in their respective months; and Solomon had twelve princes, who provided for his family. Some think that these represented the twelve apostles of our Saviour, who were the chief governors and providers of provision to the Christian church, 1 Chron. xxvii. 1 Kings iv. 2 Sam. xxiii.. David's princes contributed largely toward the expences of building the temple; Jehoshaphat's were active in reforming the country; and those of Joash in corrupting it with idolatry. Hezekiah's princes were active in his reformation; and gave to the people for offerings at the solemn passover, 1,000 bullocks, and 10,000 sheep. Josiah's princes did much the same, 1 Chron. xxix. 6, 7, 8. 2 Chron. xvii. and xix. and xxiv. 17, 18. and xxx. xxxiv. xxxv. After Josiah's

death, some of the princes were furious persecutors of Jeremiah and other prophets, and some of them were not, Jer. xxvi. and xxxvi. to xxxviii. Persons of great excellency and worth, chief officers of an army, and counsellors in a state, are called *princes*, Eccl. x. 7. Isa. x. 8. and xix. 11. For the transgression of a land, its *princes are many*; the pretenders to royalty or high power are numerous, and soon cut off, Prov. xxviii. 2. The *princes* and *thousands of Judah*, denote the same thing, the governor being put for the governed, or whole body, Matt. ii. 6. Mic. v. 2. God is called the *Prince of the host*, and *Prince of princes*; he rules over all, and in a peculiar manner was the governor of the Jewish nation, Dan. viii. 11, 25. Jesus Christ is the *Prince of the kings of the earth*; in his person, he surpasseth every creature in excellency, and he bestows rule and authority on men as he sees meet, Rev. i. 5. He is the *Prince of life*: as God, he is the author and disposer of all life, temporal, spiritual, and eternal; as Mediator, he purchases, bestows, and brings men to, everlasting happiness, Acts iii. 15. He is the *Prince of peace*: he purchased peace between God and men, he made peace between Jews and Gentiles, he left peace to his disciples and people, and he governs his church in the most peaceable manner, Isa. ix. 6. Angels are called *chief princes*, and *principalities*; how excellent their nature! how high their station! and how great their influence in ruling the world! Dan. x. 13. The devil is called a *principality*, the *prince of this world*, and of the power of the air; how great his power and dominion! most men are his subjects, and he boasts of disposing earthly kingdoms: he is the head of such angels as rove about in the air to do mischief, John xii. 31. Eph. ii. 2. The apostles, ministers, and saints, are called *princes*; spiritually descended from, and authorised by Jesus the king of saints, and who is over his holy hill of Zion: how dignified their state, and how great their influence on the government of the world, especially in what relates to the church! Psal. xlv. 16. The Hebrew priests are called the *princes of the sanctuary*, because they ruled in and managed the affairs of it, Isa. xliii. 28. Titus, or his father Vespasian, both Roman emperors, is the *prince* whose people came and destroyed Jerusalem, Dan. ix. 26. The *prince of the covenant* whom Antiochus Epiphanes overthrew, is either Onias the Jewish high-priest, whom he deposed, and sold the office to his brother; or Demetrius, to whom the kingdom of Syria belonged; or rather Ptolemy king of Egypt, with whom he had just before made a league, Dan. xi. 22. A PRINCESS is the wife or daughter of a king. Jerusalem is so called, because the capital city of Judea, and a principal city in that part of the world, Lam. i. 1.

PRINCIPAL, chiefest, best, Exod. xxx. 23. The *principal of the flock*, are the chief men of a nation, their rulers and rich people, Jer. xxv. 34. The *principal* to be restored, is the thing stolen, or the valve thereof, Lev. vi. 5. Numb. v. 7. PRINCIPALITY, (1.) Royal state, or the attire of the head marking the same, Jer. xiii. 18. (2.) Chief rulers, Tit. iii. 1. (3.) Good angels, Eph. i. 21. and iii. 10. (4.) Bad angels, Eph. vi. 12. Col. ii. 15.

PRINCIPLE, a point of belief. The *first principles of the oracles of Christ*, are such truths as must be understood and believed, in order to introduce us into a further acquaintance with divine truth: Such as, that in every thing, we ought to make the glory of God, and the enjoyment of him, our chief end, and make his word the standard of all we believe and do in religion; that there is one God in three Persons, who hath purposed, created, and does preserve and govern, all things; that man having fallen from his happy state of holiness and covenant-friendship with

God, is absolutely incapable of recovering himself, but his salvation must be purchased with Jesus's blood, and graciously applied by his holy Spirit; that being justified, adopted, and sanctified, we must perfect holiness in the fear of God, walking in all the commandments and ordinances of the Lord blameless, Heb. v. 12.

PRINT, a deep and observeable mark, Job xx. 25. According to the Jews, the marks upon mens' bodies, prohibited in the law, were made by cutting the flesh, and filling the incision with stibium, ink, or other colours, Lev. xix. 28. God *sets a print on mens' heels*, when he observes their fault, and takes care to prevent their escape from trouble, Job xiii. 27.

PRISON, a place for confining mad people or evil-doers, Luke xxiii. 19. To it are compared whatever tends to restrict liberty, and render one disgraced and wretched; as, (1.) A low, obscure, and afflicted condition, Eccl. iv. 14. (2.) The state of restraint wherein God keeps Satan from seducing mankind, Rev. xx. 7. (3.) The state of spiritual thraldom in which sinners are kept by Satan and their own lusts, Isa. xlii. 7. (4.) The grave, out of which men cannot move, and in which they are shut up as evil-doers, Isa. liii. 8. Perhaps, in allusion to this, David calls the cave in which he was, as if one buried alive, *a prison*, Psal. cxlii. 7. (5.) Hell, where damned sinners are miserably, but firmly, confined, 1 Pet. iii. 19. Such as are shut up in any of these, or are in a captive condition, are called PRISONERS, Isa. xlix. 9. Psal. lxix. 33. Job iii. 18. Paul was a *prisoner of Christ*, in bonds and imprisonment for his adherence to Christ's truths, Eph. iii. 1. The Jews in Babylon, and those sinners invited to Jesus Christ, are *prisoners of hope*; the promise secured deliverance to the former; it offers deliverance to the latter, Zech. ix. 12.

PRIVATE, secret, apart from others, Matt. xxiv. 3. No scripture is *of private interpretation*; the prophets were not interpreters or messengers of their own minds, but of the will of God; and what they wrote was not their *own* word, but that which was given them by the Holy Ghost, 2 Pet. i. 20.

PRIVY, (1.) Secret, hidden, Deut. xxiii. 1. (2.) Conscious and consenting, Acts v. 2. To bring in damnable heresies *privily*, is to introduce them by little and little, or under a shew of knowledge, holiness, or gospel-liberty, hiding the real meaning and tendency thereof, 2 Pet. ii. 1.

The PRIZE in races, &c. is the reward given to him who outruns or does more than the rest, 1 Cor. ix. 24. The *prize* of the high calling of God in Christ Jesus, is everlasting happiness in heaven. It is the reward that God in Christ promises graciously to give to his people, to encourage them in their spiritual race and warfare; and which he for Jesus's sake gives them, after they have finished their course, Phil. iii. 14.

PROCEED, (1.) To go out from, Isa. vi. 10. (2.) To go forward in a journey, a speech, or course of actions, 2 Tim. iii. 9. Job xl. 5. Acts xii. 3. Christ *proceeded* from the Father; he received from him his mediatorial commission, and came into the world by his appointment, John viii. 42. The *proceeding* of the Holy Ghost from the Father and the Son, denote his inconceivable relation to these Persons, and his acting in union with them in the application of redemption, John xvi. 26. *Out of the mouth of the Most High proceedeth not evil and good;* he commands and effects no evil of sin, but only good, Lam. iii. 38.

In PROCESS *of time*, after many days, Gen. xxxviii. 12. perhaps on the Sabbath, the end of the week, Gen. iv. 3.

PROCLAIM, to give public notice of a matter, that all may know it. The name of the Lord is *proclaimed*, when his excellencies and mighty works are openly and loudly declared, Exod. xxxiii. 19. A PRO-

CLAMATION, is the giving public notice of the will of a superior, by an herald or crier, Dan. v. 29.

PROCURE, to get, bring on, Jer. ii. 17. Prov. xi. 27.

PRODUCE, to bring forth. To *produce our cause, and bring forth our strong reasons,* before God, is to say all we justly can in defence of ourselves and our conduct, Isa. xli. 21.

PROFANE, not holy, but allowed for common use, Ezek. xlii. 20. and xlviii. 15. *Profane* fables or babblings, are notions and speeches, obscene, heathenish, and tending to bring reproach on the true religion, 1 Tim. iv. 7. and vi. 20. *Profane* persons, are such as defile themselves by shameful actions, particularly a contempt of things sacred, Lev. xxi. 7. Ezek. xxi. 25. Esau rendered himself *profane,* by despising his birth-right, and the promise of the Messiah thereto annexed, Heb. xii. 16. To POLLUTE things, is to defile them; and to PROFANE, is to use them as base or common, Lev. xxii. 15. Ezek. xxiv. 21. God and his name are *profaned* or *polluted,* when any thing whereby he makes himself known, as his authority, ordinances, &c. are used in an irreverent manner, and to promote some sinful end of error or wickedness, Lev. xviii. 21. Ezek. xiii. 9. God's Sabbaths, sanctuary, ordinances, and statutes, are *profaned,* when not used in the manner he requires, but are improved to promote carnal or idolatrous purposes, Lev. xxi. 12. and xxii. 7. Neh. xiii. 17. Psal. lxxxix. † 31. Ezek. xx. 13. Zeph. iii. 4. Jer. vii. 30. God *profaned the princes of his sanctuary,* and *polluted* his people, when he gave up the Jewish priests and the people to the power of their enemies, and punished them with the most debasing distress, Isa. xliii. 28. and xlvii. 6. The Jews *profaned the holiness of the Lord,* when they, who were his people, prostituted themselves to sinful courses; when they used his temple and altar in irreverent and idolatrous worship, and so poured contempt on the holiness of his nature: And they *profaned* his covenant when they haughtily boasted of it, and, contrary to the obligations thereof, gave up themselves to wicked practices, Mal. ii. 10. The Chaldeans *polluted God's secret place,* when they entered into and burnt the temple, the Holy of holies not excepted, Ezek. vii. 21. Antiochus Epiphanes *polluted the sanctuary of strength,* when he set up in the Jewish temple the image of Jupiter, and offered swine's flesh, made it a garrison for his soldiers, and so a place of revelling and wickedness, Dan. xi. 31.—The Jewish priests *profaned the Sabbath,* and were blameless: they killed their sacrifices on it as if it had been a common day, Matt. xii. 5. The Jews *profaned* their fruit trees, when on the fifth year they eat their fruit as common food, Deut. xx. † 6. Jer. xxxi. † 5. The high priest *profaned himself,* when, by defiling himself for his deceased relations, he disgraced his character, and made himself appear as a common person, Lev. xxi. 4. A woman *profaned* herself, when, by turning prostitute, she rendered herself common, base, and contemptible, Lev. xix. 7. A priest's daughter *profaned her father,* when, by her whoredom, she brought a stain on his character, Lev. xxi. 9. The *pollutions of this world,* are the gross and scandalous sins which wicked men use to live in, 2 Pet. ii. 20.

PROFESS, to declare openly and solemnly, Deut. xxvi. 3. Matt. vii. 23. PROFESSION, is either, (1.) the truths of God which we openly avow our belief of and adherence to; or, (2.) our act of boldly avowing these truths, Heb. iii. 1. and iv. 14. and x. 23. Timothy *professed a good profession,* when he was set apart to the work of the ministry; and in his preaching of the gospel, he solemnly avowed his belief of, and resolved adherence to, the precious truths of God, 1 Tim. vi. 12.

PROFIT, (1.) To grow better, to become more intelligent and strict, to improve in gifts or grace, Gal. i.

14. 1 Tim. iv. 15. (2.) To make better, Heb. iv. 2. Our good works *profit* men, as they promote their conviction, conversion, holiness, or comfort; but they cannot profit God by rendering him better or happier, Tit. iii. 8. Job xxii. 2. and xxxv. 8. Luke xvii. 10.

PROFOUND, deep. To be *profound to make slaughter,* is to be firmly resolved, deeply engaged, thoroughly skilled, and earnestly industrious, to commit murder in the most subtle and secret manner, Hos. v. 2.

PROGENITORS, forefathers, Gen. xlix. 26.

PROGNOSTICATORS, such as pretend to foretel the various events of the months of the year, Isa. xlvii. 13.

PROLONG, (1.) To make long, Deut. iv. 26. (2.) To stay long in a place, Numb. ix. † 19. God's words are *prolonged,* when it is a long time before they be fulfilled, Ezek. xii. 25, 28. The *fear of the Lord prolongeth life;* an holy conversation prevents intemperance and rash and sinful conduct, which tend to shorten mens' life; and God, if it be for his honour, lengthens out the days of such as fear him, Prov. x. 27. Wicked men *prolong not the perfection of riches;* God cuts them off e're they get their wealth brought to any considerable or intended pitch, Job xv. 20.

PROMISE, (1.) An engagement to bestow some benefit, 2 Pet. ii. 19. so God's promise, is his declaration of his readiness to bestow his favours on men, 1 Kings viii. 56. (2.) The good thing promised; so the Holy Ghost, in all his operations, is the promise of the Father, Acts i. 4. Eternal life in heaven is called *the promises;* it is the thing promised in many of them, Heb. vi. 12. The promise to the Jews and their seed, and every one called by the gospel, is God's offer and engagement to be their God, and to render them his people, Acts ii. 39. Isaac was, *by promise,* procreated by God's fulfilment of his promise to his parents, not by their natural strengh for generation, Gal. iv. 23. *Promises are given,* when set before us in the scripture, that we may believe them, and plead the fulfilment thereof; and their being *given,* denotes their being granted to us freely, 2 Pet. ii. 4. To *obtain* or *receive promises,* is to enjoy the fulfilment of them, in receiving the good things promised, Heb. vi. 15. and xi. 39. The fifth commandment is the *first with promise;* it is the first of the second table, and is the first that has a promise of long life and prosperity to such as are obedient to God, Eph. vi. 2. The promises of God are either *absolute,* whose fulfilment depends on no condition to be performed by us; and, to manifest the exceeding riches of God's grace, Zech. xiii. 1, 8. Ezek. xxxvi. 25 to 29. Isa. xlvi. 13. Jer. xxx. 22. and xxxi. 33. for some of them, as the promises of Christ's incarnation and death, have properly no condition at all: or *conditional,* when the fulfilment thereof depends on some act or quality in us, as if we believe, repent, pray, &c. Mark xvi. 16. Acts xvi. 31. Rev. ii. 10. and iii. 20.

Some promises relate to outward things, as of health, strength, food, raiment, peace, comfort, success to men and to their seed, Prov. iii. 7, 8. Psal. ciii. 5. and xxxvii. 3, 11. Deut. x. 18. Job v. 24. Psal. xci. 10. and cxxi. 8. Job xi. 18, 19. Prov. iii. 24. Psal. cxxviii. 2, 3. Deut. xxviii. 4, 5, 12. Psal. i. 3. and ciii. 17. and cii. 28. and xlv. 16. and xxxiv. 12, 13. Isa. lvii. 1. Prov. x. 7, 22. Psal. xxiii. 5, 6. Job xxii. 24, 25, 26. Deut. viii. 10. Joel ii. 26. Gen. xii. 2. Deut. xxvi. 11. Some promises relate to God's preventing, moderating, and shortening, mens' affliction, supporting them under and delivering them from afflictions, and bringing good out of them, Psal. cxxi. 7. Job v. 19. Isa. xxvii. 8. Jer. xlvi. 28. Psal. xxv. 3. Mark xiii. 19, 20. Gen. xv. 1. Ezek. xi.

16. Psal. xxxvii. 24. 1 Cor. xii. 9. Isa. xliii. 2. Psal. xli. 3. Deut. vii. 15. Exod. xxiii. 25. Matt. xix. 29. and x. 39. and v. 11, 12. 1 Pet. iv. 19. Psal. xii. 5. and lxviii. 5. Jer. xxiii. 3. Isa. xxvii. 9. Psal. xcvii. 11. Zech. xiii. 9. But the principal promises relate to the spiritual good things; as, of union with Christ, Hos. ii. 19, 20. Isa. liv. 5. of the Spirit, Ezek. xxxvii. 27. Prov. i. 24. justification, Isa. i. 18. and xliii. 25. and xliv. 22. and xlv. 24, 25. adoption, Jer. iii. 19. 2 Cor. vi. 18. sanctification, change of nature and life, Ezek. xi. 19, 20. and xxxvi. 26, 27. of spiritual knowledge, Prov. ii. 3—6. James i. 5. of faith, John vi. 37. Eph. ii. 8. of repentance, Rom. xi. 26. Ezek. xvi. 62, 63. and xx. 43. of love to God, 2 Thess. iii. 5. Deut. xxx. 6. of filial fear of God, Hos. iii. 5. Jer. xxxii. 39, 40. of new obedience, Deut. xxx. 8. of hope, 2 Thess. ii. 16. Rom. xv. 4. of peace and joy, Isa. lvii. 18, 19. and xxvi. 3. Psal. lxiv. 10. and xcvii. 11, 12. of perseverance in a state of grace, Jer. xxxii. 39, 40. John iv. 11. and xvi. 19. and x. 27, 28. of an happy death, Rev. xiv. 13. and of eternal happiness, Isa. xxxv. 10. 2 Tim. iv. 8. Some promises are permanent, fulfilling in every age; and others are periodical, fulfilled in certain particular periods: and so are *prophecies*, as they foretel what is future; but *promises*, as they ascertain the bestowal of good.

PROMOTE, to raise to higher honour, Esth. v. 11. Shame is the *promotion* of fools, when, instead of being raised to higher honours, they fall into shame and disgrace, Prov. iii. 35. *Promotion* comes not from the east, west, north, or south; not by chance, nor merely by human means, Psal. lxxv. 6.

PRONOUNCE, (1.) To declare plainly, as a judge doth a sentence, Lev. v. 4. (2.) To express the sound of a word, Judg. xii. 6.

PROOF, a clear token of the truth or excellency of things, 2 Cor. viii. 24. and ii. 9. One makes full *proof of his ministry*, when by various essays his hearers have sufficient evidence given them that he is qualified and sent of God, 2 Tim. iv. 5.

PROPER, (1.) Belonging to one's self, 1 Chron. xxix. 3. (2.) Handsome, agreeable, Heb. xi. 23. and hence the qualities of a thing are called its *properties*.

PROPHECY, (1.) A declaration of future things, Neh. vi. 12. (2.) A declaration of hidden, obscure, and important things, Prov. xxx. 1. (3.) The preaching of the gospel, 1 Tim. iv. 14. Rom. xii. 6. (4.) The gift of explaining obscure passages of scripture, or of foretelling things to come, 1 Cor. xii. 10. and xiii. 8. (5.) To join in the public praises and worship of God, 1 Cor. xi. 5. The *prophesying* of Christ's two witnesses, is thought to denote both the preaching and the open profession of his truths, in opposition to the delusions of Antichrist, Rev. xi. 3.

A PROPHET is, (1.) One who foretels future events, Amos iii. 6. (2.) One who explains mysteries or obscure passages of scripture, under a peculiar direction of the Holy Ghost, 1 Cor. xiv. 26. (3.) One who is under special influence of the Spirit, 1 Sam. xix. 24. (4.) A false pretender to inspiration, Jer. xxix. 15. and so the Heathen poets are called *prophets*, because they were supposed to speak under divine influence, Tit. i. 12. (5.) One who declares the mind of another to the people; so Aaron was the *prophet* of Moses, Exod. vii. 1. (6.) The inspired books of the Old Testament are called the *Prophets*, besides the books of Moses, or besides these and the Psalms, Luke xvi. 31. and xxiv. 27, 44.

Anciently prophets were called *seers*, because they had more knowledge than others, 1 Sam. ix. 9. Sometimes God revealed his mind to his prophets by dreams, voices, visions; or sometimes he did it by an efficacious impression of his will on their understanding, and an excitement of their will to declare it to others. E-

noch, Noah, Abraham, Isaac, Jacob, Joseph, Moses, Aaron, Samuel, Gad, Nathan, David, Solomon, Iddo, Ahijah, Shemaiah, the man of God from Judah, Azariah, Hanani, Jehu, Elijah, Micaiah, Eleazar, Elisha, Jonah, Amos, Hosea, Joel, Isaiah, Micah, Oded, Nahum, Habakkuk, Zephaniah, Jeremiah, Urijah, Ezekiel, Obadiah, Daniel, Haggai, Zechariah, Malachi, Zecharias, Simeon, John Baptist, and Agabus, are marked as true *prophets*.——A PROPHETESS signified not only the wife of a prophet, as Isa. viii. 3. but also a woman that foretold future things. Among these we may reckon Miriam, Deborah, Hannah, Huldah, Elisabeth, the Virgin Mary, Anna, and the four daughters of Philip the deacon. Among wicked prophets, real or pretended, we may reckon Balaam, and the old prophet of Bethel, who, pretending a revelation, decoyed the man of God from Judah to return and eat bread with him, and then foretold his death by a lion, for disobeying the command of God, 1 Kings xiii. Zedekiah the son of Chenaanah, Hananiah, Shemaiah the Nehelamite, Ahab the son of Kolaiah, Zedediah the son of Maaseiah, Caiaphas, &c. Noadiah, and Jezebel of Thyatira, were two pretended prophetesses. When the priests, about the time of Samuel, neglected the instruction of the people, *schools of prophets* were formed, wherein young men were piously educated to prepare them for receiving the gift of prophecy. Such schools we find at Bethel, Gilgal, Naioth, Jericho, and Jerusalem, &c. and which were inspected by Samuel, Elijah, Elisha, &c. but it does not appear that all these young men were ever inspired, 1 Sam. x. and xi. and xix. 2 Kings ii. Whether the most of the noted prophets were anointed at their entrance on their office, we know not. It is certain they generally lived in a very low and temperate manner. The presents given them were such as oil, bread, fruits, and honey, 2 Kings iv. 42. 1 Sam. ix. 7, 8. and x. 3. Elijah had nothing but simple provision provided him at the brook Cherith, and in the widow's house, or in the wilderness of Judah. The 100 prophets whom Obadiah maintained in two caves, had no more than bread and water. The Shunamite provided nothing but mere necessaries for Elisha. As there were multitudes of true prophets, so there were no fewer false ones: Ahab and his wife had 850 of them at one time; and it appears from the prophecies of Hosea, Micah, Jeremiah, and Ezekiel, that the country of Israel and Judah then swarmed with them. The Hebrews were therefore required to try pretenders to prophecy in the most accurate manner. None were to be held for true prophets, except their prophecies were fulfilled, and also their doctrines and lives tended to promote the honour and service of God, Deut. xiii. Jer. xxviii. and xxix.——Moses was superior to the rest of the prophets. He appears to have been habitually disposed to receive the revelations of God; and to him God in a more familiar manner uttered his mind, and revealed a complete system of rules for his worship, and which was but explained and inculcated by a great deal of what was said by the rest, Deut. xxxiv. 10. John Baptist was *more than a prophet*, as he pointed out Jesus Christ as already incarnate, Matt. xi. 9. Paul, Peter, and John, may be called *prophets*, as there are in their writings a variety of predictions, 2 Thess. i. and ii. 1 Tim. iv. and 2 Tim. iii. and iv. 1 Pet. iv. 2 Pet. ii. and iii. 1 John ii. Rev. iv. to xxii.——But Jesus Christ is called *that Prophet*: he was infinitely superior to all the rest in dignity of person, in extent of knowledge, in high authority, and efficacious instruction, John vi. 14. He was a *Prophet like unto Moses*: How noted his meekness, his intimacy with God, and his faithful discharge of his work! By him God revealed a whole system of gospel-worship; and at what infinite hazard do men despise him! Deut. xviii. 15 to 19.

Acts iii.22. Some commentators suppose that the Romish clergy are called the *false prophet;* they pretend to peculiar intimacy with God, to infallibility in the knowledge of his will, and to rule in his church, but deceive the most part of the world called Christian; but others think the *false prophet* may denote the Mahometans, whose original deluder pretended to receive a system of revelations from God, Rev. xvi. 13.

In order to understand the prophetic parts of scripture, the following rules may be useful: (1.) The emblematic language of prophecies must be carefully studied, particularly the emblematic names given to Christ, the church, Antichrist, nations, armies, &c. See Sacred Tropology, p. 229 to 289.—(2.) There ought to be an acquaintance with the method of salvation, and the nature of Christ's spiritual kingdom, that every interpretation may be clearly agreeable to the analogy or proportion of faith, Rom. xii. 6. (3.) There ought to be an acquaintance with the scriptures in general, in order that the various prophecies relating to the same point may be compared together for their mutual illustration. (4.) There ought to be an acquaintance with the events of providence, in order to examine what events the predictions tally with. (5.) One must come with a mind unbiassed, humbly dependent on, and earnestly looking up to, the Spirit of God for direction into all truth, and nothing else, as he alone fully understands the meaning of his own words. (6.) Though the sense of a prophecy be but simple and not manifold, yet it may be fulfilled in a variety of steps or events: Thus, the predictions of Moses, Lev. xxvi. Deut. xxviii. and xxxii. and others like them, had their fulfilment in every similar event that happened to the Jews after that time. And prophecies often respect the type in a lower, as well as the antitype in a more exalted, sense: Thus, what relates to David and Solomon in their typical appearances, have their more full accomplishment in Christ. Many of those relating at first to the Jewish nation, have their complete fulfilment in the gospel or heavenly church: Thus, Isa.xxxv. 10. was accomplished in the deliverance from Sennacherib's army, in the deliverance from Babylon, in the spread of the gospel by the apostles, in the deliverance of the church by Constantine, and will have a more complete fulfilment in the millennial and eternal state. Many predictions relative to the church and the conversion of the nations, relate both to the apostolic and millennial periods, as Isa. lx. Ezek. xl. to xlviii. &c. and have some expressions so high, that their full accomplishment must be looked for only in heaven. But as no prophecy can look backward, that in Rev. xxi. and xxii. must respect only the millennial and eternal state. (7.) Great care must be taken to know the time of every prediction as nearly as possible, that it may be applied only to things posterior to that date; and to know the subject of which it treats, whether simple or complex; and whether it speaks of its subject in a literal or a figurative sense, Acts viii. 34.—And in order to know the subject of a prophecy, we must collect in our minds all or the principal characters applied to it in that prophecy; nay, though it should be named, we are by these to find out whether it is taken properly or mystically, or partly in both ways. By this rule it is easily known, that David in Ez. xxxiv. and xxxvii. Hos. iii. 5. means Christ; and that Psalm lxxxix. xlv. and lxxii. have at most but a subordinate reference to David and Solomon, and the principal to Jesus Christ. (8.) When a subject is called by its own name, and the whole or principal characters agree to that subject, we must never depart from the literal sense, as in the predictions relative to the Canaanites, Edomites, Ammonites, Moabites, Philistines, Assyrians, Chaldeans, Persians, Arabians, Greeks, and most

of those relating to the Hebrews, &c. but if the characters do not agree with the subject expressed by name, we must seek for a similar subject to which they can agree; as in the case of Edom, Isa. lxiii. 1. Elijah, Mal. iv. 5. David, Jer. xxx. 20. (9.) Oftentimes, the order in which things stand in the prophetic books, directs us to the period and things which the predictions belong to: Thus, as the last 27 chapters of Isaiah are introduced with the preaching of John Baptist, it is proper to understand the most part of them as relating to Christ and the gospel-church, and what follows, chap. liii. which treats of Christ's sufferings, as relating to the establishment and glory of the Christian church; and in the book of Revelation, the events relating to the seals, trumpets, vials, and New Jerusalem, must be understood, as succeeding one another. However, this rule must be attended to with proper precaution, as the prophecies are often intermixed with addresses to the people coeval with the prophets, and with different predictions or explications of what had been before said: so Revelation xii. to xxii. contains an explication of much of what had been said in chap. viii. and ix. and xi. (10.) As whatever hints Jesus and his apostles have given us, are an infallible key for directing to the sense of prophetical passages; so it is plain from thence, that whatever in Moses, in the Psalms, or the prophets, can be applied to Jesus Christ, his church and spiritual things, without doing violence to the context, ought to be so, especially if the characters are too high for other subjects, as Isa. xlii. and xlix. &c. This sense will most display the emphasis of the language, and the wisdom of the Holy Ghost, and his testifying of Christ, and will best suit the nature of Christ's spiritual kingdom; and as David was a type, his case represented in the Psalms may be expected to be very often typical of Christ's. (11.) From an attempt I have made, I find that an arrangement of the various predictions, so as all relating to a particular subject and event be orderly classed together, and by setting over against the same what similar events we can find in scripture or other history, is of no small use: and I doubt not but a person well acquainted with his Bible, and with the history of nations and churches, would find that providence is little else than a fulfilling commentary on the oracles of God; and that though miracles be now comparatively ceased, the continued fulfilment of prophecies in so circumstantial a manner, is no less strong a proof of divine inspiration than miracles could be.

PROPITIATION, that which atones for and covers our guilt, as the mercy-seat did the tables of the law. Jesus Christ is called the *propitiation* or ATONEMENT, as his complete righteousness and death appease his Father, and satisfy his law and justice, for all our transgressions, Rom. iii. 25. 1 John ii. 2.

PROPORTION, the answerableness of one thing to another, 1 Kings vii. 36. Job xli. 12. The *proportion* or analogy *of faith*, is the answerableness of scripture-truths one to another, or mens' measure of knowledge thereof, Rom. xii. 6.

PROSELYTE, one that turned from Heathenism to the Jewish religion, Acts ii. 10. According to most authors, some were only *proselytes of the gate*, who, though they renounced the Heathen idolatries, observed what the rabbins call the seven precepts of Noah, and attended the Jewish instructions, yet were not circumcised, nor partook of the passover. To these the Jews admitted hopes of eternal life, and they allowed them to dwell in Canaan; and to them they reckoned it lawful to sell the flesh of animals strangled or dying of themselves. Of this kind of proselytes, we suppose Naaman, Cornelius the Ethiopian eunuch, and Solomon's 153,600 servants, to have been. Others were *proselytes of righteousness*, or *of the covenant*; and

obliged to fulfil the whole law of Moses. At their admission, their motives influencing them to change their religion were examined, and they were instructed in the principles of Judaism. Next, if males, they were circumcised, and then baptized with water, and presented their oblation to the Lord. Their females were baptized, and then they offered their offering before God. No boys under 12 years of age, or girls under 13, were admitted, without the consent of their parents, or, if these refused, without the consent of the judges of the place. After admission, children or slaves were accounted free from the authority of their parents or masters. Some think, no Edomites or Egyptians could be admitted proselytes till their third generation, and the Ammonites or Moabites not till the tenth; but we suppose this exclusion only debarred them from places of civil government, Deut. xxiii. 1—8.

PROSPECT, view, side for viewing the adjacent ground, Ezra. xl. 44.

PROSPERITY, (1.) Wealth, abundance of temporal good things, Psal. lxxiii. 3. (2.) Apparently established rest, peace, and wealth, Psal. xxx. 9. (3.) Success in what one does, as in going a journey, in outward life, or in trade, Rom. i. 10. Psal. i. 3. 1 Cor. xvi. 3. A man's *soul prospereth*, when his knowledge of divine things, faith in the promises and offers of the gospel, the quieting sense of reconciliation with God, and comfortable intimacy with him, and conformity to him in heart and life, do more and more increase, 3 John 2.

PROSTITUTE, to give up a person or thing to a base use, as when a woman gives up herself to be a whore, Lev. xix. † 29.

PROTECT and PROTECTION, are the same as DEFEND and DEFENCE.

PROTEST, to declare a matter with great solemnity and concern, Jer. xl. 7. 1 Sam. viii. 9.

PROVE, (1.) To try or examine one's state, sentiments, or cause, 2 Cor. xiii. 5. John vi. 6. Psal. xxvi. 2. (2.) To find true by trial and experience, Eccl. vii. 23. Rom. xii. 2. (3.) To manifest the truth of a point by argument, or the testimony of proper witnesses, Acts ix. 22. and xxiv. 13. (4.) To make manifest what is in mens' heart, by afflicting them, or permitting them to be tempted; so God *proves* men, Deut. viii. 2. and xiii. 3. Men *prove God*, when by their continued wickedness they put his patience to a trial how much it can bear, Psal. xcv. 7. or, by diligence in repentance and good works, make a trial how much God will countenance such conduct, and graciously do for them, Mal. iii. 10.

PROVENDER, dry food for beasts to eat. The Hebrews' *provender* seems to have been a mixture of oats, beans, and pease, Gen. xxiv. 25. Isa. xxx. 24.

PROVERB, (1.) A short sentence containing much sense in it, Eccl. xii. 9. (2.) A short taunting speech, Isa. xiv. 4. Persons or things become a *proverb* or *by-word*, when often mentioned in a way of contempt and ridicule, 1 Kings ix. 7. 2 Chron. vii. 20. *Proverbs* were anciently very much in use, and were ordinarily a kind of short parables, Numb. xxi. 27. Solomon spoke 3,000 *proverbs*; but many of these never being intended for a standard to the church, are now lost. Such as remain are in the Hebrew called MISHLE, parables, *well pressed* or *ruling* sentences. In the book of PROVERBS, we have rules for every period and station of life; for kings, courtiers, tradesmen, masters, servants, parents, children, &c. Probably Solomon collected the first 24 chapters, and left them in writing; Hezekiah appointed some to copy out the rest, chap. xxv. 1. Probably Solomon wrote the Proverbs in his middle age, when his son Rehoboam was young, and in danger of seduction by whorish women and bad companions, if not rather after he repented of his apostacy oc-

casioned by his numerous and wicked wives. The latter part of chap. i. exhibits the gospel-call, and the terrible calamities brought on the Jews or others by their rejecting the same. The 8th and beginning of the 9th, contain a representation of Jesus Christ in his person, office, and benefits. The rest of the book generally relates to moral virtues, and their contrary vices. Young people may here learn much more relative to true behaviour, than in 10,000 romances, novels, plays, &c. The Greek interpreter, and such as followed him, have used intolerable freedom with this book, adding a variety of things not in the original.

PROVIDE, to look out, prepare, Acts xxiii. 24.

PROVIDENCE, prudent foresight, and tender care in managing affairs, Acts xxiv. 2. God's *providence*, is his holy, wise, and powerful, management of his creatures, supporting them in their being and form, and governing them in all their actions, natural, civil, virtuous, or sinful, to the glory of his name and the good of his people, Rom. xi. 36. Dan. iv. 34, 35. Providence extends to every creature, but is chiefly conversant about rational creatures, in giving them laws, enabling them to obey, and in rewarding or punishing in time or eternity, as is meet; and such as belong to Christ by faith in him, are the most peculiar objects thereof, Psal. cvii. Isa. l. lii. and liii. The events of providence are either *common*, wherein things are produced by second causes in an ordinary manner; or *miraculous*, wherein the powers of second causes are exceeded or counteracted. A careful observation of providence tends much to increase our knowledge of the scriptures and of the divine perfections, and to render our minds composed amidst the various conditions we may be in, Psal. civ. —cvii.

PROVINCE, a country, or part of a kingdom or empire, Ezra iv. 15. The Romans called those place *provinces* which they had conquered and reduced under their form of civil government, Acts xxv. 1.

PROVISION, victuals, and other things necessary for maintaining a person or family. *Zion's provision* is not chiefly the sacred food of the Jewish priests, but God's word and ordinances assigned for the spiritual food of the church, Psal. cxxxii. 15. *Provision for the flesh*, is what tends to strengthen our inward corruption, and to excite sinful thoughts, words, and deeds, Rom. xiii. 14.

PROVOKE, to stir up, whether to anger, Psal. cvi. 26. or to careful concern about salvation, Rom. xi. 18. or to love and good works, Heb. x. 24. PROVOCATION, is what tends to make one angry, as sin does God, Neh. ix. 18. and the idolatrous offerings of the Hebrews were such to him, Ezek. xx. 28. Jerusalem was a *provocation* to God, because of the much sin there committed, Jer. xxxii. 31. Job's eye *continued in* his friend's *provocation*; he was wearied and angry with seeing and hearing them sneer at him, and charge him with hypocrisy; and even in the night his grief thereat restrained his eyes from closing in sleep, Job xvii. 12.

PRUDENT, wise, skilful in finding out truth, or managing matters to the best advantage, 1 Sam. xvi. 18.

PRUNE, to cut off superfluous branches from trees and vines, that they may not waste the sap, and so render the tree less fruitful, Lev. xxv. 3.

PSALMS, a canonical book of the Old Testament, containing spiritual songs and hymns, written by king David and others. They are called psalms, from the Greek ψαλλω, which signifies to *touch sweetly*, because with the voice was joined the sound of musical instruments. When *psalms, hymns, and spiritual songs*, are mentioned together, *psalms* may denote such as were sung on instruments; *hymns*, such as contain only matter of praise; and *spiritual songs*, such as contain doctrines, history,

and prophecy, for mens' instruction, Eph. v. 19. The book of PSALMS is one of the most extensive and useful in scripture, suiting every case of the saints; and indeed like their condition, which is at first much mixed with complaints and sorrows, and at last issues in high and endless praise. That David composed the most of the psalms, is beyond doubt; Heman composed the 88th, Ethan the 89th, Moses the 90th. Whether those under the name of Asaph were penned by one of that name, or whether they were only assigned to be sung by him, as others were to the sons of Korah, we cannot positively determine. Some, as the 74th, 79th, and 137th, appear to have been composed after the begun captivity in Babylon. The rest, including those two marked with the name of Solomon, might be composed by David, who on that account is called the sweet *psalmist* of Israel, 2 Sam. xxiii. 1. In their matter, some psalms are doctrinal, as Psal. i. some historical, as Psal. lxxviii. and cv. and cvi. some prophetic, as Psal. cx. some consist of prayer and complaints, as Psal. vi. and xxxviii. &c. others consist of praise and thanksgiving, as Psal. cxlv.—cl. In some, most or all of these subjects are connected, Psal. lxxxix. Whether the titles of the psalms are of divine authority, is not agreed. The Hebrew words therein mentioned are by some considered as names of instruments of music, or first words of some song, or to denote the subject-matter of the psalm. We think, *Maschil* always signifies that the psalm is designed for *instruction*, Psal. xxxii. that *Michtam* denotes the *precious* or *golden* nature of the psalm; and perhaps all the psalms so marked relate to Jesus Christ, as Gussetius observes, xvi. lvi.—lx. *Al-taschith*, may denote, that the scope of the psalm was to deprecate *destruction*, lvii. lviii. lix. *Muthlabben*, may denote that the psalm was composed on the occasion of the death of his son, or of *Goliath the dueller*, ix. *Aijeleth Shahar*, that its subject is Jesus Christ the *hind of the morning*, xxii. *Jonath-elem-rechokim*, that David is therein represented as a *mute dove among foreigners*, lvi. *Shoshanim*, *Shoshanim-eduth*, or *Shushan-eduth*, may either signify that the subject of the psalm is Christ and his people, who are *lilies*, or *lilies of the testimony* or *congregation*, or may signify a harp of six strings, as *Sheminith* does one of eight, Psal. xlv. lx. lxxx. and xii. *Mahalath* may either signify the disease, and *Mahalath-leannoth* the afflicting disease, or *Mahalath* may signify a wind-instrument, Psal. liii. lxxxviii. *Neginoth* or *Neginah*, signifies *stringed instruments*, Psal. iv. and lxi. *Nehiloth*, wind instruments, Psal. v. *Gittith*, a kind of instrument invented at Gath, viii. *Alamoth*, the virginals, or a song to be sung by virgins, xlvi. *Shiggaion* or *Shiggionoth*, may denote that the psalm is to be sung with *diversified tunes*, or has very diversified matter, vii. Hab. iii. 1. The 120th and 14th following, are intitled *songs of degrees*, probably because they were sung on the *stairs* of the temple, or sung at certain halts made by David and the Israelites when they brought up the ark of God from Kirjath-jearim. The Hebrews divided the psalms into five books, ending with xli. lxxii. lxxxix. cvi. and cl. the four first of which are concluded with AMEN. By joining the ix. with the x. and civ. with cv. and again dividing the cxvi. and cxlvii. into two, the Greek version and the Vulgate Latin differ one or two in their reckoning from us. Some arrogant Greek has also added one at the end.

PSALTERY, a musical instrument much used by the Hebrews. It was made of wood, with strings fixed to it. It is said to have been of a triangular form, with a hollow belly, and with strings from top to bottom, which being touched with the finger or bow, gave a very agreeable sound, and to have differed little from the harp, only it was played on below, and the harp above. In Jo-

sephus's time, the psaltery or nablion had 12 strings. Our modern psaltery is a flat instrument of a triangular form, strung from side to side with iron or brass wire, and played on with a kind of bow.

PTOLEMAIS. See Accho.

PUBLICAN, an inferior collector of the Roman tribute. The principal farmers of this revenue were men of great credit and influence; but the under-farmers, or publicans, were accounted as oppressive thieves and pick-pockets. As they were at once cruel oppressors, and badges of slavery, the Jews detested them to the last degree. If either farmers or publicans were convicted of oppression, the Roman law ordered them to restore fourfold, Luke xix. 8. Our Saviour shewed a compassionate regard to the publicans; and told the Pharisees, who were enraged hereat, that publicans and harlots, being more ready to receive conviction, stood fairer to enter into the kingdom of God than themselves. Matthew, Zaccheus, and perhaps other publicans, became his disciples, Luke xv. 2. Matt. xxi. 31. Luke xviii. 10—14. and xix. 1—10.

PUBLIC, known to many, Matt. i. 19.

PUBLISH, to make known to many, Deut. xxxii. 3.

PUBLIUS, *common*. See Melita.

To PUFF at one, is to hiss and make mouths at him, Psal. xii. 5. To be *puffed up*, is to be filled with self-conceit, as a blown bladder is with wind, 1 Cor. v. 2. and viii. 1.

PUL, *decay, lean*, (1.) The first king of Assyria who invaded Canaan, and, by a present of 1000 talents of silver, was prevailed on by Menahem to withdraw his troops, and recognize the title of that wicked usurper, 2 Kings xv. 19.—But who he was, the learned are not agreed. Usher, Rollin, Calmet, and Prideaux, reckon him the father of Sardanapalis; and Patrick is no less confident that he was the same with Baladan or Belesis the Chaldean. Sir Isaac Newton, and the authors of the Universal History, reckon him the first founder of the Assyrian empire. His name is a pure Assyrian word, without the least tincture of the Chaldean idiom; and is plainly a part of the compound names of Tiglath-pul-assur, Nebo-pul-assur, and Sardan-pul, his successors. It is probable he was worshipped under the name of the Assyrian Belus. (2.) A place where the gospel was preached in the apostolic age. The vulgate version calls this Africa; others will have it Lybia; but I suppose Bochart and Vitringa are more in the right, who reckon it the same as Philas, an island of the Nile on the north border of Abyssinia; only I think it is put for the whole country round about, Isa. lxvi. 19.

Pull, to draw with force, Gen. xix. 10.

PULSE, coarse grain, as pease, beans, and the like, Dan. i. 12.

PUNISHMENT, any infliction imposed in vengeance of a crime, whether in a way of proper wrath, or of kind correction, Lam. iii. 39. but, properly taken, it denotes the infliction of deserved wrath, Matt. xxv. 46. It also denotes church-censure for correcting and reforming offenders, 2 Cor. ii. 6. In scripture, we find a variety of civil punishments, as, (1.) *Retaliation*, according to which the offender was served as he had injured his neighbour, *stripe for stripe*, an *eye for an eye*, and a *tooth for a tooth*, &c. but this might be changed into some other satisfaction, as of money, &c. Exod. xxi. 23, 24, 25. Deut. xix. 21. (2.) *Fining* in a certain value or sum of money: He that hurt a woman with child, but not so as to make her miscarry, he that reproached his wife with unchastity before marriage, and he that hurt his servant or neighbour, was fined, Exod. xxi. Deut. xxii. 13—19. To this may be reduced whatever part of restitution was above the value of the principal, Exod. xxii. Lev. xxvii. and *confiscation* of goods to the king's use, Ezra vii. 26. (3.) *Scourging*; so the

whorish slave was to be punished: but among the Jews, a person was never to receive above 40 stripes at once, Deut. xxv. 1, 2, 3. 2 Cor. xi. 24. (4.) *Imprisonment:* sometimes, indeed, this was not a proper punishment, but used as a mean to retain persons; so Joseph imprisoned all his ten brethren three days, and Simeon much longer, Gen. xlii. 17 to 24. The blasphemer, and the gatherer of sticks on the Sabbath-day, were imprisoned till the Lord should declare their punishment, Lev. xxiv. 12. Numb xv. 34. Sometimes it was proper punishment, especially when attended with severities of another kind. Joseph was imprisoned and put in chains by Potiphar, Gen. xxxix. 20. Psal. cv. 18. Samson was imprisoned by the Philistines, and meanwhile had his eyes put out, and was obliged to grind at their mill. Hoshea, Manasseh, Jehoahaz, Jehoiachin, and Zedekiah, were all shut up in prison by their conquerors, and the last had his eyes put out, 2 Kings xvii. 4. 2 Chron. xxxiii. 11. 2 Kings xxiv. 12. and xxv. 7—27. The prophet who rebuked Asa, Micaiah, Jeremiah, Peter, John, Paul, &c. were all put in prison for their faithfulness. Sometimes there was an imprisonment at large; as when Paul had leave to dwell at his own hired house, with a soldier that kept him. Bonds, fetters, stocks, hard fare, &c. ordinarily attended imprisonment. (5.) *Plucking out of the eyes.* This happened in the case of Samson and Zedekiah, and was intended for the inhabitants of Jabesh-gilead, Exod. xxi. 24. Judg. xvi. 21. 2 Kings xxv. 7. 1 Sam. xi. 2. (6.) *Cutting off particular members of the body*, as of the toes or thumbs: so Adonibezek served 70 of his fellow kings of Canaan, and at last was so used himself by the Hebrews, Judg. i. 5, 6, 7. Baanah and Rechab, who murdered Ishbosheth, had first their hands and feet cut off, and then were hanged, 2 Sam. iv. 12. (7.) *Plucking off the hair*, was at once a very shameful and painful punishment, Isa. l. 6. so Nehemiah punished some who had married idolatrous women, Neh. xiii. 25. At Athens, after the hair of adulterers was plucked off, they applied burning ashes to the skin, (8.) *Killing with the sword:* so Zeba, Zalmunna, Adonijah, and Joab, were executed, Judg. viii. 21. 1 Kings ii. 25, 34. (9.) *Crucifixion;* in which the criminal being stretched and bound or nailed to a cross, hung there till he expired, Matt. xxvii. (10.) *Hanging.* According to the Jews, none but idolaters and blasphemers were hanged among them. Some, as Haman and his sons, and the king of Ai, were hung up alive, Esth. vii. and ix. Joshua viii. 29. Saul's seven descendants were hung up till they died, and remained a considerable time after, 1 Sam. xxi. 12. Pharaoh's baker was first beheaded, and then hung up in chains, Gen. xl. 19. (11.) *Stoning to death*, was a very common punishment. It is said to have been used wherever death was the penalty, and the kind of it not mentioned; as in the case of incestuous persons; defilers of women betrothed or married, or by force, or while in their issues; Sodomites, idolaters, blasphemers, magicians, witches, Sabbath-profaners, rebellious children, &c. (12.) *Burning alive.* He that married, or had carnal knowledge of, both mother and daughter; and a priest's daughter who committed fornication; were thus punished, Lev. xx. 14. and xxi. 9. Thus Judah proposed to punish Tamar; and Nebuchadnezzar attempted to punish Shadrach, Meshech, and Abednego, Gen. xxxviii. 24. Dan. iii. 21. (13.) *Throwing of persons from the top of a rock*, with or without a stone about their neck, or into the sea. Amaziah threw 10,000 Edomitish prisoners from the top of a rock, 2 Chron. xxv. 12.—The people of Nazarath attempted to cast our Saviour from the top of a rock, Luke iv. 29. (14.) *Beheading:* so Pharaoh's baker was cut off; so Abimelech murdered his 70 brethren; and the elders of Samariah,

at Jehu's orders, murdered 70 of Ahab's posterity, and sent their heads in baskets to him; and Herod murdered John, Gen. xl. 19. Judg. ix. 5. 2 Kings x. 7. Matt. xiv. 10. (15.) *Tearing to pieces alive:* so Gideon tore off the flesh of the rulers of Succoth with briars and thorns. David, according to our version, tore off the flesh of the Ammonites, by causing them to pass under saws, harrows, and axes of iron, or caused them to pass through the burning brick-kiln. It is also supposed he tortured to death two-thirds of the Moabites, Judg. viii. 16. 2 Sam. xii. 31. and viii. 2. (16.) *Exposure to wild beasts,* to be torn to pieces by them; so Daniel and his accusers were cast into the den of lions, chap. vi. The Heathens frequently exposed the primitive Christians to wild beasts, and sometimes in wild beasts' skins, that they might be the more readily torn asunder. Perhaps Paul was exposed to beasts at Ephesus, 1 Cor. xv. 32. (17.) *Racking,* or *tympanizing:* what this punishment was, whether that of the tressel or chivalet, or fleaing alive, or the bastinado, is not agreed; but the last of these is most probable, and best accords with the meaning of the original, Heb. xi. 35. (18.) *Sawing asunder,* beginning either at the feet or at the head: so it is said Isaiah was murdered by Manasseh, and so it is certain some godly Hebrews were murdered by their persecutors, Heb. xi. 37. This terrible punishment is said to have had its rise among the Chaldeans or Persians; and not long ago it was used in Morocco and Switzerland, if it be not so still. (19.) Sometimes the very *houses* of offenders were *demolished,* and made dunghills, Dan. ii. 5. and iii. 29. and so Jehu demolished the temple of Baal, 2 Kings x. 27.

PUNON, *a precious stone,* where the Hebrews encamped in the desert, is probably the same as the Phanos or Phenos, which Eusebius places four miles from Dedan, between Petra and Zoar, and whose bishops we find among the subscribers to the ancient councils. Whether it was here or at Zalmonah that the brazen serpent was erected, we can hardly tell; but near to this place there were mines so dangerous to work, that the condemned malefactors lived in them but a few days, Num. xxxiii. 42, 43.

PUR. See FEAST.

PURE, PURGE, PURIFY. See CLEAN.

PURLOIN, to take what belongs to another in a secret and thievish manner, Tit. ii. 10.

PURPLE-DYE, especially that of Tyre, was much esteemed, and was much worn by kings and emperors. It was dyed with the blood of a shell fish, plenty of which were found in the sea on the north-west of Canaan, and are still found about the Carribee islands and other parts of America, and even on the west of England. *Purple* was used in the curtains of the tabernacle, and robes of the priests; if what we render purple and scarlet ought not rather to be rendered scarlet and crimson, Exod. xxv.—xxviii. xxxv.—xxxix. The Chaldeans clothed their idols with habits of purple and azure colour. The husband of the virtuous woman, and the rich man, are represented as clothed *in purple,* Prov. xxxi. 22. Luke xvi. 19. To reward Daniel for explaining Belshazzar's dream, he was *clothed in purple* or *scarlet,* and had a chain of gold put about his neck, Dan. v. 7, 29. Mordecai, when made chief minister of state in Persia, was clothed *in purple* and fine linen, Esth. viii. 15. *Purple* was much used in Phenicia, Ezek. xxvii. 7, 16. and the Popish cardinals wear clothes of it, Rev. xvii. 4. To ridicule our Saviour's royalty, his enemies arrayed him *in purple,* Mark xv. 17.

PURPOSE, (1.) A firm resolution of soul, Acts xi. 23. 2 Tim. iii. 10. (2.) The end for which any thing is done, Neh. viii. 4. The purpose of God mentioned in the scriptures appears to include his gracious design of calling men in

general, Gentiles as well as Jews, to salvation, Rom. viii. 28. of gathering together all things in Christ, Eph. i. 11. of making the Gentiles fellow-heirs and of the same body with the Jews, and partakers of his promise in Christ by the gospel, Eph. iii. 11. 2 Tim. i. 9. of choosing one nation rather than another to certain privileges and blessings, Rom. ix. 11.

PURSE, a small bag to carry money in, and which was wont to be in the folds of mens' girdles, Matt. x. 9. Christ prohibited his disciples from taking with them *purse* or *scrip*, to mark that they had no intention to acquire money, and that they constantly depended on God for their daily bread, Luke xxii. 35.

To PURSUE one, is to follow hard after him, either as an enemy to do him hurt, Gen. xxxv. 5. or as a supplicant to intreat him earnestly, Prov. xix. 7. To *pursue good or evil*, is earnestly to endeavour the practice of it, Psal. xxxiv. 14. Prov. xi. 19. Evil or blood *pursues* men, when the just punishment of murder and other wickedness is hastened upon them, Prov. xiii. 21. Ezek. xxxv. 6. Psal. cxl. 11.

PURTENANCE, what belongs to any thing: the inwards, heart, liver, &c. of the paschal lamb was its purtenance, which was to be roasted along with the rest of it, Exod. xii. 9.

PUSH, to thrust at one as a goring ox or fighting ram, Exod. xxi. 29. To *push away one's feet*, is to thrust him out of his place or station, Job xxx. 12. To *push nations*, is to make war upon them with fury and violence, Dan. viii. 4. and xi. 40.

PUT. God *puts away sin*, by forgiving it, 2 Sam. xii. 13. Christ *put away sin*, by satisfying the justice of God for it, Heb. ix. 26. Men *put away the evil of their doings*, when they reform from their wicked courses, Isa. i. 16. They *put far away the evil day*, and *cause the seat of violence to come nigh*, when, in hopes that affliction will be long or forever delayed, they give up themselves to oppression, perverting of judgment, murder, and the like, Amos vi. 3. They *put away their wives*, when they divorce, and expel them from their families, Mal. ii. 16. To *put on* the Lord Jesus, is by faith to receive him as our righteousness and sanctification, Rom. xiii. 14. He is *put on*, as to a solemn profession hereof, in baptism, Gal. iii. 27. To *put on the whole armour of God*, is to be in constant readiness to improve it, and defend one's self therewith, against sin, Satan, and the world, Eph. vi. 11. To *put off the old man*, or *body of sin*, and *put on the new*, or *the graces of the Spirit*, is to have our state and nature changed by the word, Spirit, and blood, of Christ, and to repent of and turn from sin, and be conformed to God in knowledge, righteousness, holiness, meekness, and love, Col. ii. 11. and iii. 9. Eph. iv. 24. Col. iii. 10—14.

PUTEOLI, *stinking little wells*, a city in Campania in Italy, so called from the stink of its hot waters, or the multitude of its wells. It stood about eight miles from Naples, and 100 south of Rome. From hence a considerable trade was carried on with Alexandria in Egypt; and here Paul halted seven days as he went prisoner to Rome, Acts xxviii. 13. We find several of its bishops in the primitive councils of the Christian church.

PUTREFYING, ROTTING.

PYGARG, or WHITE BUTTOCKS, is a name sometimes given to the eagle with a white tail; but with Moses it signifies a four-footed beast. Its Hebrew name, DISHON, hints it to be ash-coloured; and so it is like to be the tragelaphus or goat-deer, whose back and sides are partly ash-coloured. It was a clean beast; but whether the same with the pygarg of Herodotus, Pliny, and Elian, we cannot say, Deut. xiv. 5.

Q

QUAILS, a kind of birds of a middle size, between sparrows and pigeons. They are extremely numerous in warm countries. An hundred thousand of them have been caught in Italy, within the space of five miles, every day for a whole month. When they have been outwearied in their flight over the sea, vast multitudes of them have alighted on a ship. They hatch four times a year, 15 or 20 at a time; and their flesh is very delicious and agreeable. But whether these be the same kind with those wherewith God, in the desert of Sin, and at Kibroth-hattaavah, feasted the wandering Hebrews, (a wind bringing such multitudes of them that they were heaped above a yard high, for a days journey, all around their camp,) Exod. xvi. 13. and Numb. xi. 32. is by some doubted. The great Ludolphus, in his history of Ethiopia, contends that the Hebrew word Shelav, means *locusts*, not *quails*. To confirm this, he observes, that an army in Africa was preserved from starving by a cloud of locusts falling among them; that locusts often fly in such multitudes as to darken the sky, and have driven nations from their dwellings; that they abound in Arabia, and are often eaten by the inhabitants, and are declared clean food by the Mosaic law; that clouds of them are easily carried before the wind; that they are more fit to be heaped around the camp, and measured by omers, than quails; and that quail-flesh, when exposed to the sun, quickly breeds worms. To this it may be replied, that all the ancient versions and commentators take the Shelav for quails, and the scripture calls them *feathered fowls*, Psal. lxxviii. 27. the bringing or preserving the flesh of quails and of locusts, is equally easy to Omnipotence; and there is no reason to imagine the Hebrews would have eaten to excess of locusts, or that the murmurers would have been contented with their disagreeable flesh.

QUANTITY, measure, bigness, size, Isa. xxii. 24.

QUARREL, strife, an occasion to do one hurt, 2 Kings v. 7. The *quarrel of God's covenant*, is the violation and breach thereof which gave him just cause to punish the Hebrews, Lev. xxvi. 25.

QUARRIES, out of which stones are digged: but some render PESILIM, *graven images*, which perhaps were set up near Eglon's camp, Judg. iii. 19.

QUARTER, a part of a city or country, Gen. xix. 4. Josh. xviii. 14.

QUATERNION, four in company, Acts xii. 4.

QUEEN, a woman who is married to a king, or governs a kingdom, Neh. ii. 6. 1 Kings x. 1. Acts viii. 27. The church and her true members are called *queens*; they are espoused to Jesus the King of kings, and are eminently high, happy, and glorious, in their new-covenant station, Psal. xlv. 9. Song vi. 8. As the Chaldeans thought their empire *queen* governess of all others, so Antichrist *sits a queen*. In their pride and security, the Papists boast of themselves as the infallible and impregnable church, against which the gates of hell cannot prevail, Rev. xviii. 7. The *queen, or frame of heaven*, to which the Jews erected altars in the tops of their houses, or near their doors, and the corners of their streets, or in groves, and to which they offered incense, cakes baked with oil and honey, and drink-offerings of wine and other liquors, was either the moon, or perhaps the whole system of the heavenly luminaries, sun, moon, and stars, Jer. xliv. 17 to 25.

QUENCH, to put out fire, Psal. cxviii. 12. in allusion to which, the allaying of thirst by a satisfying draught of liquor is called *quenching*, Psal. civ. 11. As the Spirit of

God, and his wrath, are likened to fire, they are said to be *quenched* when the Spirit's influence is checked by the prevalence of sinful lusts, 1 Thess. v. 19. and the judgments of God are stopped, Ezek. xx. 48. Children, as the coal of comfort to parents, and kings, as the light of kingdoms, are *quenched* when cut off by death, 2 Sam. xiv. 7. and xxi. 17. Men are *quenched* as tow, when their glory and power to hurt are easily taken from them, Isa. xliii. 17. The violence of fire was *quenched*, when it could not hurt Shadrach, Meshach, and Abed-nego, Heb. xi. 34. Christ will not *quench* desires after himself, though weak as fire in smoking flax; will not destroy, but tenderly encourage and strengthen them, Isa. xlii. 3.

QUESTION, (1.) A demand to which an answer is at least seemingly required, Matt. xxii. 35. (2.) Contentions, disputes, 2 Tim. ii. 23. Questions are either religious, Deut. vi. 20. or blasphemous, John viii. 48. curious, Luke xiii. 23. foolish and unlearned about trifles, Tit. iii. 9. hard or uneasy to be answered, 1 Kings x. 1. captious, tending to ensnare the answerer, Mark xii. 14. hypocritical, Matt. ii. 7. accusing, Neh. ii. 19. reproving, 1 Sam. i. 14. denying and affirming, Numb. xii. 2 proud and vain, Matt. xviii. To *question* one, is the same as EXAMINE.

QUICK, (1.) Living, Acts x. 42. (2.) Very sensible, Lev. xiii. 10. (3.) Very ready, and so *quickly*, is, with all possible haste, John xi. 29. The word of God is *quick and powerful*: Christ, the personal Word of God, is the living God, and Author of all created life; and is infinitely able to save men, and to convince and turn their hearts as he pleaseth: the revealed word of God powerfully awakens, convinces, and converts men to him, Heb. iv. 12. To QUICKEN, is, (1.) To give natural life to the dead, Rom. iv. 17. (2.) To give spiritual life to them who are dead in trespasses and sins, removing their guilt, instating them in favour with God, and producing in them a living principle of grace, Eph. ii. 1, 5. (3.) To restore, re-invigorate, and cheer up, such saints as are under spiritual languor and weakness, by giving them new supplies of grace and comfort, Psal. cxix. Jesus, the last Adam, is a *quickening Spirit*; as the second public head of men in the new covenant, he, being possessed of a divine nature, and of the fulness of the Holy Ghost, is the fountain of life, spiritual and eternal, to all those who believe in and obey him, 1 Cor. xv. 45.

QUICK-SANDS, or SYRTES, two sands on the north of Africa, almost over against Sicily, which, either by the slime, or the attractive quality of the sand, draw ships to them, or hold them fast, Acts xxvii. 17.

QUIET. See REST.

QUIT, free. To QUIT, to behave, 1 Sam. iv. 9. 1 Cor. xvi. 13.

QUITE, wholly, Hab. iii. 9.

QUIVER, a case for holding arrows. When children are likened to *arrows*, the house is the *quiver*, Psal. cxxvii. 5. When God's judgments are likened to *arrows*, his purpose and providence are the *quiver*, Lam. iii. 13. When Christ, or Isaiah, is likened to an *arrow*, God's protection, wherein they are hid and preserved, is the *quiver*, Isa. xlix. 2. Sometimes *quiver* is put for arrows in it: Thus the quiver, *i. e.* the arrows from it, rattle against the horse in battle, Job xxxix. 23. and the *quiver* of the Chaldeans was an open sepulchre; their *arrows* killed multitudes, Jer. v. 16.

To QUIVER, is to pant for breath, and tremble for fear, Hab. iii. 16.

R

RAAMAH, *thunder*, or *bruising*, the fourth son of Cush, who peopled a country in Arabia the Happy, I suppose, at the entrance of the Persian gulph. The posterity of Raamah carried on trade with the Tyrians, in spices, precious stones, and gold, Gen. x. 7. Ezek. xxvii. 22.

RABBAH, or RABBATH, *much, great*, the capital city of the Ammonites, stood near the source of the river Arnon. It seems to have been a considerable city in the time of Moses; and to it the iron bedstead of Og was transported, Deut. iii. 11. After Joab had besieged it a long time, and Uriah had been slain before it, David went thither with a reinforcement, and quickly after took it, and used the principal inhabitants, if not others, in a terrible manner. Some time after, Shobi, the conquered king's brother, and David's deputy in it, brought him beds for his soldiers at Mahanaim, 2 Sam. xi. and xii. and xvii. The city was, long after, pillaged by the Assyrians and Chaldeans, Amos i. 14. Jer. xlix. 2, 3. Ezek xxi. 20. and xxv. 5. Ptolemy Philadelphus, the Greek monarch of Egypt, repaired it, and called it *Philadelphia;* and not long after, Antiochus the great of Syria seized it. In the primitive ages of Christianity, there was a church of some note here: at present the place is of very small consequence. Rabbath-moab is the same as AR.

RABBI, RAB, RABBAN, RABBON, a title signifying *master*. It seems to have come originally from Assyria. In Sennacherib's army, we find Rab-shakeh, the *master of the drinking* or butler, and Rab-saris, the *master of the eunuchs*. In Nebuchadnezzar's, we find also *Rab-mag*, the chief of the magi; and Nebuzaradan is called *Rab-tehachim*, the master of the butchers, cooks, or guards. We find also at Babylon, *Rab-saganim*, the *master of the governors*, and Rab-chartumim, the master of the interpreters of dreams, Jer. xxxix. 3. 2 Kings xxv. 8. Dan. i. 3. and ii. 48. and v. 11. To keep order, Ahasuerus set a *rab* or governor at every table of his splendid feast, Esth. i. 6. *Rab* is now with the Jews reckoned a more dignified title than *rabbi*, and rabbin or rabbim greater than either; and to become such, one must ascend by several degrees. The rector of their school is called rab-chacham, the *wise master*. He that attends it in order to obtain a doctorship, is called *bachur* the *candidate*. After that, he is called *chabar-lerab*, the *master's companion*. At his next degree, he is called *rab, rabbi*, and *morenu, our teacher*. The *rab-chacham* decides in religious, and frequently in civil, affairs. He celebrates marriages, and declares divorcements. He is head of the collegians, and preaches if he has a talent for it. He reproves the unruly, and excommunicates offenders. Both in the school and synagogue he sits in the chief seat, and in the school his scholars sit at his feet. Where the synagogue is small, he is both preacher and judge; but where the Jews are numerous, they have ordinarily a council for their civil matters; but if the rabbin be called to it, he usually takes the chief seat. Our Saviour inveighs against the rabbins, whether Scribes or Pharisees, of his time, as extremely proud, ambitious of honorary titles and honorary seats, and as given to impose on others a vast number of traditions not warranted in the word of God, Matt. xv. and xxiii. Since that time, God has given up the Jewish rabbins to the most astonishing folly and trifling; they chiefly deal in idle and stupid traditions, and whimsical decisions on points of no consequence, except to render the observers ridiculous. In geography and history they make wretched work. Inconsistencies of timing things, absurdities, and dry rehearsals, crowd their

page. In their commentaries on the scripture, they are ordinarily blind to what an ordinary reader might perceive, and retail multitudes of silly fancies fit only to move our pity or contempt. The judicious Onkelos, the laborious Nathan-mordecai, the famed Maimonides, the two Kimchis, Aben-ezra, Solomon Jarchi, Jachiades, Sephorno, Ben-melech, and some others, however, deserve a much better character. See TRADITION.

RABSHAKEH. See SENNACHERIB.

RACE. See RUN.

RACA. Lightfoot says, that in the books of the *Jews*, the word *Raca* is a term of the utmost contempt, and is used to be pronounced with certain gestures of indignation, or spitting, turning away the head, &c. The *Pharisees* in their lectures upon this law, *Thou shalt not kill*, extended it no further than that a man should not without a warrant actually take away the life of another. But our Saviour gave them another sense of this law, namely, that if a man doth but in his heart nourish wrath and anger against another, and lets it grow up into malice, and thoughts and desires of revenge, though he be not by it obnoxious to courts of justice, yet he is accountable to God, and liable to his judgment: but if men suffer their passions to break out into reviling and opprobrious language, such as *Raca*, or thou fool, they are not only liable to the eternal vengeance of God, but ought to be subjected to the punishment of the civil magistrate; these scornful, disdainful, and villifying speeches, being the beginnings of murder, provocations to it, and indications of a murderous heart, Matt. v. 22.

RACHEL, *a sheep*. An account of her beauty; of Jacob's great love to, and marriage of her; her barrenness for a time, and fretfulness under it; her putting her maid to her husband's bed for the sake of children, and the angry names she gave them; her stealing her father's idols, and crafty concealment of them when he searched her tent, and her after-delivery of them to Jacob; his peculiar care to secure her and her child from the fury of Esau; her having Joseph for her first-born son; her purchase of Reuben's mandrakes; and at last her dying in child-birth of Benjamin, and being buried at Zelzah, a little north of Bethlehem; have been related in the article JACOB. The voice heard in Ramah, *Rachel weeping* for her children, and refusing to be comforted because they were not to be found in life, signifies, that at the Chaldean captivity, and when the babes of Bethlehem were murdered by Herod, her daughters of the tribe of Benjamin, and their sisters of the tribe of Judah, so bitterly bewailed the loss of their children, that their weeping was heard unto Ramah; and that if Rachel, who lay buried near by, could have risen from her grave, she, who was so fond of children, would have joined them in their lamentations, Jer. xxxi. 15. Matt. ii. 18.

RAFTER, the secondary timbers of the house; the timbers which are let into the great beam that bears up the galleries, or flat roofs of houses, Cant. i. 17.

RAGE, violent anger whereby one is put into a tumult of passion, as the sea in a storm, and is ready to destroy what gives the offence, 2 Kings v. 12. A man's jealousy is his *rage*; the detection of his wife's whoredom with another readily puts him into such a rage, as he is ready to cut off both her and her paramour without the least mercy, Prov. vi. 34. Men *rage*, when they bestir themselves as if mad and furious, and assemble in a tumultuous manner, Psal. ii. 1. Chariots *rage*, when, being furiously driven, they justle one against another, as the swelling waves of the sea in a storm, Isa. xlvi. 9.

RAGS: to be *clothed* with them denotes deep poverty, Prov. xxiii. 21. Our self-righteousness is likened to *filthy rags*, or a *menstruous cloth*; it can no more adorn our soul, or ren-

der it accepted before God as our Judge, than filthy rags; but with its vileness provokes his detestation, Isa. lxiv. 6.

RAHAB, *proud, strong, quarrelsome*, (1.) A name given to Egypt, to denote the pride and strength of that kingdom, Psal. lxxxvii. 3. and lxxxix. 10. Isa. li. 9. (2.) A Canaanitish harlot, or in-keeper of Jericho. Some fancy she was only an inn-keeper; and that if she had been an harlot, the spies would not have lodged with her, nor Salmon have married her; but this reasoning is inconclusive: the spies might not know her character when they took up their lodging, and she was mightily reformed before Salmon married her. It is certain the word ZONAH signifies an harlot, and the name PORNE, ascribed to her by James, chap. ii. 25. and Paul, Heb. xi. 31. signifies nothing else. Inwardly touched by the Spirit of God, she kindly lodged the messengers whom Joshua sent to spy the place. The king hearing of them, sent to apprehend them; but she hid them on the top of her house, and told the king's messengers that they were gone, and might be overtaken if they were quickly pursued. She then went up to the Hebrew spies, and told them that she believed the Lord would deliver the country into their hand, and knew that the inhabitants were already in a panic of terror. She requested their oath, that herself and her family should be spared when Jericho should be taken. They solemnly engaged, that every body found in her house should be unhurt, provided her window should be marked with a scarlet string. Her house being on the wall, she let them down from her window by a rope, and directed them to hide themselves three days in the adjacent mountains till the searchers for them should be returned. They followed her direction, and got safe to their camp. When, a few weeks after, Jericho was taken, having marked her house according to agreement, she and all her friends, by Joshua's order and the care of the spies, were preserved therein. She joined herself to the Jewish religion; and behaved in a manner so prudent and pious, that Salmon, or Salma, son of Nashon, and prince of the children of Judah, espoused her, and had by her the famed Boaz. The Spirit of God highly commends her faith and good works, but never the lie which she told to conceal the spies, Heb. xi. 31. James ii. 25.

RAIL. See REVILE.

RAIN, is the moist vapours exhaled by the heat of the sun, which, being collected into clouds, fall upon the earth in drops; and when it freezes in or before its fall, it is called *hail* or *snow*. When it falls down as in water-spouts, the *windows*, or flood-gates, of heaven, are said to be *opened*. In the time of drought, the earth is represented as crying to the heavens, and the heavens or clouds crying to God for his permission to pour their moist treasures in rain and dew upon the earth, Hos. ii. 21. In Upper Egypt, it seldom rains any at all. In some parts of the Persian empire, it rains little for eight months together. In Syria and Barbary, there is scarcely any rain during the summer. In Canaan, they ordinarily had a plentiful rain twice a year: The former rain happened about September, and the latter about the beginning of March, just before their harvest, Joel ii. 23. Zech. x. 1. Rain, when seasonable, is *showers of blessing*, Ezek. xxxiv. 26. The loosing of the earth in the spring, produces a multitude of moist vapours; and in September, the withdrawment of the sun, occasioning the fall of the higher vapours on the lower, produces rain. In some places near seas, lakes, and great rivers, the quantity of rain is very considerable. In Lancashire, the yearly depth of it, taken altogether, is about 42 inches; at Pisa in Italy, about 43. Near the equator, the rains are often excessive during the summer; and were it not so, the inhabitants would

be scorched with the heat. Thunder and lightning dissolve the clouds, and so rain ordinarily follows, Psal. cxxxv. 7. Whatever is very refreshing, nourishing, delightful, and tending to make persons useful in good works; as important instructions, outward blessings, and the word, ordinances, and influences, of Jesus Christ and his Spirit; are likened to *rain* and blessed showers, Deut. xxxii. 2. Job xxiv. 22, 23. Isa. v. 6. Psal. lxviii. 9. Ezek. xxxiv. 26. Thus, *rain coming on mown grass,* and *on the earth,* denotes the Messiah's coming in the doctrines of his gospel, and the influences of his Spirit, Psal. lxxii. 6. The remnant of Jacob are likened to *showers;* the Jewish apostles and believers, and saints and ministers of every nation, are useful to promote the spiritual growth and fruitfulness of the places they live in, Mic. v. 7. Destructive judgments are likened to an *overflowing shower,* to mark how sudden, wasting, and ruinous, they are to a country, Ezek. xiii. 11. Whatever falls plentifully out of the air, as fire and brimstone, or manna, is said to be *rained* from it, Gen. xix. 24. Psal. lxxviii. 24, 27.

RAIN-BOW, one of the gaudiest and most beautiful phænomena in nature, and yet nothing is more requisite for its production than drops of rain and sun-shine: we never observe a rain-bow but when the rain falls before us, and the sun is at our backs; for the rays of the sun are refracted in the drops of rain, by which refraction the different colours of the bow are produced, the very same with those of the prism. In our climate, in which we are never placed between the sun and the south, we never observe a rain-bow towards that quarter. Though the bow is formed in the falling drops of rain, yet it appears to us to be in the cloud, if there be no rising ground behind it: and as it is formed in the successive falling drops, we see a different bow every moment.—There is a two-fold bow, distinguished by the order in which the colours stand; the one, the ordinary or primary bow; the other, the extraordinary, or secondary, inclosing the primary. In the ordinary bow the red colour stands uppermost, and the violet undermost: in the extraordinary this order is inverted. The ordinary bow is formed by two refractions, the one when the ray enters the drop, the other at coming out, with one intermediate reflection. If the angle at the eye, formed by the issuing ray and a line parallel to the incident ray, contains 42 deg. 2 min. the red colour appears; but if only 40 deg. 17 min. the violet; and between these two angles, the other colours in their successive order. In the extraordinary bow there are two refractions and two intermediate reflections. If the angle formed as before, be 54 deg. 7 min. the violet appears; but if 50 deg. 57 min. the red; and under the intermediate angles the other colours in inverted succession.

One may form a kind of artificial rain-bow, by hanging a black cloth opposite to the sun, and, turning his back to the sun and face to the cloth, cause water to fall like a shower of rain between him and it; thus a rain-bow will be formed in these drops. Whether the common rain-bow, proceeding from natural causes, appeared before the flood, is not agreed. Perhaps it did not; and then it was a more striking token, and more effectual to confirm Noah's faith in the divine promise, that the flood should never return to overflow the earth. It is certain, every disposition of a rainy cloud is not proper to produce a rainbow; and who knows but before the flood the clouds might be always so disposed as not to form any? Its appearance, tho' now ordinary, continues still a divine token, that the earth shall no more be drowned with an universal flood, Gen. ix. 8 to 17. The covenant of grace is likened to *a rainbow round about God's throne,* and *about Christ's head;* this glorious display of the excellencies of the Sun of righteousness,

whereby all our clouds of trouble and wretchedness are illuminated, is our undoubted security against the overflowing vengeance of God, who ever delights in and attends to it, in all his dispensations of providence, Rev. iv. 3. and x. 1.

RAISE, (1.) To lift up, 1 Sam. ii. 8. (2.) To invent, or relate, Exod. xxiii. 1. (3.) To beget, Gen. xxxviii. 8. (4.) To keep in remembrance, Ruth iv. 5. (5.) To call and fit persons to perform a piece of work, Judg. ii. 16. (6.) To build, repair, Isa. xxiii. 13. (7.) To rouse, stir up, Psal. cvii. 25. Acts xxiv. 12.—God *raised* up Pharaoh to his dignity, or rather, *made him to stand*, with a view to display his power in bringing him low; he permitted him to stand obstinate; he suffered him to continue in life while many were cut off, to display his power in ruining him at the Red sea, Rom. ix. 18. Exod. ix. 18.

RAISINS, a well-known kind of dried grapes. The largest are those of Damascus, a bunch of which will sometimes weigh 25 pounds; but their taste is faintish, and not very agreeable. The Spanish raisins of the sun are also noted. The spirit of raisins is very useful to distillers, in rectifying their liquors. Raisins fermented with water, produce a kind of wine, and brandy is extracted from them. With *clusters of raisins* Abigail met David, 1 Sam. xxv. 18. With bread, water, and *raisins*, the spirit of an Egyptian was revived, 1 Sam. xxx. 12. *Raisins* were also sent to David by Mephibosheth, 2 Sam. xvi. 1.

RAM, or BATTERING-RAM, an engine of war, employed by the ancients in beating down the walls of cities, now superseded by the invention of gunpowder. It consisted of large heavy beams, armed with an iron head, which being slung on other stout beams that stood firm, was violently pushed against the wall to be battered, and that repeatedly.—Pliny ascribes its invention to Epeus, at the siege of Troy; Vitruvius, to the Carthaginians. Ezekiel is thought to be the earliest author who mentions it, Ezek. iv. 1, 2. (2.) RAM, *high, casting away*, son of Hezron, and father of Aminadab, of the tribe of Judah, 1 Chron. ii. 9. (3.) RAM, Job xxxii. 2. is supposed to be put for Aram, or Syria. The Chaldee paraphrast explains it of the family of Abraham, as if Abraham and Ram were the same thing.

RAMAH, or RAMATHAIM, *high or cast away*, a city of Benjamin, about six miles northward from Jerusalem, Josh. xviii. 25. not far distant from Geba and Gibeah, Isa. x. 29. Hos. v. 8. Near to it Deborah dwelt, Judg. iv. 5. Elkanah and Samuel resided in it, 1 Sam. i. 1, 19. vii. 17. viii. 4. xxv. 1. and at Naioth, or the meadows of Ramah, was a college of young prophets, 1 Sam. xix. As it stood in a pass between the kingdom of Israel and Judah, BAASHA, king of Israel, seized it, and began to fortify it, that none of his subjects might pass that way into the kingdom of Judah, 1 Kings xv. 17, 21. The inhabitants were terribly affrighted when Sennacherib marched this way against Hezekiah, Hos. v. 8. Isa. x. 29. Here Nebuzaradan, the Chaldean general, disposed of his Jewish prisoners after their capital was taken, which occasioned a dreadful mourning to the daughters of Rachel, Jer. xl. 1, 2, 3. and xxxi. 15. Ramah was afterwards rebuilt by its inhabitants who returned from Babylon, Neh. vii. 30. and xi. 33. There was another Ramah on the west border of Naphtali, Josh. xix. 36. and a Ramath, or Ramoth, which we suppose the same as Baalath-beer, in the lot of Simeon, Joshua xix. 8. 1 Sam. xxx. 27. See GILEAD; and a Ramoth, Remeth, or Jarmuth, in the lot of Issachar, Josh. xix. 21.

RAMESES. See PITHOM.

RAMPART, a fence to a city. The Mediterranean sea, or rather the river Nile, was a *rampart* that defended the city of No, Nah. iii. 8.

RANGE, to go up and down at

pleasure, Prov. xxviii. 11. *Range of the mountains*, is an extent of barren ground, suited to the uncontrouled disposition of the wild ass, Job 39. 8.

RANGES, ranks of men who were as protecting rails about the king, 2 Kings xi. 8.

RANK, (1.) Order, station, 1 Chr. xii. 33. (2.) High-grown and fruitful, Gen. xli. 5.

RANSOM, (1.) The price paid for the redemption of a slave or captive, or for the pardon of an offence, Prov. vi. 35. Exod. xxi. 30. (2.) A bribe, 1 Sam. xii. † 3. To prevent the plague, and make ceremonial atonement for their souls, every male Hebrew, come to age, paid half a shekel yearly as a ransom, Exod. xxx. 12. The obedience and death of Christ, are the only proper *ransom* and price of our deliverance from sin and misery, Matt. xx. 28. Job xxx. 24. Egypt and Seba were a *ransom* for the Jews; God recompensed Cyrus's gracious deliverance of the Jews, by giving him the wealth of the Egyptians and Sabeans, Isa. xliii. 3. The wicked is a *ransom for the righteous*, when he is punished in order that the righteous may be delivered and preserved, Prov. xxi. 18. A man's riches are the *ransom* of his life; they are the means of his support, and which he would give to preserve an endangered life; and sometimes they are the occasion of attempts against his life, Prov. xiii. 8. To *ransom*, is to deliver, REDEEM from bondage and misery by price or power, Jer. 31. 11. Hos. xiii. 14.

RARE, uncommon, very difficult, Dan. ii. 11.

RASE, to demolish completely, Psal. 137. 7.

RASOR. Doeg's tongue was like a *deceitful razor*, which, instead of cutting the hair and smoothing the face, cuts the throat: he pretended to clear himself from disloyalty, but really intended to expose the priests, as friends of David, to the fury of Saul, Psalm lii. 2. The Assyrians and Chaldeans were God's *hired razors*; providentially hired with the spoils, to cut off multitudes of the Jews, Isa. vii. 20.

RAVEN, a bird of prey, ceremonially unclean, Lev. xi. 15. It is near the bigness of a common hen, and of a black colour, with a bluish back. Its head is small, depressed on the crown, and flattened on the sides. Its eyes are bright, large, and piercing, and can see far. Its beak is pretty long and thick, somewhat ridged on the back, and sharp at the point. We are not certain if old ravens either forsake or expel their young from their nest, as some affirm. The raven sent forth by Noah to try if the waters were dried up from off the earth, returned not to him, as it could live on putrid substances,—a true emblem of wicked men, who, delighting in sensual and sinful pleasures, refuse to come to Jesus and his new-covenant state! Gen. viii. 6, 7. Though ready to devour every thing themselves, ravens, directed by God, nourished the prophet Elijah at Cherith with bread and flesh every morning. To pretend with some that the HHOREBIM were not ravens, but Arabian merchants, or inhabitants of Oreb, shews only a disposition to rob God of the honour of the miracle. And we may add, why did not these pretended feeders bring him water after the brook was dried, as long as they had any for themselves? 1 Kings xvii. 4, 6.—— To RAVEN; to search for prey; to kill and tear asunder, as ravens do smaller birds, in order to eat them, Matt. vii. 15. Wicked men are represented as *ravenous*, to mark their cruelty, oppression, and murder, Psa. xxii. 13. Ezek. xxii. 25, 27.—RAVIN, is wealth or spoil procured by oppression and murder, Nah. ii. 12.

RAVISH, to take and use by force, Lam. v. 11. One is *ravished* in heart, when greatly delighted, and powerfully constrained to love, Prov. v. 19, 20.

RAW, not fully roasted, Exod. xii. 9. The *quick raw flesh*, in the leper's sore, was a mark of a deep

and malignant leprosy, that had eaten into the very flesh, Lev. xiii. 10.

REACH, to stretch out, extend, John xx. 27. Zech. xiv. 5. When things are very high or great, they are said to *reach unto heaven*, Dan. iv. 11. Rev. xviii. 5. 2 Chron. xxviii. 9. Psalm xxxvi. 5. Saints *reach to the things before*, when they earnestly endeavour to grow in grace, and think of, love, desire, and seek to enjoy, things eternal, Phil. iii. 13. The sword or stroke *reacheth to the heart*, when it cuts off mens' life, the best fortified places, and the best and greatest men of the nation, Jer. iv. 10, 18.

READ. There is a twofold *reading* of the scriptures required; one private and daily by particular persons, whether princes or others, Deut. xvii. 19. John v. 39. another public in the congregations of professed worshippers of God, Neh. viii. 3.

READY, (1.) Strongly inclined and disposed, Tit. iii. 1. (2.) Near at hand, 1 Pet. iv. 5. (3.) Well prepared and furnished, 1 Pet. iii. 15. Those *ready to perish*, are such as are on the point of being utterly miserable. The Jews were in a most wretched condition before Cyrus gave them their liberty to return to Canaan. The Gentiles were in a most deplorable condition with respect to divine things, just before the gospel was preached to them, Isa. xxvii. 13. The good things of a church are *ready to die*, when her members are growing few, their graces weak, and the purity and power of gospel truths and ordinances are but little known, Rev. iii. 2.

REALM, kingdom, empire, 2 Chron. xx. 30. Ezra vii. 13.

REAP, (1.) To cut down corn in HARVEST, James v. 4. (2.) To receive the fruit of works, whether good or bad; so such as *sow in righteousness reap in mercy, reap everlasting life*, i. e. receive it as their gracious reward, Hos. x. 12. Such as *sow iniquity* or *corruption*, reap wickedness, vanity, thorns, whirlwind, &c. i. e. they are punished with destruction and misery as their deeds require, Job iv. 8. Prov. xxii. 8. Jer. xii. 13. Hos. viii. 7. To *reap where one sowed not*, and *gather where one strawed not*, and *take up what one laid not down*, is to expect and demand good works where no gifts or opportunities were given, Matt. xxv. 26. Luke xix. 21. The earth will be *reaped* by the angel's sharp sickle, when, by the just vengeance of God our Saviour, Antichrist and his supporters shall be utterly and fearfully destroyed, Rev. xiv. 15. Angels are called *reapers*; God employs them to overturn and cut off nations, and by them he will gather his people to him at the last day, Matt. xiii. 30, 39. Ministers are *reapers*; they not only sow the seed of divine truth among men, but are the blessed means of cutting them off from their natural root, and bringing them to Christ, John iv. 36, 37.

REASON, (1.) That power of the human soul whereby we conceive and judge of things, Dan. iv. 36. (2.) Ground, argument, proof, 1 Pet. iii. 15.

To REASON, is to talk together, dispute, argue, Matt. xvi. 8. Mark viii. 16. The saints offering of themselves soul and body, and their holy conversation, to promote the honour of God, is a *reasonable*, not brutal, sacrifice, and corresponds with the wise injunctions and grounds assigned by both reason and revelation, Rom. xii. 1.

REBEKAH, REBECCA, *fattened, pacified*, daughter of Bethuel, sister of Laban, and wife of Isaac. Her being providentially marked out for Isaac, by her offer to draw water for Eliezer's camels as well as himself; her readiness to leave her country, and to be Isaac's wife; her modest vailing of herself when she came near Isaac; her long barrenness, and, after 20 years, conceiving in answer to her husband's prayers; her consulting of and receiving answer from God, concerning the struggling of the twins in her womb; her delivery of Esau and Jacob, and her pe-

culiar love to the latter; her joining with Isaac in the pretence that she was his sister, that the Philistines of Gerar might not slay her husband for the sake of her extreme beauty; her grief at Esau's marriage with two Canaanitish women; her sinful directing and assisting of Jacob to impose on Isaac, in order to obtain his principal blessing; her advising him to flee to Padan-aram, and stay there in her brother's family till Esau's fury should be cooled; her care to prevent his marrying a Canaanitess; and, in fine, her death, and burial in the cave of Machpelah; have been already related in ELIEZER, ISAAC, and JACOB, Gen. xxiv.—xxviii. and xlix. 31.

REBEL, to cast off the authority of, or make war against, a superior, Numb. xvi. 1, 2. 2 Sam. xv. 20. Men *rebel* against God, when they contemn his authority and do what he forbids, Numb. xiv. 9. They *rebel against his Spirit*, when they resist his motions and slight his reproofs, Isa. lxiii. 10. They *rebel against his word*, when they refuse to believe his promises, receive his offers, or obey his laws, Psal. cvii. 11. Isa. i. 20.

REBUKE, REPROVE, (1.) To check for a fault privately or publicly, either by words, or by a contrary practice, Lev. xix. 17. Eccl. vii. 5. Prov. xxvii. 5. 1 Tim. v. 20. (2.) To convince of a fault, make it manifest, in order to promote repentance, John xvi. 8. and iii. 21. (3.) To restrain, check the designs of, overthrow, and render incapable to perform their purposes, Zech. iii. 2. Isa. xvii. 13. (4.) To chasten or punish for sin, Psal. vi. 1. and xxxix. 11. Hos. v. 9. Ezek. v. 15. (5.) To order silence, Luke xix. 39. To *rebuke a disease*, is to cure it by a word, Luke xi. 39. To *rebuke the wind and sea*, is to calm both, or dry up the latter, Matt. viii. 26. Isa. l. 2. Psal. civ. 7. To be *without rebuke*, is to live blameless, sober, righteous, and godly, so as not to deserve rebuke, Phil. ii. 15. To *suffer rebuke* for God's sake, is to endure the reproach and persecution of men for adherence to his way, Jer. xv. 15. *A wise reprover*, is one that carefully observes the circumstances of the fault, the station and temper of the offender, and the proper time and place for tendering the reproof, Prov. xxv. 12. A *rebuker in the gate*, is one who reproves sin openly, and with plainness and authority, Amos v. 10.

RECAL, to call back.

RECEIVE, (1.) To take what is given, ascribed to, paid, or put into our hands, 2 Sam. xviii. 12. 2 Kings v. 26. Rev. v. 2. (2.) To be endowed with, to enjoy, possess, Acts i. 8. Heb. x. 36. (3.) To give welcome to, to lodge, entertain, Acts xxviii. 2, 7. (4.) To admit into the church or family of God, Rom. xiv. 1, 3. (5.) To hold, contain, 1 Kings viii. 64. (6.) To accept kindly, and bear patiently, Job ii. 10. 2 Cor. xi. 10. —Christ *receives* power, wisdom, strength, honour, glory, and blessing, when they are heartily ascribed to him in his peoples' praise, Rev. v. 11. To *receive Christ*, is to believe the promise of the gospel, wherein he is freely offered, as made of God to us, wisdom, righteousness, sanctification, and redemption, John i. 12. To *receive* his word or law, is to hear, consider, understand, believe, and love it, Prov. ii. 1. To *receive* Christ's ministers as such, is to hear them as invested with his authority, and earnestly endeavour to believe and obey their instructions, Matt. x. 40, 41. Stony ground hearers receive the word of God with joy, but they have not root in themselves, no deep conviction of their sinfulness, guilt, or helplessness, and therefore soon give up their profession of religion, Matt. xiii. 20. Unregenerate men *receive not the things of God*; they have not the spiritual knowledge, love, or possession, of them in their heart, 1 Cor. ii. 14.

RECHAB. See BAANAH and KENITES.

RECKON. See COUNT.

To RECOMMEND one, is to endeavour to procure him the esteem and care of some person, Acts xiv. 26. To *recommend one to the grace of God*, is, by the prayer of faith, to commit him to the care and favour of a gracious God, and request every necessary blessing for him, Acts xv. 40.

RECOMPENCE, an amends or requital of deeds either good or evil, Deut. xxxii. 35. The *recompence* of the Heathens' abuse of their knowledge, and of their wilful apostacy from God as their Creator and Preserver, was their being left to unnatural lust, Rom. i. 27. The *recompence* or punishment of the Jews for idolizing their ceremonies to the rejection of Christ, was God's making these ordinances an occasion of their hardening and ruin, Rom. xi. 9. The gracious reward of the saints' good works, is their *recompence*, Heb. x. 35. and xi. 26.

To RECOMPENCE or requite, is, (1.) To render to men according to their deeds, Psal. xviii. 20, 24. Judg. i. 7. 1 Tim. v. 4. but sometimes good is requited with evil, 2 Sam. xxv. 21. and evil with good, 2 Sam. xvi. 12. (2.) To make restitution, giving back the value of what was wrongfully taken away, Numb. v. 7. The righteous are *recompensed* in the earth; they are rewarded even here with proper comforts, or rather they are chastised here for their sins, and much more fearfully shall the wicked be then punished, Prov. xi. 31.

RECONCILE, (1.) To make peace between parties at variance, to secure favour, Matt. v. 24. (2.) To atone for, consecrate, Lev. vi. 30. Ezek. xlv. 20. God *reconciles the world to himself:* he devised the whole plan of our reconciliation and peace with him; he sent his Son to die for our offences, sends him to bless us; justifies, sanctifies, and glorifies us, according to the riches of his grace, 2 Cor. v. 19. Christ *reconciles* us, by his death for us, and his grace in us: he intercedes with God on our behalf; and, by uniting us to himself, and dwelling in us by faith, he prepares us for everlasting peace, Eph. ii. 16. He *reconciles all things:* through his obedience and death, God is *reconciled* to men, Jews and Gentiles were *reconciled* into one church, holy angels and men are at peace one with another, men become peaceably disposed among themselves, and enjoy a real inward peace of conscience, and are in a covenant of peace with the irrational and inanimate creation, Col. i. 20. The gospel is the *word* or *ministry of reconciliation;* by means thereof, is this peace with God, angels, men, conscience, and other creatures, declared, offered, and applied to us, 2 Cor. v. 18, 19.

RECORD, (1.) To bear witness; and so a record is a solemn testimony and declaration, Acts xx. 26. John i. 19. 1 John v. 7, 10, 11. and to *call God for a record upon one's soul*, is to make a solemn appeal to him, 2 Cor. i. 23. (2.) To declare, make mention of, 1 Chron. vi. 14. Exod. xx. 24. (3.) To mark in a register, Neh. xii. 8, 22. and so an historical register is called a *record*, Ezra vi. 2. and a RECORDER was an officer that noted things in a register or book of account, and put the king in mind of what ought to be considered, 2 Sam. viii. 16.

RECOVER, (1.) To regain what had been lost, taken away, or wanting, 1 Sam. xxx. 8. Luke iv. 18. (2.) To restore to wonted health, 2 Kings v. 3, 6, 7, 11. (3.) To deliver from bondage and distress, Isa. xi. 11. 2 Tim. ii. 26. (4.) To take away what had been abused, Hos. ii. 9.

RECOUNT, to number over by name, to muster, to take a view of, Nah. ii. 5.

RED. This colour applied to Christ, as by the *red heifer* and his *red apparel*, denotes his bloody sufferings, or bloody overthrow of his enemies, Numb. xix. 2. Isa. lxiii. 2. but the *red* dye of the rams' skins which covered the tabernacle, might denote both his sufferings and the

persecution and troubles of his church, Exod. xxvi. 14. and xxxix. 34. *Redness* of horses, and *redness* of the wine of God's wrath, denote the fearful and bloody effects of God's judgments, Zech. i. 8. and vi. 2. Rev. vi. 4. Psal. lxxv. 8. *Redness* ascribed to the church as a vineyard, either denotes her exposure to bloody trouble and persecution, or her bringing forth good fruit to God, Isa. xxvii. 2. The *redness* of the Heathen dragon, signified the dreadful persecutions of the Christians by the Roman emperors, Rev. xii. 3. *Redness of eyes*, imports having plenty of wine, or being drunk with it, Gen. xlix. 12. Prov. xxiii. 29.

REDEEM, (1.) To buy back persons or things formerly sold or taken, by paying a due price for them, Lev. xxv. 25. (2.) To deliver from distress and bondage, by the exertion of great power and love, Deut. vii. 5. and xxxii. 6. (3.) To deliver men from sin, Satan, an evil world, death, and hell, by the price of Jesus's obedience and suffering, and by means of the enlightening and sanctifying power of his Spirit, Gal. iv. 4, 5. Tit. ii. 14. Luke i. 68. 1 Pet. i. 19. they are *redeemed from the earth*, from among carnal men, and *to God*, into a state of fellowship with, and voluntary subjection to him, Rev. xiv. 3. and v. 9. To *redeem time*, is, under the conviction of having mispent much of it, to double our diligence in the improvement of what remains for us, Eph. v. 16. To oblige the Hebrews to be deliberate in their vows, nothing once devoted was to be redeemed, without paying the whole worth of it, and a fifth part more; nor was that which had been devoted under the form of a curse to be redeemed at all: nor could the tithes, or any thing which the Lord had a stated claim to, be redeemed at all, except the FIRSTLINGS, improper for sacrifice. The price of redemption for persons under 20 years of age, was five shekels for a boy, and three for a girl; for persons between 20 and 60 years of age, it was 50 shekels for a man, and 30 for a woman; and for all above 60, it was 20 for a man, and 10 for a woman: but, if a person was so poor that he could not pay at this rate, the priest was to fix a price upon him according to his ability. The nearer it was to the year of jubilee, the price for buying or redeeming fields was proportionally the less: in the first year after the jubilee, the price was to be 48 years purchase; in the 45th, it was but three years purchase, or little more.

REDEEMER. The Hebrew GOEL, or *kinsman-redeemer*, who was also the nearest of kin, was to exert himself in favour of his destitute kinsman. If he had, through poverty, mortgaged his inheritance, the goel was to buy it back. If he had sold himself into slavery, the goel was to pay his ransom. If he was murdered, the goel was to avenge his blood. If he died childless, the goel might espouse his widow, and raise up seed to him; but it does not appear that he was obliged to this, except he was an unmarried brother, Numb. v. 8. and xxvii. 11. and xxv. Deut. xxv. 1 to 8. Ruth iii. and iv. Did not this GOEL typify Christ's assuming our nature, purchasing our happiness, recovering our liberty, avenging our blood on Satan and his agents, and raising up a seed of saints zealous of good works? God is called a *Redeemer:* with mighty power and kindness, he rescued the Hebrews from their bondage and trouble, and often delivers the oppressed; and he, through the precious blood of his Son, saves from deepest slavery and woe, to endless glory and happiness, Isa. lxiii. 16. Christ is a *Redeemer:* he paid the price of our redemption; by his intercession, he pleads for and procures it; by his Spirit, he applies it to our soul, Isa. lix. 20. Job xix. 25. Our *redemption*, or deliverance from sin, and all its effects, is through his blood and Spirit, Eph. i. 7. Col. i. 14. Heb. ix. 12. it begins in our forgiveness, is carried on in our sancti-

fication, and perfected in our eternal blessedness, when at the resurrection, our very bodies shall be delivered from all the effects of sin; and this entrance on eternal glory is called our *redemption*, as it brings the deliverance to its perfection, Luke xxi. 28. Rom. viii. 23. It is called the *redemption of the purchased possession*, as we then enter on the full possession of what Christ has purchased; or is the *redemption of the peculiar people*, Eph. i. 14. Christ died for the *redemption of transgressions*, i. e. that he might make full satisfaction for them, Heb. ix. 15. He is made of God to us *redemption*; he is prepared and given of God to us an all-sufficient Saviour, as the purchaser, price, treasury, and substance, of our complete deliverance from sin and misery, to holiness and happiness, 1 Cor. i. 30. We are justified through *the redemption that is in him*, the *redemption-price* of his death, and in partaking of him as made of God to us *redemption*, Rom. iii. 22.

REDOUND, to tend towards, 2 Cor. iv. 15

REEDS, such as grow in fenny and watery places, and are of many different kinds. The common reeds in our country are of no great use, except for thatching of houses: The paper reeds of Egypt, the sugar reeds or canes, and the Spanish reeds of which walking staves and weavers reeds are formed, are of much more account. (2.) A staff made of reed; such a one, by way of derision, was put into our Saviour's hand instead of a sceptre; and with this they held up to him on the cross the spunge full of gall and vinegar, Matt. xxvii. 29, 30, 48. (3.) A measure of six cubits, or 11 feet 2.328 inches, Ezek. xl. 3. Christ will not break the *bruised reed, nor quench the smoaking flax;* he will not destroy, but kindly help, care for, and comfort, the weakest saints, that are upon the point of losing all their grace and comfort, Isa. xlii. 3. In allusion to the multitude of reeds growing about Egypt, the Egyptians and their king are likened to a *staff of reed:* and *broken reed*, to denote their inability to help, and their readiness to hurt, the Jews, and such others as trusted in them for support or protection, Ezek. xxix. 6. Isa. xxxvi. 6. The ten tribes of Israel were *smitten as a reed*, when tossed to and fro as to their outward estate, and by the force of God's judgments upon them, 1 Kings xiv. 15. John Baptist was not a *reed shaken with the wind;* was not unsettled in his doctrine or practice, but constant and steady in bearing testimony to Christ, and in following a course of strict holiness, amidst storms of trouble, Matt. xi. 7. The *measuring reed* in Ezekiel and John's vision, may denote the word of God, according to which all the things of the church ought to be adjusted; or, that the providence of God should with great exactness protect and defend them, Ezek. xl. 3. and xlii. 16. Rev. xi. 1. and xxi. 15. The *reeds* at Babylon were *burnt with fire;* either those that were growing in the Euphrates were deprived of their moisture when the current was diverted, or they, and those on the roofs of houses, were burnt by the Persians, Jer. li. 32.

To REEL and STAGGER, is to move as men mad or stupid with drink, or as men that cannot hold their feet in a ship tossed by a tempest, Psal. cvii. 27. The earth *reels*, when its inhabitants are thrown into great terror, perplexity, and disorder, Isa. xxiv. 20. and *staggers*, when shaken to and fro by earthquakes, Psal. xcix. † 1. Men *stagger* at God's promise, when the faith they have is mixed with unbelieving fears and doubts, Rom. iv. 20. They *stagger* under affliction, when they are so perplexed that they know not what to do or whither to go, Job xii. 25. Isa. xix. 14. and xxix. 9.

REFINE, to purge, as founders do metal from dross, or as vintners do wine from dregs, 1 Chron. xxviii. 18. Isa. xx. 6. Christ is a *refiner* and *purifier;* by his word, his blood,

his Spirit, and by sanctified troubles, he purges out the dross of error, corruption, and scandalous persons, from the church, and the dross of sinful defilement from the heart and life of his people, Mal. iii. 2, 3. Isa. xlviii. 10. Zech. xiii. 9. The *word of the Lord is refined;* there is no dross, error, wickedness, or vanity, to be found therein, 2 Sam. xxii. † 31. Psal. cxix. † 140.

REFORM, to bring into a new state or course. The Hebrews were reformed when they left their idolatries and other evil courses, and turned to the Lord, Lev. xxvi. 23. The gospel-dispensation is called the *reformation:* the ceremonial ordinances being fulfilled in Christ, were laid aside for more clear, easy, and spiritual ones; and multitudes of Jews and Gentiles were turned from their legal, superstitious, idolatrous, and other wicked courses, to the profession, faith, and obedience of Christ, Heb. ix. 10.

REFRAIN, to withhold, keep back, Gen. xlv. 1. Psal. cxix. 101.

REFRESH, (1.) To strengthen one by food, 1 Kings xiii. 7. (2.) To take REST, and recover strength after fatigue, Exod. xxiii. 12. (3.) To revive and comfort, 1 Cor. xvi. 18. Mens' spirit, soul, or bowels, are *refreshed,* when they get new inward ease, strength, vigour, and comfort, Job xxxii. 20. 2 Cor. vii. 13. Prov. xxv. 13. Phil. vii. The *refreshing* promised to the penitent Jews, may comprehend the comfortable declaration and application of a free and full redemption, through the person, obedience, death, and intercession, of Christ; a comfortable deliverance and preservation from the general ruin of their nation, and chiefly the complete happiness of both soul and body at the last day, Acts iii. 19. See REST.

REFUGE, SHELTER, a place of safety in time of storms or danger, Job xxiv. 8. Christ is a *refuge,* or *shelter;* by him the saints are graciously rotected against every storm of wrath, against every danger, and against the assaults of every foe, Psal. xiv. 6. and xlvi. 1. and lxi. 3. *Refuges of lies,* are vain imaginations and ill-grounded hopes of safety; or, persons we trusted disappointing us, as the Assyrians, who, instead of helping Ahaz, distressed him, Isa. xxviii. 15, 17.—To inspire the Hebrews with an horror of blood-shed, and mercifully provide for the relief of involuntary man-slayers, God appointed six of their cities, Bezer, Golan, and Ramoth-gilead, on the east of Jordan, Kedesh-naphtali, Shechem, and Hebron, on the west of it, all of them belonging to the priests or Levites, to be cities of refuge; and they were commanded to add to these when their territories should be enlarged; but we find no account of any such addition. These cities were of easy access, situated in mountains or large plains. That nothing might retard the manslayer in his flight to them, the roads, to the width of 58 feet 4 inches, were kept in good repair, and the rivers of note had bridges thrown over them: where any other way crossed or parted from them, posts marked with REFUGE, directed to the city of refuge. On the 15th day of the 12th month, at the end of the winter, the roads were inspected by the magistrates, and repairs were ordered. These cities were plentifully stored with necessary provisions, but no weapons of war were made or sold therein. When an Hebrew, or a stranger among them, unwittingly killed his neighbour, he fled with all possible expedition to the city of refuge that was next to him; for, if any of the friends of the killed person could overtake him before he got thither, they were warranted to slay him. Whenever the manslayer entered the city, he used to send some prudent and moderate persons to meet the pursuing avenger of blood, to soften his rage. When he came up, he presented an accusation to the judges of the place, upon the footing of which the manslayer was cited to their bar. If upon trial it appeared

he had slain his neighbour unwittingly, he was received as a lodger into the city: only it is said, that the cause was again tried in the manslayer's own city; and if he was again found to have done it unwittingly, he was safely conducted back to the city of refuge, and abode there till the death of the high-priest; but he was obliged to apply himself to some business, that he might not be chargeable to the inhabitants. The altar of burnt-offering was also a *refuge* for petty criminals; and such as fled to it, if found to have acted undesignedly, were conducted to a city of refuge, Numb. xxxv. Deut. xix. 11, 12. Josh. xx. It is generally acknowledged, that these *refuges* or *assylems* represented Jesus Christ, as the sole refuge for guilty sinners, who have murdered their soul, their neighbour, their Saviour, and attempted to murder their God. How open our way to him! how certain our peace and safety in him! nor shall those who come to and abide in him ever be cast out; but if law and justice, these avengers of blood, find us without him, how great our danger of eternal death!

REFUSE. The Jews, as the church of God before the incarnation of Christ, on account of their barren and forlorn state, very much resembled a distressed, slighted widow; and the Gentiles were then in a lamentable state of ignorance and wretchedness; yet even these were not overlooked by the Almighty, although they were esteemed the *refuse* of men, Isa. liv. 6. Men *refuse* Christ, when they neglect the knowledge of his truth, the cordial belief of his promises wherein he and all his fulness are offered to them as the free gift of God, and the observance of his ordinances, Heb. xii. 25. The *refuse* of any thing, is its dross, filth, or naughty part, 1 Sam. xv. 9. Amos viii. 6. The Jews were made as the *refuse*, when rendered weak, poor, contemptible, and wretched, Lam. iii. † 45.

REGARD, (1.) To think of, seriously consider, lay to heart, Isa. v. 12. 1 Sam. xxv. 25. (2.) To look upon one with pity and concern, Deut. xxviii. 50. (3.) To have or shew a distinguished love to, esteem of, or care for, 2 Kings iii. 14. Rom. xiv. 6. God *regards* the prayer of the destitute, when he graciously accepts it, and bestows either the very thing that is asked, or what is much better, Psal. cii. 17. Men *regard sin*, when they love and esteem it, and delight to practise it, Psal. lxvi. 18. and xxxi. 6. Jon. ii. 8. To *regard mens' persons*, is to value them for their outward honour, power, or wealth, Matt. xxii. 16.

REGENERATION, a new birth. See RENEW.

REGION. See COUNTRY.

REGISTER, a public record for marking genealogies and events worthy of remembrance, Ezra ii. 62.

REHEARSE, to tell over, Exod. xvii. 14. 1 Sam. xvii. 31.

REHOB, *breadth, space*, or *extent*, a city of the tribe of Asher, given to the Levites. It seems to have stood on the north border of Canaan, and to have been a very different place from the Rooba of Jerome, which he says was but four miles from Bethshan, Numb. xiii. 21. Josh. xix. 28. and xxi. 31.

REHOBOAM, *enlarger of the people*, the son and successor of Solomon, born of one Nahamah an Ammonitess about the end of David's reign. It appears from the book of Proverbs, that his father was at no small pains to teach him wisdom; but these instructions were not regarded by him, nor were they duly exemplified in his father's life. When he began to reign, *A. M.* 3030, he, being about 41 years of age, repaired to Shechem, whither the Hebrews had assembled to make him king. Instigated by Jeroboam, who had begun to raise sedition a little before Solomon's death, they offered Rehoboam the sovereignty, provided he would ease them of the hard service and expensive taxes which his father had laid upon them as he carried on

his buildings. He took three days to deliberate on the proposal. His aged counsellors, who had served with his father in that station, advised him to give the people an obliging answer, and he would soon fix them in his interest. Unwilling to do so, he consulted with his young counsellors who had been brought up with him: They advised him to tell the people, that he intended to load them with far more grievous burdens, and to punish them far more severely, than ever his father had done. This advice suiting his haughty and foolish disposition, he followed it. The ten tribes of Reuben, Simeon, Ephraim, Manasseh, Dan, Zebulun, Issachar, Naphtali, Gad, and Asher, provoked herewith, cried out, that they were under no obligation to, and had no interest in, the family of David, and so would go home, and let Rehoboam and the family of David care for themselves. Upon their withdrawing in a body, Rehoboam sent Hadoram his treasurer after them, to persuade them to return. Perhaps supposing him to have been the author of their late hardships, they stoned him to death. Rehoboam seeing this, posted off to Jerusalem in his chariot, where the tribes of Judah and Benjamin acknowledged him king. Of these he formed an army of 180,000, to reduce the ten revolting tribes by force; but Shemaiah the prophet, in God's name, discharged him and his army from this attempt, as it would not prosper. Rehoboam and his people then returned to their homes. He, to strengthen his kingdom, fortified Bethlehem, Etam, Tekoah, Bethzur, Shocho, Adullam, Gath, Mareshah, Ziph, Adoraim, Lachish, Azekah, Zorah, Aijalon, and Hebron, and put garrisons of men, and magazines of armour and provision, therein. As Jeroboam, when he was made king of the ten tribes, cast off the true worship of God, many of the priests and Levites, and no doubt others, retired to the kingdom of Judah, and strengthened it.

For three years, Rehoboam and his subjects followed the Lord, and prospered exceedingly; but afterwards they abandoned themselves to every enormity. Idolatrous altars, statues, groves, and high places, were every where formed; and women were appointed to be public prostitutes. To punish this wickedness, God permitted Shishak king of Egypt to invade the land, *A. M.* 3035. He ravaged the country, and carried off the treasures of the temple and palace.—Meanwhile, Shemaiah the prophet told Rehoboam and his princes, that their idolatry and other wickedness had occasioned these disasters. They humbled themselves under a sense of their guilt, and acknowledged the justice of God in their miseries. Shemaiah then assured them, that God would not utterly forsake them, but would give them a trial what difference there was between the hardships of serving the Lord and of serving Shishak. When Shishak left the country, after he had held it perhaps 3 or 4 years, Rehoboam and his people on the main restored the worship of God, but the high places were not removed. He made *brazen* shields for his guard who attended him to the temple, instead of the *golden* ones of his father's making, which Shishak had carried off: these lay in his arsenal when they were not used. After Rehoboam had reigned 17 years, he died, and was buried in the city of David; and left Abijah, his son, whom he intended to have made his colleague on the throne, to be his successor. There were almost perpetual wars between him and Jeroboam, the history of which, and of his life, was written by the prophets Shemaiah and Iddo; but, not being intended as canonical, it has not reached our times, 1 Kings xii. and xiv. 21—31. 2 Chr. x. and xi. and xii.

REHOBOTH, *wideness*, (1.) A city near Nineveh, perhaps the same as the Oroba of Pliny; but some translate it to signify the streets of the city of Nineveh, Gen. x. 11,

(2.) A city of Edom, where Saul, king of that country, was born; for it is absurd to imagine he could be of the other Rehoboth on the Tigris, Gen. xxxvi. 37. (3.) A well digged by Isaac eastward of Gerar, so called, because there the Lord had made *room* for him, Gen. xxvi. 22.

REHUM. See SAMARITANS.

REJECT, (1.) To despise, Hos. iv. 6. (2.) To cast off, forsake, Jer. vii. 29. and xiv. 19. (3.) To deny the granting of a request, Mark vi. 26. Obstinate abusers of gospel ordinances, whether Jews or Gentiles, are *rejected as barren ground;* will be deprived of the strivings of God's Spirit, and of divine ordinances, and are exposed to temporal and eternal ruin, Heb. vi. 8.

REIGN, to rule or command as a king, 2 Sam. v. 4, 5. God *reigns;* as the absolute ruler of all things, he governs and disposeth of them, and to him must all persons give an account, Psal. xciii. 1. Christ *reigns* as supreme Governor of his church, who alone gives her laws, appoints offices, and orders or disposeth her concerns as he pleaseth, 1 Cor. xv. 25. The saints *reign;* they have a spiritual dominion over sin, Satan, and the corrupt influence of this world, and by their prayers have no small hand in the management thereof; and during the millennium, they will, it is thought, possess the chief power in church and state, Rev. v. 10. and xx. 6. they *reign in life* spiritual, being more than conquerors through him that loved them, of sin, Satan, and the world; and will *reign in life eternal,* when advanced to the highest glory, and shall have every thing to their wish, Rom. v. 17. Sin *reigns,* and reigns unto death, when it has the chief power in the heart, and when sin in general hastens forward, and condemns to death temporal, spiritual, and eternal, Rom. vi. 12. and v. 21. Grace *reigns,* and *reigns to eternal life,* through the righteousness of Jesus Christ, the free favour of God, in a glorious manner, disposes of the saints and all their concerns, so as to promote their eternal life: the gracious habits implanted in our soul conquer and root out our inward corruptions, and so prepare us for eternal life, Rom. vi. 14. and v. 21.

REINS, (1.) The kidneys, or inward parts of an animal, Lev. xv. † 2. Job xix. 27. Psalm cxxxix. 13. (2.) Mens' soul, with its dispositions and thoughts, Lam. iii. 13. Rev. ii. 23. God is *far from mens' reins,* when they have no true knowledge, fear, love, desire of, or delight in, him, and perform no true obedience to him, Jer. xii. 2. Men are *pricked in their reins,* when their soul is wounded with disquieting thoughts, tormenting passions, envy, sorrow, anger, Psal. lxxiii. 21. Mens' *reins instruct* them, when God, by inspiration or otherwise, stirs up instructive and directive thoughts in their mind, Psal. xvi. 7.

REJOICE. See JOY.

RELEASE, (1.) To set a prisoner or slave at liberty, Matt. xxvii. 15. (2.) To forgive a debt or tribute, Deuter. xv. 2. Esther ii. 18. See FEAST.

RELY, to lean, to depend for help and victory, 2 Chr. xvi. 7, 8.

RELIEVE, to free one from hardship; as from oppression, by righteous judgment, Isa. 1, 17. from deep poverty, by proper gifts and presents, 1 Tim. v. 17. Acts xi. 29. from hunger, by proper food, Lam. i. 11, 19. from excessive grief, by encouragement and comfort, Lam. i. 16. God *relieves* the fatherless and widow; he comforts them against grief, he delivers them from oppression, and provides for them against poverty and want, Psal. cxlvi. 9.

RELIGION, (1.) The true religion, which consists in an inward and spiritual knowledge and belief of divine truth, faith in and love to Christ, and to God in him, manifested in a regular acknowledgment and worship of and obedience to him, and in shewing proper deference to men, chiefly such as are in distress and want, Jam. i. 27. (2.) The external

and ceremonial worship of the Jews, Acts xxvi. 5. (3.) A superstitious worshipping of angels, Col. ii. † 18. RELIGIOUS, or *devout*, are such as are much given to a religious course or profession, Acts xiii. 43.

REMAINS, (1.) To continue, Gen. viii. 22. (2.) To be left behind, Judges v. 13. *Remainder*, or *remnant*, is what is over and above, what is left behind, Exod. xxvi. 13. 2 Kings xix. 4. God restrains the remainder of man's *wrath*, when he represseth, and hinders from breaking out, whatever of it he doth not intend for his own glory and the good of his people, Psalm lxxvi. 10. *Remnant* often signifies a small part left behind: and so the *remnant* of a people, are the small part that are saved from ruin, temporal or eternal, Rom. ix. 4. The *remnant* of the church's seed warred upon by the dragon, are the small remains of the opposers of Antichrist scattered here and there, Rev. xii. 17. The *remnant of Baal*, is what was left of his worship and worshippers, Zeph. i. 4.

REMEDY, a cure for removing or preventing of evil, 2 Chr. xxxvi. 16.

REMEMBER, (1.) To call to mind what is past, Deut. xv. 15. (2.) To keep in mind somewhat future and important, that we may prepare for it, or take notice of it when it comes, Exod. xx. 8. (3.) To think of and consider, Psal. xliii. 6. Matt. xvi. 9. (4.) To esteem, reward, Eccl. ix. 15. (5.) To mention in the way of praise and commendation, 1 Chron. xvi. 12. (6.) To take care of. God *remembers* men, when he shews regard to, cares for, favours and saves them, especially after a suspension of his benefits, Psal. lxxiv. 2. So he *remembered* Noah, and other animals, when he provided for their deliverance from the ark, Gen. viii. 1. He *remembered* Abraham, when, from regard to his prayer, he delivered Lot from the overthrow of Sodom, Gen. xix. 29. He *remembers mercy*, when he notably exercises it, Psal. xxv. 6. Hab. iii. 2. He *remembers* or *mentions sin* or *righteousness*, when he punishes the one and rewards the other, Jer. xxxi. 34. Ezek. xviii. 22, 24. Antichristians and other wicked men are *remembered*, when their sins are punished, 3 John 10. Psal. cxxxvii. 7. Rev. xvi. 19. Men *remember God* or *his name*, when they think of, believe in, and depend on him for help and assistance, Psal. xx. 7.—REMEMBRANCE, memory, consideration, Deut. xxxiii. 20, 26. *Your remembrances are like unto ashes, your bodies to bodies of clay*; your memory or renown, and your body, your mortal life, are contemptible, and will soon perish; or, your memorials, your admonitions, are pitiful as ashes, and your strongest reasonings as weak and brittle as clay, Job xiii. 12.

REMIT, to forgive, declare forgiven, absolve from censure, John xx. 23.

REMPHAN, an idol. Some think him to have been Remphis, a king of Egypt worshipped after his death. Perhaps he is the same as Moloch, Chiun, and the Egypytian Serapis and Osiris. To commemorate the dream of the kine whereby Egypt was saved, a deity was there worshipped in the form of a bull; and the Hebrews carried the portrait of Remphan in the wilderness, when they had their golden calf among them, Amos v. 26. Acts vii. 43. Others think Remphan to be the same as Ham, Chronus, or Saturn, the father of the Rephaim, or giants.

REMOVE, (1.) To go from one place to another, Numb. xii. 16. (2.) To take away, set aside, Gen. viii. 13. Judg. ix. 29. (3.) To pass, to change, Numb. xxxvi. 7. (4.) To cause persons or things to pass from one place or state to another, Gen. xlvii. 21. Prov. xxii. 8.

REND, TEAR, (1.) To tear asunder, pull in pieces, Psal. vii. 2. (2.) To reproach, Psal. xxxv. 15. *Rending of garments*, imported one's being overwhelmed with grief, or shocked with something terrible, 2 Chron. xxxiv. 27. Gen. xxxvii.

29, 34. As the priests were not allowed to rend their garments, Caiaphas's rending his garments was a token that the priesthood was departing, Matt. xxvi. 65. *Rending of the heart*, imports great and bitter sorrow for sin, Joel ii. 13. God *rends the heavens* and *comes down*, when, in a majestic manner, he powerfully delivers his people, Isa. lxiv. 1. God *tore* the Jews, when he divided and terribly afflicted them, Hos. v. 14. The anger of the Edomites did *tear perpetually;* they on every opportunity harrassed and murdered the Jews, Amos i. 11. The Assyrian kings did *tear enough for their whelps;* enriched their country with the wealth they procured, by spoiling and murdering the nations around, Nah. ii. 12.

RENDER, (1.) To give, Numb. xviii. 9. (2.) To return in thanksgiving, Psal. cxvi. 12. (3.) To return like for like, to recompense, Psal. xciv. 2.

RENEW, (1.) To make over again, Rom. xii. 2. (2.) To repair and purge, 2 Chron. xv. 8. (3.) To confirm, establish, 1 Sam. xi. 14. God *renews the earth*, when he returns the spring, and gives a new succession of creatures to replenish the earth, Psal. civ. 30. He *renews his peoples' days*, when he brings them out of captivity, and restores them to a flourishing estate, Lam. v. 21. He *renewed his witnesses* against Job, according to the apprehension of that good man, when he still brought one fresh plague on him after another, as testimonies of his displeasure with him, Job x. 17. The saints are *renewed* day by day, and *renew* their youth and strength, when, by fresh communications of grace from the fulness of Christ, they either recover from spiritual decays, or grow in holiness and spiritual vigour and comfort, 2 Cor. iv. 16. Psal. ciii. 5. Isa. xl. 31. and xli. 1.

RENEWING, REGENERATION, (1.) That work of the holy Spirit, whereby, through his grace implanted in us, we are born again, and spiritually changed in our whole man. It is evident, that where a man is regenerated, or born again, there will be new apprehensions of things, *i. e.* of God, of himself, of Christ, of eternity, and of the way and method which God has marked out for his being happy hereafter. And it is likewise clear, that these new apprehensions will be attended with new affections; which appear, 1. In love, the ruling passion of the mind, which may be said to have all the rest in an avowed and real subjection to it: 2. that a regenerate soul has new aversions; for he once hated knowledge, and did not choose the fear of the Lord, Prov. i. 29. 3. The regenerate man has also new desires; for there was a time when sinful passions worked in his members to bring forth fruit unto death, Rom. vii. 5. but now he earnestly desires a conformity to God, as his highest happiness. 4. The regenerate man has new fears, *i. e.* he fears punishment and guilt, he fears the remonstrance of an injured conscience. 5. He has new joys, which arise chiefly from an intercourse with God through Christ; but then new sorrows arise in his mind, particularly such as spring from the recollection of past offences, from the remainder of sin in the soul, and from the prevalence of sin in the world about him. The regenerate person also forms new resolutions for the service of God, and against sin. He has new labours and employments; yea, new entertainments too. In consequence of all this the regenerate soul has new hopes and prospects, Tit. iii. 5. 2 Cor. v. 17. Gal. vi. 15. John iii. 3, 4, 5. (2.) The reviving, repairing, and strengthening, of what was decayed and blemished by sin, in a particular saint, or in the church, Psal. li. 10. Rev. xxi. 5. Isa. lxv. 17. *Regeneration*, in Matt. xix. 28. if joined with what goes before, may either denote the new birth, or rather the putting of the church into a new state by preaching of the gospel; if joined with what follows, it de-

notes the day of judgment, wherein the saints' bodies shall be put into a new state of life, and there shall be a new heaven and a new earth.

Those who deny original sin, deny also all implanted habits of grace; and those who deny all inherent habits or principles of grace, pretending to substitute Christ and his word in the room thereof, suppose that our regeneration consists in, or is effected by, our minds perceiving the light of divine truth, and our heart being thereby determined to credit the certainty of it by faith. These allow the word of God to have all the influence conceivable on the human soul, provided no vital habit or principle of grace be implanted, by the almighty power of God attending the word. But, when we consider that the motions and acts of all beings, created or divine, flow from inward and abiding principles answerable to their motions and actions, it must be absurd to imagine, that gracious acts of faith, love, hope, repentance, and new obedience, flow from no gracious principle dwelling in the heart. The scripture-account of man's heart being by nature *unclean, deceitful above all things, and desperately wicked,—enmity against God,—dead in trespasses and sins,*—renders it manifest that no good act can be performed by him, without new habits or principles of grace implanted in him, Job xiv. 4. Jer. xvii. 9. Rom. viii. 7, 8. Eph. ii. 1, 2. Matt. xv. 19. and vii. 16, 17. and xii. 33, 34, 35. Neither the love, nor the wisdom, nor the sufficiency, of Christ, can appear in our redemption, unless the remedy answer to the malady, and gracious habits be implanted instead of the natural habits of indwelling corruption, spiritual knowledge instead of ignorance, faith instead of an evil heart of unbelief, love instead of enmity, &c. Ezek. x. 19. and xxxvi. 26. 1 Cor. vi. 11. Tit. iii. 3, 5. The scripture never represents any gracious act of ours as either our regeneration or a mean of it, but always as the *fruit* of it. We see and know spiritual things, because we are *born again*, and have had *eyes* to see and *ears* to hear *given* us, Deut. xxix. 4. 1 John v. 20. John iii. 3. 1 Cor. ii. 14. We *believe* that Jesus is the Christ, and *receive* him by faith, and are *born of God*, 1 John v. 1 John i. 12, 13. We *love* God and his people, because we are *born of God, and know God*, 1 John iv. 7. The *sight-giving, dead-quickening, heart-circumcising, renewing, begetting*, and *creating*, influence, ascribed to God in this matter, sheweth at once that it is not by mere moral suasion, or any natural influence upon the rational soul, but by a supernatural and almighty influence, similar to that through which by a word he created the world, healed desperate diseases, or raised the dead, that this change is effected; and that, by this divine agency, there is framed in us a vital habit or principle of grace, disposing and enabling to acts of faith, love, &c. Acts xxvi. 18. 2 Cor. iv. 6. Deut. xxix. 4. John v. 25. Rom. iv. 17. Eph. ii. 1, 5. Ezek. xxxvii. 1—14. Deut. xxx. 6. Col. ii. 11, 12. with Gen. xvii. 10, 11. Tit. iii. 5. Eph. iv. 23. John i. 13. and iii. 3, 5, 6, 8. Jam. i. 18. 1 Pet. i. 3, 23. Eph. ii. 10. and iv. 24. Col. iii. 10. The inspired representations of that which is produced by this supernatural and all-powerful agency of God, as, a copy of God's law in the heart, Jer. xxxi. 33. 2 Cor. iii. 3. *eternal life abiding* in one, 1 John v. 12. and iii. 14, 15. a *new heart*, a *pure heart*, one *heart*, a *heart to know* and *fear* God, a *heart of flesh*, Ezek. xix. 11, 19. and xxvi. 26. and xviii. 31. Jer. xxiv. 7. and xxxii. 39. Deut. xxix. 4. 1 Tim. i. 5. Heb. x. 22. *a divine nature, God's workmanship created*, not in or by, but *unto good works*, 2 Pet. i. 4. Eph. ii. 10. the *image of God* opposite to the image of the devil, which is in men by nature, and answerable in the substantials of it to Adam's likeness to God, Eph. iv. 24. Col. iii. 10. 2 Cor. iii. 18. with Gen. i. 26, 27. a

new creature that hath a real subsistence in us, and renders us *new* in our qualities, and which is contrary to, and exclusive of, *old* sinful lusts, 2 Cor. v. 17. Gal. vi. 15. Eph. ii. 10. and iv. 24. Col. iii. 10. a *new man*, the reverse of the *old man*, which must be put off, and is crucified with Christ, Eph. iv. 22, 24. Col. iii. 9, 10. Rom. vi. 6. a *new man*, having *eyes to* see, *ears to hear*, and a *heart to understand*, Deut. xxix. 4. an *inward* or *inner man*, which delights in God's law, and is *renewed* and *strengthened* day by day, Rom. vii. 22. 2 Cor. iv. 16. Eph. iii. 16. *a spirit born of* God's *Spirit*, a *new spirit* put within one, and which *lusteth against the flesh* or habits of sinful corruption, and directs and draws into a good walk, and produceth gracious fruits of actual holiness, John iii. 5, 6. Ezek. xxxvi. 26. and xi. 19 Rom. viii. 4. Gal. v. 17, 22. as *fleshly tables of the heart*, in which Christ's truths are written by the Holy Ghost, 2 Cor. iii. 3. an *inward root*, which produceth good acts, Matt. vii. 17, 18. and xii. 33. and xiii. 6, 21. a *good treasure of the heart*, out of which good acts are brought forth, Matt. xii. 35. as *incorruptible seed* distinct from and conveyed into the heart by the word of God, 1 Pet. i. 23. *seed that abideth* in every one born of God, 1 John iii. 9. manifest an implanted habit of grace in every saint.—This gracious habit or principle, under the different forms of knowledge, faith, love, hope, &c. is represented as *obtained*, 2 Pet. i. 1. *had*, 2 Thess. iii. 2. *kept*, 2 Tim. iv. 7. as *abiding*, Luke xxii. 32. 1 Cor. xiii. 8, 13. *dwelling*, 2 Tim. i. 5. Eph. iii. 17. as *working*, Gal. v. 6, 22. Jam. ii. 22. 1 Cor. xiii. 4, 8. as *increased*, 2 Cor. x. 15. *growing*, 2 Pet. iii. 18. all which descriptions manifest, that in every regenerate person there is divinely implanted, preserved, strengthened, and actuated, a supernatural gracious habit or vital principle of holiness.—This implanted and inherent grace or holiness may either be viewed as one simple principle filling and disposing the whole soul to holy acts; or, in respect of the different powers of the soul in which it acts, and in respect of its different forms of acting on objects, it may be distinguished into the different graces of knowledge, faith, love, hope, repentance, &c. But the thing is so important, that whosoever denies this implanted, inherent, habitual grace, holiness, or righteousness, overthrows the gospel, and all the work of the Spirit of God, the grace of Christ, and the new covenant. Without allowing this *habitual* grace, we must deny original sin, the sinful corruption of man's whole nature, and the spiritual extent and indispensible obligation of God's law, as a rule of life. We must deny the salvation of infants, or pretend they are admitted to heaven without any gracious dispositions. We must deny all spiritual union with Christ, justification by faith, or adoption into his family. We must deny all indwelling of Christ, his Spirit, and word, in our hearts; and leave it to be filled, actuated, and governed, by the indwelling habits of sinful corruption. We must deny all sanctification of the nature, all renovation of the whole man after the image of God, all experience and exercise truly gracious or acceptable to God, all spiritual warfare between the flesh and spirit; all growth and perseverance in grace, and perfection therein; all marks of a gracious state, and examination of ourselves, whether we be in the faith, or Christ be in us; all habitual, nay actual, preparation for death or heaven; all meetness of nature or temper for the blessedness of heaven; and all admission to it, unless it be with hearts filled with all unrighteousness.

RENOUNCE, solemnly to give up, 2 Cor. iv. 2.

RENOWN, a wide-spread fame of one's excellencies, and good or mighty deeds, Dan. ix. 15. and to be *renowned*, is to have a high cha-

racter for wisdom, honour, wealth, victories, Numb. i. 16. Ezek. xxvi. 17. and xxxiv. 29. Isa. xiv. 20.

REPAIR, to build up what is rent or broken down, Judg. ii. 23. 2 Chron. xxix. 3. The Jews were *repairers of breaches, and restorers of paths to dwell in*, when, after the deformations of Manasseh and Amon, Josiah re-established the pure worship of God, and abolished idolatry; and when, after the Chaldean captivity, they returned and built their temple and houses, and re-established the worship of God; but chiefly when, in the apostolic age and the millennium, they shall return to the Lord, and all division between them and the Gentiles be removed, Isa. lviii. 12.

REPENT, is with grief to change one's mind to what is thought more proper, Matt. xxi. 29. God *repents*, not by changing of his mind, affection, or purpose, but by changing the manner of his work: so he *repented* that he had made man, or made Saul king, when he changed the course of his providence towards them, as men would do when they repent and change their mind, acting as one determined to destroy and pull them down, Gen. vi. 6, 7. 1 Sam. xv. 11. His *repenting himself concerning his servants, or his repentings kindling*, imports his compassionately rising up for their deliverance after he had seemed determined to ruin them in the world, Deut. xxxii. 36. Psal. cxxxv. 14. Hos. xi. 8. His *repenting of the evil* or *the good* he had conditionally threatened or promised, denotes his not inflicting the one or bestowing the other, Psal. cvi. 45. Jer. xviii. 10. His gifts and calling are *without repentance*; God does not repent of *his gifts to the Jews*, or *his calling of the Gentiles*, Rom. xi. 29. Mens' repentance is, (1.) A change of mind, earnestly wishing something undone that is done. Esau found no place *for repentance*; though he sought it carefully with tears, he could not move his father Isaac to repent of what he had done, or to recal the blessing from Jacob and confer it on himself, Heb. xii. 17. Matt. iii. 2. and iv. 17. (2.) A partial or worldly repentance, wherein one is grieved for and turns from his sin, merely on account of the hurt it hath done, or is likely to do him: so a malefactor, who still loves his sin, repents of doing it, because it brings him to punishment; so Judas *repented* of his betraying his Master, because he saw it would bring him to everlasting shame and torment, Matt. xxvii. 3. (3.) Gospel-repentance, which is a godly sorrow wrought in the heart of a sinful person by the word and Spirit of God, whereby, from a sight and sense of his sin, as offensive to God, murderous to Christ, and defiling to his own soul, and from an apprehension of the mercy of God in Christ, he, with grief and hatred of all his known sins, turns from them to God as his Saviour, portion, and Lord. This is called *repentance towards God*, as therein we turn from sin to him; and *repentance unto life*, as it leads to spiritual life, and daily increaseth it, and issues in, and prepares for, eternal life, Matt. iii. 2. Acts iii. 19. and xx. 21. and xi. 18. In every case, a correspondent faith must precede repentance. We must first by faith *look* on Jesus, and then *mourn; he that cometh to God must believe*, and come by Christ as the way, Heb. xi. 6. John xiv. 6. A believing view of the holiness and justice, the truth and faithfulness of God, will make sin to appear exceeding sinful; but nothing produces such deep, genuine, contrition of soul for it, as looking unto Jesus pierced *by* our transgressions, and bruised for our iniquities, Isa. liii. 5. Zech. xii. 10. This melts the hardest heart, bows the most stubborn will, and sinks the haughty spirit into the deepest abasement before the Lord. See FORGIVE

REPETITIONS (the vain ones) of the Pharisees, were the saying the same things over and over in their prayers, as if the more they

would be the better heard, Matt. vi. 9.

REPLENISH, to fill with inhabitants or wealth, Ezek. xxvi. 2. God *replenishes* sorrowful souls, when he fills them with joy and comfort, Jer. xxxi. 25. The Jews were *replenished* from the east; entertained numbers of idolatrous magicians, and their abominations, from Chaldea and Assyria; or, were proud of their alliance with the Assyrians, Isa. ii. 6.

REPHAIM, *giants, releasers,* a valley on the south or west of Jerusalem, very fruitful in corn, Isa. xvii. 5. It seems to have had its name from the GIANTS that anciently inhabited it; and here the host of the Philistines encamped oftener than once, 1 Chron. xi. 15. and xiv. 9.

REPHIDIM, *beds or mansions of rest,* a place on the east side of the western gulph of the Red sea, where the Hebrews tempted God, and quarrelled with Moses for want of water; and so it was called Meribah, *contention*; and Massah, *temptation.* Here Moses brought them water from a ROCK; and here they, under the direction of Joshua, routed the Amalekites.

To REPLY against God, is to quarrel with his purpose or providence, Rom. ix. 20.

To REPORT a thing, is, (1.) To declare how it is done, how orders are executed, Ezek. ix. 11. (2.) To convey information of a fact, and make it public, 1 Cor. v. 1. *Report, and we will report it;* tell us what you can against Jeremiah, and we will rehearse it to the king to have him punished, Jer. xx. 10. The gospel is called a *report* or *hearing;* therein the famed excellencies and works of God in Christ are declared; and the prophets, apostles, and ministers, receiving it from Christ, publish it to men, Isa. liii. 1.

REPROACH, INFAMY, (1.) The bad character of one, whether procured by his own wicked deeds, or occasioned by false accusation, outrageous upbraiding, or scornful derision, Prov. vi. 33. Isa. li. 7. Ezek. xxxvi. 3. Neh. ii. 12. (2.) Slanderous speech, whereby men give disgraceful characters to others, Psal. lxxix. 12. Persons or things are said to be a *reproach,* when loaded with bad characters, and made a common by-word, Psal. xxii. 6. and lxxxix. 41. Sin is the *reproach of any people;* it is a disgrace to them, and tends to render them contemptible, Prov. xiv. 34. Oppression, or mocking of the poor, is a *reproaching* of God, as if his image on them deserved no respect, as if by making them poor he had devoted them to hard usage, and as if he could not protect them, Prov. xiv. 31. and xvii. 5. The *reproach of Christ,* is scorn and calumny endured for adherence to him and his ways, Heb. xi. 26. and xiii. 13. Among the Hebrews, barrenness was accounted a *reproach,* as it excluded from a share in the multiplication of Abraham's seed, and from being the honoured progenitor of the Messiah, Gen. xxx. 23. Isa. iv. 1. Luke i. 25. Uncircumcision was the *reproach of Egypt,* as it anciently marked men to be aliens from God like the Egyptians; and perhaps many of the Jews neglected to circumcise their children in Egypt, Josh. v. 9. God put the Philistines to a perpetual *reproach,* when he smote them with the long remembered and shameful disease of the emerods, Psal. lxxviii. 66. *Reproach breaks the heart,* as it not only tends to bereave one of his outward enjoyments, but renders him contemptible and useless for advancing the honour of God, or doing real service to mankind, Psalm lxix. 20.

REPROBATE, not approved. Among metalists, it signifies what cannot abide the trial, without shewing itself drossy, or of a coarse allov. Thus wicked men are *reprobate silver*; they are not purged nor refined, nor will pass current, according to the standard of God's law, Jer. vi. 30. When used concerning wrestling-games and races, it signifies him who miscarries, and loses the

prize. Lest I should be a *reprobate*, or *cast-away*; lest I should be found one whom God will never reward as a runner of the Christian race, or as a victorious fighter of the *good fight of faith*, 1 Cor. ix. 27. A *reprobate mind*, is one hardened in wickedness, and which cannot discern between good and evil, Rom. i. 28. Men are *reprobate concerning the faith*, when they apostatize from the doctrines of Christ, and abandon themselves to the most horrible errors, 2 Tim. iii. 8. They are *reprobate to every good work*, when quite incapable of performing good works, and are averse to others performing of them, Tit. i. 16.

REPROVE. See REBUKE.

REPUTE, to reckon, esteem, Job xviii. 3. Reputation, an high character, Gal. ii. 2.

REQUEST, to crave, pray for, Judg. viii. 26. 1 Kings xix. 4.

REQUIRE, (1.) To ask as a favour, Ezra viii. 22. (2.) To demand as a debt, or as due obedience, Luke xix. 23. Deut. x. 12. (3.) To call to account for, Ezek. xxxiv. 10. (4.) To avenge, punish for, 1 Sam. xx. 16. God *requireth things that are past*: he orders that which was past and driven away to be renewed and brought back, and requites men for their past deeds, Eccl. iii. 15. This night shall thy soul *be required of thee*; it shall be separated from thy body, and called to give an account of itself and its deeds at the tribunal of God, Luke xii. 20.

REQUITE. See RECOMPENCE.

REREWARD, the last body or hindmost part of the troops in a marching army, who as it were guard the back of the army, Josh. vi. 13. The Lord, or his glory, is the *rereward* of his people, when he affords them full protection even from unseen enemies; so he was to the Jews in their return from Babylon, Isa. lii. 12. and lviii. 8.

RESCUE, (1.) To recover back from captivity, 1 Sam. xxx. 18. (2.) To save from imminent danger, Acts xxiii. 27.

RESEMBLE, (1.) To be like to other persons or things, Judg. viii. 18. (2.) To liken or compare, Luke xiii. 18.

RESEN, *a bridle*, a noted city of Assyria, built by Ashur, between Nineveh and Calah. Some think all the three, together with Rehoboth, were at last united into Nineveh; but perhaps Resen is the same as La-rissa on the Tigris, which was eight miles in circumference, its walls 100 feet high and 25 broad, Gen. x. 12.

RESERVE, (1.) To leave, set aside for a particular use, 2 Sam. viii. 4. (2.) To keep firmly and carefully, Jude 6. (3.) To keep things in store in order to give them out afterwards, 1 Pet. i. 4.

RESIDUE, what is left or remains behind, Exod. x. 5. Neh. xi. 20.

RESIST. See OPPOSE.

RESORT, (1.) To meet together, Neh. iv. 20. (2.) To come to, Psal. lxxi. 3.

RESPECT, to esteem, regard.—Sinful respect of persons, is to regard and esteem them in giving sentences of judgment, for their outward honour, power, and wealth, not attending to truth and equity, Lev. xix. 15. Deut. i. 15. In this sense, God does not *respect persons* for their nation, family, or outward circumstances, nor ought judges or others to do so, Acts x. 34. Lev. xix. 15. Deut. i. 17. James ii. 1, 9. 1 Pet. i. 17.—God has *respect to the lowly*; he delights to have fellowship with them, and to do them good, Psalm 138. 6. He had *respect* to Abel and his offering; esteeming his person as united to Jesus, he, by causing fire to descend from heaven and consume it, shewed a regard to his offering, which he offered in faith, Gen. iv. 4.

RESPITE, a breathing, a time wherein to advise, Exod. viii. 15. 1 Sam. xi. 3.

To REST, (1.) To cease from work, Exod. xxiii. 12. (2.) To sit or nestle quietly, Gen. xviii. 4. Isa. xxxiv. 14. (3.) To lean, to trust, 2 Chron. xxxii. 8. (4.) To continue fixed, Isa. li. 4. (5.) To come to

an end, Ezek. xvi. 42. and xxi. 17. God *rested* from creation-work, and was *refreshed;* he ceased to make new kinds of creatures, and took pleasure in what he had made, Heb. iv. 4. Exod. xxxi. 17. His *resting* in his love, implies his pleasure in the past effects of it, and his taking delight in shewing it more abundantly, Zeph. iii. 17. His *taking his rest* during the Assyrian ravages of Egypt and Ethiopia, imports his forbearing to interpose remarkably between the contending parties, Isaiah xviii. 4. Men *rest on the Lord,* when, with a strong faith in his promise and righteousness, they commit themselves to his care, and depend on him for all necessary blessings, Psalm xxxvii. 7. The saints *rest at noon,* when, amidst scorching persecution and temptation, God bestows upon them distinguished protection, inward patience, and comfort, Song i. 7. The dead *rest* in their graves, from all labour, disturbance, and pain, Isaiah lvii. 2. To QUIET, is to cause to rest, make still. God's Spirit was *quieted* in the north country, speaking after the manner of men, when the Persians, Greeks, and after them the Romans, executed the destined vengeance on Chaldea, where his people had been oppressed; or, when the spread of the gospel was the mean of converting multitudes to Christ, Zech. vi. 8. God *quieteth the earth with the south wind,* when he makes its gentle gales to blow on it, Job xxxvii. 17.

REST, QUIETNESS, (1.) A ceasing from labour, Exod. v. 5. (2.) A ceasing from open war, Josh. xiv. 15. or to be exempt from persecution, Acts ix. 31. (3.) Ceasing from tillage and husbandry, Lev. xxv. 5. (4.) A state of peace and reconciliation with God and mens' own conscience, Matt. xi. 29. Heb. iv. 3. (5.) A calm composure of mind, produced by the love of God shed abroad in our heart, and by the Holy Ghost's witnessing to our conscience, our justification, reconciliation, regeneration, adoption, and sure title to eternal glory; attended with a cheerful confidence in the promises, and a submission to the providences, of God, Psal. cxvi. 7. (6.) REST also signifies a peaceful and comfortable settlement, such as Canaan to the Hebrews, and the temple to the ark, Deut. iii. 20. Psal. cxxxii. 8, 14. (7.) A part of a wall for the ends of beams to lie on, 1 Kings vi. 6. (8.) The remainder, those beside, Gen. xxx. 6. Christ, in his offices, relations, righteousness, power, and love, and in his promises, is *a rest and refreshing,* which, if applied and improved, yields a most sweet pleasure and quiet to men, Isa. xxviii. 12. Christ's *rest is glorious:* his gospel-church, and his new-covenant state, wherein his people enjoy sweet delight and repose, is the product of his glorious power and bleeding love, and is glorious in its properties and ends, Isa. xi. 10. The *rest remaining for the people of God,* is either the gospel-state of the church wherein men enjoy freedom from the burdensome services of the ceremonial law, and have Jesus and his delightful promises clearly exhibited to them; or the heavenly state, wherein the saints shall be for ever free from sorrow, temptation, and trouble or toil, and for ever delighted in the full enjoyment of God, Heb. iv. 9. Canaan and the temple are called God's *rest,* because there the symbols of his presence resided, and the former was given by them to the Hebrews to dwell in, Heb. iii. 11. Psal. cxxxii. 14. but it was not *their rest,* because it was *polluted,* as God expelled them from it, Mic. ii. 10. If God *give quietness, who then can make trouble?* If God give inward peace and comfort, or even outward, who can vex his people? Job xxxiv. 29. The *wicked shall not feel quietness in his belly;* no ease in his mind concerning his ill-gotten goods, Job xx. 20. Damascus was the *rest of God's wrath;* his judgments continued long upon it, Zech. ix. 1.—QUIET; (1.) Still, calm, and peaceable, composed in mind, 1 Thess. iv.

11. Psal. xlvi. 10. and iv. 4. (2.) Idle, inactive, Judg. xviii. 7, 27. (3.) Free from noise and war, 2 Chron. xiv. 1, 5.—And *to still*, is to render pleased, calm, and silent, Numb. xiii. 30. Psal. lxv. 7.

RESTORE, (1.) To give back again, Gen. xx. 14. (2.) To re-establish one in his former office or station, Gen. xl. 13. Isa. i. 26. (3.) To make *restitution*, by giving back to an owner what was unjustly taken or detained from him, or which had been lost. In holy things, and where there was the least appearance of fraud, restitution was at least to be made to the full value, and a fifth part more. Four sheep were given for one that had been stolen, and five oxen for one, as these animals were easily stolen, and the want of the last hindered the tillage of the field; and for fraudulent exaction of tribute, the restitution was to be fourfold. If the owner and his heirs were all dead or unknown, the restitution was to be made to the priest as the Lord's deputy, and no atonement could be made for the person's injustice till once the restitution was made. Does not this prove, that no man has any ground to expect forgivensss of his injustice, till he make restitution of what he unjustly obtained, at least do what he can to give every one his due? but he may make it in as secret a way as he can, Exod. xxii. 1—4. Numb. v. 7, 8. Lev. xxii. 14. and vi. 4. Luke xix. 8. *According to his substance, shall his restitution be;* all his estate shall be taken from him to pay what he fraudulently got, Job xx. 18. (4.) To recover, take back, put again in possession of, 2 Kings xiv. 25. (5.) To heal or cure, Matt. xii. 13. (6.) To reform the church from her corruptions in doctrine, worship, and practice, Matt. xvii. 11. Christ *restored* what he took not away, when by his mediation he brought glory to God, and righteousness, holiness, and happiness, to men, Psal. lxix. 4. To *restore* a man who has been overtaken in a fault, or *set* him *in joint*, is to bring him to a sense of his sin, a belief of God's pardoning mercy, and an amendment of practice, and so an access to ordinances as before, Gal. vi. 1. The *restitution of all things*, is the putting of the world into an holy and happy state at the last day, making all the marks of sin to cease from the earth, air, &c. Acts iii. 21.

RESTRAIN, WITHOLD, (1.) To keep back, as with a bridle, Psal. lxxvi. 10. Gen. xx. 6. (2.) To detain, cease from giving, Job. xv. 4. (3.) To confine, Job xv. 8.

RESURRECTION, or rising again from the dead, is either, (1.) Civil, when a person or nation is recovered from a state of distress and bondage, as in the case of David, Hezekiah, Paul, Psal. xxv. 3, 4. Isa. xxxviii. 16. 2 Cor. i. 9, 10. and of the Jewish nation, Lam. iv. 20. Hos. vi. 1, 2. Ezek. xxxvii. 1—14. (2.) Spiritual, from a state of death in sin to spiritual life and happiness; and this is either of particular persons when they are regenerated and born again, John v. 25. Eph. ii. 1, 5. Col. ii. 12. and iii. 1. or of the church, when, by the influences of Christ, she is mightily increased in her members, and they in their lively walking with God, and in their outward comfort and prosperity. This will signally take place in the beginning of the millennium, and is, as some think, called the *first resurrection*, Isa. vi. 19, 21. and lx. 1. Rom. xi. 14. Rev. xx. 1--8. (3.) Corporal, when dead bodies are restored to life. That there will be a general rising of the dead bodies of men and women at the last day, is most agreeable to reason. Reason hints, that the law of God is given to our whole man, and is violated by our soul and body in connection. The body, as an open port, admits incitements to good, and temptations to sin; the carnal affections depending on the body, corrupt and mislead the mind and affections. What outward acts the soul designs, whether good or evil, the body executes. When the heart is filled with hatred of God, and all unrighteous-

ness, the tongue and other bodily members are instruments to execute it. When the renewed soul loves and cleaves to Jesus Christ, the tongue utters his praise, and other bodily members labour, or endure suffering, for his sake. If these different parts of human nature share thus in actions good or bad, it is reasonable they should share together of the everlasting reward or punishment; and hence the body must be restored to life, and reunited to the soul never more to be separated. The dying of seeds that they may revive and grow up, the revival of withered trees and roots in the spring, are a natural presage of this resurrection, John xii. 24. 1 Cor. xv. 36. The translation of Enoch and Elias to heaven, both soul and body; the restoration of many to life by the hands of Elijah, Elisha, and of Jesus and his apostles; but chiefly the resurrection of Jesus Christ from the dead, are incontestible proofs hereof. Jesus rose as the *first fruits of them that slept;* to mark which, numbers of dead bodies of saints arose about the same time, who it is scarcely probable ever returned to corruption, 1 Cor. xv. 20. Matt. xxvii. 52, 53. In his resurrection, he exerted his own divine power, and was solemnly owned by his Father as his only begotten Son, Rom. i. 4. Acts xiii. 35. He *rose for our justification,* as therein he was discharged of all debt which he had taken on himself, and exhalted to be a Prince and Saviour to give repentance and forgiveness of sins, Rom. iv. 25. and he is the *resurrection and the life;* the spring and cause of our spiritual resurrection from a state of sin; of our revivals after sinful languishing and distress, and of our happy resurrection at the last day, John xi. 25. That there shall be a future resurrection of the dead in general, is also evident from many passages of scripture. God shewed the truth hereof to Moses at the bush, in calling himself the God of the patriarchs after they were dead; which imported that their souls did, and their bodies would, live unto God, Luke xx. 37, 38. Amidst all his trouble, Job firmly believed not that he would have a return to prosperity in this life, for this he did not, Job vi. 8, 9. and vii. 7, 8. and x. 21, 22. and xvi. 22. and xvii. 1, 15. and xix. 10. and his words are too grand to express such an event; but that at the last his Redeemer should raise him from the dead, and make him, in his flesh, in the very same body he then had, to *see God* as his friend and portion, Job xix. 25, 26, 27. With the view hereof, God comforts his church, Isa. xxvi. 19. and Dan. xii. 2, 3. In the New Testament, this truth is evidently asserted in a multitude of texts, Luke xiv. 13. John vi. 39, 40, 44, 54. and xi. 24 to 26. and xiv. 19. Acts iv. 2. and xvii. 18. and xxvi. 8. Rom. viii. 11. 1 Cor. vi. 14. and xv. 2 Cor. i. 9. and iv. 14. 1 Thess. iv. 14. 2 Tim. iv. 1. Heb. vi. 2. and Rev. xx. 12, 13. That the same body will be raised, is evident from the reasons above mentioned, as well as from the very nature of a resurrection; for, if the same body was not raised, it could be no resurrection, but a new creation. It is their body that was once vile, mortal, diseased, and dead, and that bore the image of the earthly Adam, that shall be raised, changed, and glorified, Phil. iii. 21. Rom. viii. 11. Job xix. 26, 27. John v. 28. 1 Cor. xv. 42, 43, 51, 53, 54. That the saints' bodies shall rise first, and be rendered glorious like unto Christ's glorified body, and spiritual, so as to be no clog to the soul, is also plain. The vain questions concerning the time of the resurrection, the apparent difficulties of the raising of the same body, the difference of sex in them that are raised, I dismiss as improper here. Nothing proper is impossible for the power and wisdom of God to effect. But let us know and earnestly remember, that by the *resurrection of life,* the godly shall, first in order, and in a glorious manner, be raised to enjoy everlasting

happiness; and by the *resurrection of damnation*, the wicked shall rise to everlasting shame and torment; while hell shall give up their departed souls, the sea and earth shall produce their dead bodies, John v. 28, 29. Rev. xx. 12, 13, 14.

RETAIN, to hold fast in one's power or possession, Judg. vii. 8. and xix. 14. God *retaineth not* his anger for ever; he will not always continue to punish and afflict, Mic. vii. 18. Wicked men *like not to retain God* in their knowledge; they are not inclined to cherish and increase their notions of God, and the impressions of his greatness, goodness, and justice, on their conscience, Rom. i. 28. Sins are *retained*, when the sinner is continued under censure or condemnation, John xx. 23. Bernice did not *retain the power of the arm*; did not by her marriage establish a firm union between the two kingdoms of Egypt and Syria: nor did she long maintain her interest in the favour of her husband Antiochus Theos; for he, after the death of her father Ptolemy Philadelphus, king of Egypt, divorced her, and retook Laodice, by whom he himself, Bernice, and her child and friends, were soon after murdered, Dan. xi. 6.

RETIRE, to march backward, to go aside, Judg. xx. 39.

RETURN, (1.) To go back to the place from whence one came, Exod. xiii. 17. (2.) To come again, 2 Chron. xviii. 26. (3.) To requite, 1 Kings ii. 32, 44. (4.) To rehearse, tell over, Exod. xix. 8. God *returns* to men, when, after some judgments and afflictions, he bestows fresh favours upon them, Psal. vi. 4. Joel ii. 14. He *returns on high*, when he, as a judge, gives sentence for his people, and against their enemies, and displays his authority and power in the execution thereof, Psal. vii. 7. Men *return* to God, when they repent of their sinful wandering out of the way of his commandments, and begin anew to obey and serve him, Isa. x. 21. Ezek. xviii. 21. The *return of the year*, is the spring-tide, when it began anew in the season, and in the sacred reckoning of the Jews, 1 Kings xx. 22. In *returning and rest, ye shall be saved;* by means of returning to God in Christ by faith and repentance, and by resting quietly on him as your support and deliverer, without going to Egypt for help, shall ye have deliverance, Isa. xxx. 15. *Let them return to thee, but return thou not to them;* let them hearken to thy words, and follow thy pattern; but comply not thou with them in their courses, nor flatter them in their sins, Jer. xv. 19.

REU, or RAGAU, *his friend*, the son of Peleg, and father of Serug, was born, *A. M.* 1787, and died *A. M.* 2026, Gen. xi. 18.

REUBEN, *behold a son*, the eldest son of Jacob by Leah, born *A. M.* 2246. When he was very young, he found *dudaim*, which we render *mandrakes*, in the field, about the time of wheat harvest. These his mother sold to Rachel who coveted them, for her night with Jacob. When he was about 40 years of age, he, to the great grief of his father, committed incest with his concubine but seems to have deeply repented of it. Though Joseph stood fair to come between him and his father's inheritance, he did all that in him lay to preserve Joseph in safety. He begged the rest of his brethren would not murder him. With a view to protect him, he persuaded them to throw him into a dry pit, and leave him there to die of his own accord. While he took a round-about turn, to draw him out and send him home, his brethren had taken him out, and sold him to the Midianites. When he found him taken out, he rent his clothes, and was deeply distressed on his account. When afterwards Joseph's rough usage of them brought them to a sense of their guilt concerning his blood, Reuben reminded them how obstinately deaf they were to all his intreaties for the preservation of his life. When his father refused to let Benjamin go with

them into Egypt, he offered to forfeit the life of his two sons that he would bring him safely back. In his last benediction, Jacob told him, that for his incest he should lose his birthright, and should never excel, Gen. xxix. 32. and xxx. 14. and xxxv. 22. and xlii. 22. and xxxvii. 29, 30. and xlii. 21, 22, 37. and xlix. 3, 4. 1 Chron. v. 1.

His sons were Hanoch, Pallu, Hezron, and Carmi, all of whom were parents of considerable families, Numb. xxvi. 5, 6. When the Reubenites came out of Egypt, their number fit for war amounted to 46,500, under the command of Elizur the son of Shedeur. They, with their brethren of Simeon and Gad, formed the second division in the march of the Hebrews, and went just before the ark. Their spy for searching the promised land, was Shammua the son of Zacchur. Dathan, Abiram, and On, who rebelled against Moses and Aaron along with Korah, were of this tribe. In the plains of Moab, their warriors amounted to 43,730. When Moses seized the kingdoms of Sihon and Og, the Reubenites and Gadites, observing how proper the country was for their vast numbers of flocks and herds, begged to have it as their portion. At first Moses refused; but on their proposing to assist their brethren with all their force in the conquest of western Canaan, he granted the country to them and the half tribe of Manasseh. There they repaired the cities, and settled their wives and children. Their warriors went over Jordan; and though perhaps they visited their families at turns, yet they continued with their brethren for the most part of seven years, till all the tribes had got their settlements; after which they were honourably dismissed. In their return home, they erected the altar of Ed on the bank of Jordan, not for offering sacrifices or incense, but for a testimony that they were of the same Hebrew stock and religion with their brethren. The design of this was at first mistaken by the other tribes: and Phinehas, and a variety of the princes, were sent to expostulate with them about this matter, as they took it to be a step towards apostacy from the worship of God; but when they heard the true design of erecting the altar, they were satisfied. According to the predictions of Jacob and Moses, this tribe never excelled, there never being any noted person thereof; and they lay much exposed to enemies, the Moabites on the south, the Ammonites on the east, and the Syrians from the north, Numb. xxvi. 5, 6. and i. 5, 21. and x. 18, 21. and xvi. and xxxii. Josh. xxii. Deut. xxxiii. 6. In the days of Deborah, the Reubenites were so embarrassed with intestine broils or foreign invasions, that they could send no assistance to Barak. During the reign of Saul, they, perhaps under the command of Bela the son of Azaz, conquered a tribe of the Hagarites on the east of Gilead, and seized on their country. Of them and their brethren, the Gadites and Manassites, to the number of 120,000, attended at David's coronation. In that period, Eliezer the son of Zichri was their governor, and Adina the son of Shiza was one of David's worthies. Hazael king of Syria terribly ravaged their country; but it seems that afterward, in the reign of Jeroboam II. they and their brethren of Gilead smote the Hagarites, and took from them their country, and a prodigious booty of flocks. Not long after, when Beerah was their prince, Tiglath-pileser carried them captive into the north-east parts of his empire, Judg. v. 15, 16. 1 Chron. xii. 37. and xxvii. 16. and xi. 42. 2 Kings x. 37. 1 Chron. v.

REVEAL, to make manifest what was before concealed or unknown, Rom. ii. 5. Christ is *revealed*, when God by his word and Spirit enlightens the minds of men, and sheds his love abroad in the heart, Gal. i. 16. and was also, when by fearful judgments on the Jewish nation, he ma-

nifested his power and Messiaship, Luke xvii. 30. and will, when he shall at the last day, come openly to judge the world, 2 Thess. i. 7. The *arm of the Lord is revealed*, when Christ is savingly discovered, and when the power of God in its mighty effects is sweetly felt, sins being forgiven, the conscience purified, and the heart changed, Isa. liii. 1. His *righteousness is revealed*,, when the obedience and suffering of Christ, in which the justice and mercy of God shine forth, are declared and offered to sinful men, Isa. lvi. 1. Rom. i. 17. The heavens *reveal mens' iniquity*, when God brings it to light, and punisheth them observably for it, Job xx. 27. The wrath of God is *revealed from heaven against all unrighteousness*, when, by the stings of sinners' conscience, and by his judgments on them, his displeasure with their conduct is clearly manifested, Rom. i. 18. The Popish *man of sin* was *revealed*, when he appeared as *head* of the church, or as a civil prince, 2 Thess. ii. 8. Men *reveal their cause to God*, when they lay it before him in prayer, Jer. xi. 20. By Christ's coming into the world, and being preached in the gospel, the thoughts of many hearts are *revealed*: some have their consciences fully searched by his word; and many, by their evidence of regard to, or hatred of him, declare what is in their hearts, Luke ii. 35. Every mans' work shall be tried and *revealed by fire*; by the fire of God's word trying it, by fiery trials and persecutions, and especially by a thorough trial in the last judgment, its nature and quality shall be plainly discovered, 1 Cor. iii. 13. Any immediate discovery of God's mind, is called a REVELATION, Gal. i. 12. 1 Cor. xiv. 6, 26. but the last book of the scripture, in which God discovered to John the apostle a multitude of things relative to his will and purpose towards the church, is particularly so called, Rev. i. 1. After an introduction and description of a vision which John had of Jesus Christ in the isle of Patmos, it contains seven epistles to the Asian churches of Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea, in which Jesus commends their good things, reproves their defects, calls them to repent, and encourages them under their trials, chap. i. ii. iii. In chap. iv. and v. we have an introduction to the prophetic part, consisting of a vision of God upon a throne, and celebrated by ministers and saints; and of Christ's opening the seven-sealed book of his purposes, to the great joy of angels and redeemed men. In chap. vi. is the opening of six seals, exhibiting the state of the church, and of the Roman empire, from Christ's ascension, to the fall of the heathenish form of the empire about *A. D.* 323. In chap. vii. is an emblematic representation of the security of the saints under the trumpets, and their happy escape from their troubles. In chap. vii. and ix. is the opening of the seventh seal, and the sounding of six trumpets, where is exhibited the fate of the church, by the Arians, Donatists, Pelagians, Papists, and Saracens; and the fate of the Roman empire, by the Goths, Vandals, Huns, Heruli, Saracens, and Turks, from *A. D.* 323 to 1866, or 2016. In chap. x. is another introductory vision of Jesus Christ with a little open book, the seals being now loosed, in his hand, importing a further discovery of the events of providence. In chap. xi. is a view of the rise, power, duration of, and opposition to Antichrist, and of his fall, and the glorious millennium; and so reaches from *A. D.* 606, to the end of the 1,000 years reign of the saints; and of it the xiii. to xxii. are but an explication. In chap. xii. is a repeated view of the state of the church under Heathenism and Antichrist. In chap. xiii. and xiv. we have a view of the rise of Antichrist in his civil and ecclesiastic power, together with preludes, warnings, and emblematic represention, of his

ruin. In chap. xv. and xvi. we have the preparation for, and the pouring out of, the destructive vials of God's wrath on Antichrist. In chap xvii. xviii. and xix. are exhibited the marks of Antichrist, and the causes and terrible nature of his overthrow, and the grief of his friends, and joy of the saints thereat. In chap. xx. is represented the glorious millennium, and the last judgment. In chap. xxi. and xxii. is represented the happiness of the millennial and of the eternal state, and a terrible denunciation of wrath to such as take from or add to the words of God.

How far this *analysis* of the Revelation is just, the reader is requested to judge for himself. It is suffered to appear in this work, as taken from Mr. Brown, because the editor hopes it may excite some persons to avail themselves of the benefit to be derived from a careful perusal of modern publications on this subject, and to an earnest application to God in prayer, that he may set up his kingdom, and explain his own word.

REVELLINGS, luxurious feasting, attended with wanton songs and behaviour, Gal. v. 21.

REVENGE, or VENGEANCE, (1.) A return of an injury that has been, or is supposed to have been done us, Jer. xx. 10. (2.) A just censure of a scandal, 2 Cor. x. 6 (3.) An hatred of sin, manifested in using all proper methods to destroy it, 2 Cor. vii. 11. When *revenge* or *vengeance* is attributed to God, it includes no passion, but merely a righteous disposition to punish evil-doers, Acts xxviii. 4. and the just punishment inflicted on them, Psalm lviii. 10. or chastisement of his people, Psalm xcix. 8. *Vengeance belongeth only unto God:* he alone can fully resent injuries; he alone has right fully to resent injuries done to himself, as the God and supreme Governor of the world; and he prohibited to private persons all revenge of injuries done them, Lev. xix. 17, 18. Rom. xii. 17, 19. and by the law of requital, he did not allow, but set bounds to, private revenge, Exod. xxi. 4. When magistrates punished injuries, or when the kinsman-redeemer killed him who had accidentally slain his friend, they acted as the deputies of God the supreme Ruler, Rom. xiii. 4. Numb. xxxv. 19, 24. The *punishment* taken by God on the Chaldeans for destroying his people and temple, is called the *vengeance of his temple*, Jer. l. 28

REVENUE, profit, income, Ezra iv. 13. Isa. xxiii. 3. Christ's *revenue* is the blessings he gives to men, which are more precious, enriching, and useful, than choice silver, Prov. viii. 19. In *the revenue of the wicked is trouble;* in acquiring, preserving, and parting with their wealth, they have trouble, and a curse and trouble often punish their wicked manner of procuring it, Prov. xv. 6. The Jews were *ashamed of their revenue;* ashamed of what they had sinfully procured to themselves, and of the issue of their giving presents to, and trusting in the Egyptians, Jer. xii. 13.

REVERENCE, veneration, respect, awful regard. To do *reverence to God,* is to have a humble and filial awe of his greatness, fear of his displeasure, and a self-abased temper of spirit in worshipping him or bearing his chastisements, Heb. xii. 28. To *reverence* his sanctuary, is to pay an awful and self-debasing regard to his ordinances, Lev. xix. 30. God's name is *reverend;* all things whereby he made himself known are to be awfully regarded, as connected with him who is infinitely great, and to be feared by all his creatures, Psalm cxi. 9. To *do reverence* to men, is humbly to make our compliments to them, by bowing before them, or the like, 2 Sam. ix. 6.

REVERSE, to make null, overturn, Numb. xxiii. 20.

REVILE, RAIL, to speak evil or indiscreetly of persons or things, Matt. xxvii. 39. 1 Sam. xxv. 14.— As their words are like spears and swords, destructive to mens' persons, characters, and interest, revilers or

railers ought to be expelled from human society and the church, 1 Cor. v. 11. and God has excluded them from his kingdom, 1 Cor. vi. 10. It is highly criminal to revile rulers in church or state, and *revilers* of parents were appointed to death, Exod. xxii. 28. and xxi.† 17. They are blessed of God, who bless, and from the heart wish well to, such as revile them, Matt. v. 11. 1 Cor. iv. 12.

REVIVE, (1.) To become lively and cheerful after much fainting and sorrow, Gen. xlv. 27. (2.) To live again, after being dead or dead-like, Rom. xiv. 9. Hos. xiv. 7. (3.) To quicken and render lively and active, Psalm lxxxv. 6. God *revives* men, when he grants deliverance to them from great calamities, and gives his quickening Spirit and grace to render them active and cheerful in his service, Hos. vi. 2. Ezra ix. 8. Isa. lvii. 15. The Jews *revived the stones out of the heaps of rubbish*, when they digged them up, and rebuilt the wall of Jerusalem therewith, Neh. v. 2. Sin revives, when the commandment is closely applied to mens' conscience, and the guilt, pollution, and power, of their sin are manifested, and it acts with greater vigour than before, Rom. vii. 9.

REWARD, WAGES, (1.) What is gained by service, or as the subsistence of ministers, 1 Tim. v. 18. 2 Cor. xi. 8. and what is gained by sinful works, is the *wages of unrighteousness*, 2 Peter ii. 15. (2.) The fruit of men's labour, Eccl. ix. 5. (3.) A bribe given to a judge for his favour in a cause, Deut. xxvii. 25. The *reward* of the godly from God, is the blessings he bestows on them in consequence of their good works, and particularly the unmerited gift of eternal life in heaven, which is bestowed upon them from the mercy of God, and through the righteousness and death of Jesus Christ, Matt. v. 12. The *reward of the wicked*, or *the wages of* their *sin*, is that fearful and just punishment of death, temporal, spiritual, or eternal, which God inflicts upon them, Psal. xci. 1. Children are *God's reward*, which he bestows as a blessing on parents, or which parents devote to God as an acknowledgment of his kindness, Psal. cxxvii. 3. The praise and high esteem of men, is the *reward* of hypocritical appearances of religion, Matt. vi. 2, 5. The Jews *loved a reward on every corn-floor*; like harlots, ready to prostitute themselves on corn-floors or any where, for a measure of corn or piece of bread; they also ascribed their plentiful crops to their idols, and gave them tithes of all they had, and were ready to join with the idols of any country, for the sake of the most pitiful advantage, Hos. ix. 1.

REZIN, *voluntary or good will*, the last king of the ancient Syrians, perhaps a descendant of Hazael. Entering into a league with Pekah, king of Israel, they invaded the kingdom of Judah, then governed by Ahaz. Not being able to take Jerusalem, they ravaged the country, and returned home. Soon after, Rezin's army again plundered the country; and about this time he marched to the Red sea, and took Elath, and restored it, whether to Syria or the Edomites we are uncertain, as, in the Hebrew, ARAM and EDOM are so very similar. But it is certain, that not long after Tiglath-pileser, king of Assyria, at Ahaz's desire, invaded Syria, slew Rezin, and carried his subjects captive to Media, 2 Kings xvi. 2 Chron. xxviii. Isa. vii. and viii.

REZON, *lean, secret*, the son of Eliadah, revolting from his master Hadadezer, the Syrian king of Zobah, while David made war upon him, put himself at the head of a band of robbers; and after sundry ravages of the country about Damascus, he seized on that city, and set up for king of that place: But whether he did so in the time of David, or only in the time of Solomon, we know not; nor know we at what time he began to give disturbance to Solomon. It is certain, that at the time of his death he could scarcely

be less than 90 years of age, and it is probable he was succeeded by his son Hezion, 1 Kings xi. 23, 24, 25. and xv. 18.

RHEGIUM, *breach*, a city in the kingdom of Naples, on the south point of Italy, about six miles east of Messina in Sicily, and 180 south of Naples. It is said to have been originally built by a colony from Chalcis. It was splendidly rebuilt by Julius Cæsar, after his defeat of Pompey, and driving him out of Sicily. Here Paul touched as he went prisoner to Rome, Acts xxviii. 12, 14. It has been often plundered by the Turks, and hurt by earthquakes. It is is nevertheless still in a tolerable condition, and is the seat of an archbishop and of two colleges; but the inhabitants are not numerous, nor is their trade great; nor are their harbours good, being exposed to all winds, and proper only for small ships

RHODA. See PETER.

RHODES, *a rose*, an island of the Mediterranean sea, about 75 miles east of Crete, and 8 south of Caria and Lysia in Lesser Asia, and about 120 miles in circumference. Some think it was peopled by Dodanim or Rhodanim, the grandson of Japheth; but perhaps it was rather peopled by the posterity of Shem, who dwelt on the adjacent continent, and had its name from the multitude of *roses* that grew on it. It is certain the Rhodians were famous about the time of the Trojan war. Their most ancient cities were Lindus, Camirus Jalysus, and Rhodes, which soon eclipsed all the rest, and is still a place of note. This island was famed for the fineness of the weather, and the excellent wines thereof; and for their excellent laws relative to sea-trade, and which were a kind of standard to the sea-faring men about; and for the birth of several excellent artists in painting, statuary work, &c. but for nothing more than the famed Colossus, or image of Apollo, which was fixed on the mouth of their harbour at Rhodes, so as the ships sailed in between the feet of it. It was 70 cubits high, or, according to Sextus Empericus, 80, and its parts in proportion, few men being able to grasp its thumb. It was begun by Chares of Lindus, and was finished by Laches, and cost about 300 talents, and contained about 720,000 pound weight of brass. It was erected about *A. M.* 3716; and after standing 60 years, was thrown down by an earthquake. The Rhodians procured a contribution from the nations around, to restore it; but having got about five times the worth of it, they were too covetous to apply the money to any such use. Nobody, however, ventured to carry off the brass of the fallen statute, till about 894 years after, when Mauvias, the sixth caliph of the Saracens, sold it to a Jew, who loaded 900 camels therewith.

After two different races of kings had governed the Rhodians, they introduced a commonwealth form of government. After they had undergone a variety of changes, sometimes oppressed or distressed by the Carians or Greeks, and sometimes in a great degree of grandeur, and lords of Caria and Lycia on the continent, or courted by almost every state around, they at last fell a prey to the conquering and villanous Romans. About *A. M.* 3962, and about an hundred years after, Rhodes was made a part of the province of the islands. The Saracens seized it *A. D.* 654; but the Greeks thereafter retook it, and kept it till 1283, when it was taken by the Seljukian Turks. In 1308, the warlike knights of St. John of Jerusalem wrested it out of their hands, and kept possession of it till 1522, when Solyman the Ottoman Turk attacked them with 200,000 men, and 300 ships. After almost a year's siege of the city of Rhodes, and the loss of 90,000 of his troops, the knights, whose army was now reduced to 6,000, were obliged to quit the island, and soon after settled in Malta. Most of the Rhodians deserted the place about

the same time. The Turks therefore granted distinguished liberties and privileges to such Greeks as they could excite to re-inhabit it. Paul touched here as he went to Jerusalem, *A. D.* 60; but we find no vestige of Christianity till the 4th century, since which it has never been wholly expelled. At present, the inhabitants are generally Greeks, sufficiently poor and oppressed; but the Jews who fled from Spain are the principle inhabitants of the city and castle.

RIBS, those bones one the sides of many animals which are the protection of their heart and bowels. Eve's being formed of a rib taken out of Adam's side, imported the almost equality and strong affection that ought to take place between husbands and wives, Gen. ii. 21, 22. The three kingdoms of Lydia, Babylon, and Egypt, conquered by Cyrus and his Medo-Persian troops, are likened to *three ribs in the mouth of a bear*, Dan. vii. 5.

RIBLAH, *budding, sifting*, a city of Syria, in the land of Hamath. It was a most agreeable place. Here Pharaoh-necho, in his return from Carchemish, ordered Jehoahaz to meet him, and deprived him of his crown, giving it to Jehoiakim his brother, 2 Kings xxiii. 33, 34. Here Nebuchadnezzar spent his time while his generals besieged Jerusalem; and here he murdered Zedekiah's children and several of the Jewish princes, put out Zedekiah's eyes, and put him in chains, 2 Kings xxv. Jer. xxxix. 5. and lii. 9. Some think Riblah was the same as Antioch, or as Daphne in Syria; but as the scripture represents it as on the way between Charchemish and Jerusalem, we can scarcely believe it was either of the two, but rather a city not far from Damascus, the vestiges of which are now gone.

RICH, WEALTHY, (1.) Such as have great incomes, and plenty of worldly good things, 1 Tim. vi. 17. Jer. xlix. 31. (2.) Such as place their happiness and confidence in their outward prosperity, Matt. xix. 24. Luke vi. 24. (3.) Such as have plenty of spiritual gifts and graces, and are entitled to everlasting happiness, James ii. 5. (4.) Such as in their own opinion abound with spiritual gifts and graces, while destitute thereof, Rev. iii. 17. (5.) Wise and worthy men, largely furnished with excellent endowments, Eccl. x. 6. (6.) Precious, plentiful, Ezek. xxvii. 24. 1 Tim. vi. 18. God is *rich*, has all fulness in himself, and is very ready to bestow great and good things on sinful men, Rom. x. 12. Eph. ii. 4. Men are *rich in themselves, not towards God*, when they are full of self-conceit, but destitute of true spiritual excellency, Luke vi. 21. To *make one's self rich*, is to boast of wealth or valuable endowments: and to *make one's self poor*, is to have a low and self-denied view of one's own gifts or property, Prov. xiii. 7. Canaan was a *wealthy place*, as the soil was good; and there the Hebrews got the riches, flocks, and herds, of the Canaanites, Psal. lxvi. 12. RICHES OR WEALTH denote plenty, whether of outward good things, Gen. xxxvi. 7. Job xxi. 13. Eccl. v. 19. or of spiritual and eternal blessings, Luke xvi. 11. or, in sum, the real welfare aud advantage of either soul or body, 1 Cor. x. 24. The *riches of God* are his unbounded fulness of wisdom, power, mercy, grace, and glory, Eph. i. 7, 18. and ii. 7. or the effects of his power and goodness, all which pertain to him as their owner, Psal. civ. 24. The *riches of Christ*, are his unbounded treasures of spiritual and eternal blessings fit to be bestowed on sinful men, Prov. viii. 15. Eph. iii. 8. and the abundant ascriptions of the praise and glory thereof, Rev. v. 12. The *riches of the glory of the gospel*, are the wonderful mysteries therein revealed, the infinite blessings therein offered, which render it exceedingly glorious, Col. i. 27. The fall or diminishing of the Jews, their calamities and ejection from the church of God, was the *riches of*

the Gentiles; occasioned their receiving the precious ordinances of the gospel, and being many of them admitted to an enriching state of fellowship with God, Rom. xi. 12. RICHLY, plentifully, abundantly, Col. iii. 16.

RID, (1.) To deliver from danger, Gen. xxxvii. 22. (2.) To clear away, destroy, Lev. xxvii. 6. RIDDANCE, is an utter destruction or putting of things clean away, Zeph. i. 18.

To RIDE, sometimes denotes honour and triumph, Isa. lviii. 14. When God, in metaphoric language, is said *to ride*, it denotes his speedy and majestic appearance to protect and deliver his people, or destroy his enemies, Deut. xxxiii. 26. Psal. lxviii. 4. and xviii. 10. Isa. xix. 1. Psal. xlv. 4.

RIFLE, to plunder, spoil, Zech. xiv. 2.

RIGHT, besides its signification relative to hand, side, or quarter, also signifies, (1.) Straight, Prov. ix. 15. (2.) Just and proper, opposite to what is wrong, Gen. xviii. 25. and so *a right*, is either a just cause, Job xxxiv. 17. Psal. xvii. 1. or a just sentence, Job xxxvi. 6. or a just title to any thing, or privilege of it: and so *they that do God's commandments have a right to enter by the gates into the city* of the new Jerusalem; they have a meetness for it, manifesting their title to it, Rev. xxii. 14.

RIGHTEOUSNESS, (1.) That perfection of the divine nature whereby God is most just and most holy in himself, and in all his dealings with his creatures he observes the strictest rules of rectitude and equity, Job xxvi. 2. John xvii. 25. (2.) The clemency, mercy, and goodness, of God, Deut. vi. 25. Psal. li. 14. (3.) His truth and faithfulness in fulfilling his promises, Psal. xxxi. 1. Isa. xlii. 6. and xlv. 19. (4.) The gracious reward of righteousness, Psal. xxiv. 5. Isa. lviii. 8. (5.) The righteousness which is imputed to a sinner in his justification, is called the righteousness of God, because of his contriving, and providing, and which alone will be accepted by him, Rom. i. 17. It is called the righteousness of faith, because it is only by faith that Christ and his benefits can be received, Rom. iv. 13. Christ is called *the Lord our righteousness*, Jer. xxiii. 6. He is the procurer and bestower of all that righteousness and holiness which is in believers. (6.) That uprightness, equity, and justice in dealing, which ought to be between man and man, Luke i. 75. Eph. iv. 24. (7.) An eminent act of justice and piety proceeding from a sincere zeal for God's honour, and the good of his people, Psal. cvi. 31. (8.) Holiness of life and conversation, 1 Cor. xv. 33.

RIMMON, or REMMON, *height, pomegranate*, (1.) A city belonging to the Simeonites, and which was rebuilt after the captivity of Babylon. It seems to have stood about 25 miles south-west of Jerusalem, Josh. xix. 7. Neh. xi. 29. (2.) Remmon-methoar, a city of Zebulun given to the Levites, Josh. xix. 3. and 1 Chron. vi. 77. (3.) A steep rock near Gibeah, whither 600 Benjamites fled when the rest of their tribe was destroyed, Judg. xx. 45. Perhaps it was under this rock, not under a pomegranate-tree, that Saul stood, 1 Sam. xiv. 2. (4.) A principal idol of the Syrians, worshipped at Damascus: the name signifies *elevation;* but whether that idol be the Elion or *Most High* of the Phenicians, or the Sun, or Saturn, or Juno, or Venus, is not agreed. Perhaps he was none of all these, but Jupiter Cassius, who had a temple on the north-east of Egypt, and was figured with his hand stretched out. I suppose he was Caphtor, the father of Caphtorim, whose name as well as that of Rimmon signifies a *pomegranate-tree*, 2 Kings v. 18.·····

RINGS were either for hanging curtains or other things by, or for ornaments on the hands, fingers, ears, &c. Judah, Pharaoh, the Midianites, and Hebrew men, wore

rings on their fingers, and sometimes they were finely engraved, Gen. xxxviii. 18. and xli. 42. Numb. xxxi. 50. Exod. xxviii. 11. Nay, sometimes idolatrous pictures and magical devices were engraven on them; hence Jacob hid the idolatrous *ear-rings* of those in his family, Gen. xxxv. 4. The Jewish women wore *rings*, not only on their fingers and in their ears, but in their nostrils.—Persons of dignity sealed their letters and decrees with their *rings*: and hence, when Pharaoh transferred authority to Joseph, he gave him his *ring*, as an emblem thereof, 1 Kings xxi. 8. Esth. iii. 10. Dan. vi. 17. Gen. xli. 42. The *dreadful rings of the wheels*, in Ezekiel's vision, *full of eyes*, may denote the marvellous and wise turnings of divine providence, and the majestic appearance of saints in the church when filled with the knowledge of Christ, Ezek. i. 18. The *ring on the finger* of the returning prodigal son, may denote the love of God shed abroad in the heart, whereby one is satisfied of his acceptance with God, and excited to all good works, Luke xv. 22. To be as *the ring* or *signet on God's right hand*, is to be very familiar with, and dear to him, Jer. xxii. 24. Hag. ii. 23.

RINGLEADER, one who, as a captain of the vanguard, leads on all the rest; one that, by his doctrine and example, chiefly stirs up others to any particular course, Acts xiv. 5.

RING-STREAKED, having on their legs, where they use to be tied for the slaughter or for shearing, circular streaks, Gen. xxx. 35. or on their bodies.

RINSE, to make clean by washing and rubbing, Lev. xv. 11.

RIOT, RIOTING, excessive and expensive feasting, 2 Pet. ii. 13. Rom. xiii. 13. RIOTOUS, intemperate, lascivious, Prov. xxviii. 7.

RIPE, ready to be cut down, or plucked up. The Antichristians and others are *ripe* for the sickle of God's judgments, when their sin universally abounds; when they have long continued in the most aggravated wickedness, and the patience of God can no longer bear with them, Rev. xiv. 18. Joel iii. 13.

RIPHATH, *remedy*, *release*, or *pardon*, the second son of Gomer, and grandson of Japheth. We suppose his offspring peopled Paphlagonia, or Bithynia in Lesser Asia, where Mela the ancient geographer places a tribe called the Riphatæi or Riphates. From this country, it is probable part of them removed northward, and gave name to, and resided near, the Riphæan mountains, Gen. x. 3.

RISE. See ARISE.

RITES, laws, customs, ceremonies, Numb. ix. 3.

RIVER, a current of fresh water flowing towards the sea in a hollow channel. The chief rivers of Asia are Euphrates, Tigris, Indus, Ganges, Kyang, Lena, Jenisea, and Oby. Those of the continent of Europe are Wolga, Don, Nieper, Niester, Danube, Duina, Duna, Weissel, Oder, Elbe, Weser, Rhine, Po, Tiber, Rhone, Seine, Loire, Garonne, Ebro, Tajo, Guadiana, Gaudalquir. Those of Africa are the Nile, Senegal, Zaire, and Bravagal. Those of America are the river de la Plata, the river of the Amazons, the Missisippi, and St. Laurence. The chief rivers of Britain are the Severn, Thames, Humber, Tyne, Esk, Clyde, Tweed, Forth, Tay, Spey, and Nesse. The rivers mentioned in the scripture are, the Nile in Egypt, Jordan, Kishon, Jabbok, and Arnon, in Canaan. The waters of Nephtoah and Etam ought rather to be ranked among the brooks. In Syria, we read of the Abana and Pharpar. In Chaldea and thereabouts, we find Euphrates, Hiddekel, Gihon, Pison, Chebar, Ahavah, Ulai. The Euphrates and the Nile are sometimes called *the river* by way of eminence, Ezra iv. 10, 16. Psal. lxxx. 11. Isa. xix. 5. The Red sea, and perhaps also the Mediterranean, is called a *river*, Psal. lxxiv. 15. Hab. iii. 8. Isa. xxiii. 3. *From the river to the*

ends of the earth, is from the Euphrates to the shore of the Mediterranean sea; or it may import, that the Christian church should for many ages exist, between the Euphrates on the east, and the west of Spain, Psal. lxxii. 8. Zech. xi. 10. God is likened to *broad rivers;* how large and abundant the refreshing influence which he bestows on his people! and how full his protection of them! Isa. xxxiii. 21. Christ is likened to *rivers of water* in a dry place; how plentiful, free, and constant, the cleansing and refreshing influence of his blood and Spirit! Isa. xxxii. 2. The gospel and its ordinances and blessings, the Holy Ghost and his influences, and the joys of the heavenly state, are likened to *a river,* to denote their plenty, purity, perpetuity, purifying and defensive influence, Ezek. xlvii. 5, 9. John vii. 38. Joel iii. 18. Psal. xlvi. 4. and John xvi. 11. God *shakes his hand over the river,* he *smites its streams,* and *dries up rivers,* when he easily and effectually removes every difficulty that, like an interposing river, lies in the way of the execution of his purpose, and of the salvation and deliverance of his people, Isa. xi. 15. and xliv. 27. To pass through the land *as a river,* is to flee off as speedily as possible in multitudes, not to return, Isa. xxiii. 10. Pharaoh's *river* made by him, may denote his power and wealth, Ezek. xxix. 3. Whatever is very plentiful is likened to *a river,* as plenty of tears, or of peace, of oil, or of pleasure, 2 Sam. ii. 18. Isa. xlviii. 18. Job xxix. 6. Psal. xvi. 11. Behemoth's large draught of water is called *a river,* Job xl. 23. and plentiful rain is called the *river of God,* Psal. lxv. 9. *Rivers of living water* flow out of the belly of those who believe in Christ, when their inward fulness of spiritual grace appears in the multitude of their good works, &c. John vii. 38.

RIZPAH. See SAUL.

ROAR, to make a hideous noise, as the raging sea or angry lion. God's *roaring,* imports the fearful displays of his will, his power, and wrath, Jer. xxv. 30. Joel iii. 16. Amos i. 2. Satan's *roaring,* denotes the terrible nature of his temptations, 1 Pet. v. 8. Mens' *roaring* is expressive of their outrageous or mournful outcries, Jer. l. 24. Job iii. 24.

ROB, to take away by force what belongs to another, Lev. xix. 13. Men *rob* God, when they withhold his due tithes, offerings, or worship; when they do not glorify him with their bodies and spirits which are his, 1 Cor. vi. 20. Mal. iii. 8, 9. Paul's *robbing* of other churches, was his receiving a supply from them to maintain him while preaching the gospel at Corinth, 2 Cor. xi. 26. ROBBERS are such as take by compulsion, or steal secretly, the property of others, Job xii. 6. or unjust invaders of a country, as the Assyrians and Chaldeans were of Canaan, Isa. xlii. 24. or persons ambitious of stations not belonging to them, and ready to oppress their neighbours, Dan. xi. 14. or false teachers, who attempt to *rob* God of his honour, Christ of his office, and men of their happiness and outward wealth, John x. ROBBERY is, (1.) The violent taking away of our neighbour's goods, Prov. xxi. 7. (2.) What is procured by violence and injustice, Isa. lxi. 8. Christ *thought it no robbery* to be equal with God; he claimed equal honours with the Father as his proper due, Phil. ii. 6.

ROBE. See CLOTHES.

ROCKS, large quantities of stone connected together either above or below the surface of the ground. Rocks standing out above the surface of the earth were very common in Canaan, and many of them were a shelter for the inhabitants in time of danger. In scripture, we find mentioned the rocks of Lebanon and Hermon in the north, and the rocks of the hills by the river Arnon on the east, Jer. xviii. 14. Numb. xxiii. 9. Oreb, near mount Tabor, Judg. vii.

25. and Zoheleth, Bozez, Seneh, and Rimmon, in the tribe of Benjamin; and the rocks of Engedi, Adullam, Selah-hammalekoth, and Etam, in the tribe of Judah; of the rock Jok-theel in the land of Edom; and indeed the whole country abounded with rocks, as did Arabia the Rocky; though we read in scripture of no more there but the rock of Horeb, and of Meribah in Rephidim, and of Kadesh. From these two last, God supplied the Hebrews with water almost the whole time they were in the desert. According to Thevenot, Shaw, Pocock, and other travellers of credit, the rock of Meribah in Rephidim seems to have been a cleft fallen off from the side of Sinai, and lies like a large loose stone in the midst of the valley. It is of red granate, of the hardness of flint; and is, according to Shaw, about six yards square; though Pocock says, it is fifteen feet long, twelve high, and ten broad; and there are twelve openings in it; nay, Pocock says twelve on every side, whence the water issued out for the thirty-nine years supply of the Hebrews, and the stone is worn where the water had run down. This rock, we are assured by the apostle, 1 Cor. x. 4. was an eminent type of Jesus, who appeared as a root out of a dry ground, but was the firm and unchangeable God and Mediator of sinful men; and being smitten by Moses's rod, his fiery law, till he gave up the ghost, does, through the doctrines of his twelve apostles, convey refreshing blessings to his church, in every age and period of her wandering in this world, Exod. xvii. The rock of Kadesh, called also Meribah, was not to be smitten, but spoken to, that it might yield water; so, in the millennium, Jesus must not be crucified afresh, but only preached to men, that his blessings may flow out upon them, Numb. xx. 1—13. God is called *a rock*, and *rock of ages;* he is an high, firm, never-failing foundation, hiding-place, and source of blessings to his people, Psal. xviii. 2. Isa. xxvi. 4. Jesus Christ is *the rock* on which his church and people are built; he alone bears their weight and all their concerns; he is their refuge, their occasion of wide prospect of divine things; and the source of all purifying and refreshing influence to them, Isa. xxxii. 2. Matt. vii. 25. As rocks are barren and unfruitful places, Job xxix. 6. Psal. xviii. 16. hard-hearted sinners, unfruitful in good works, are compared to *rocks*, Luke viii. 13. As *rock* denotes a quarry out of which stones are digged, Abraham and Sarah, once like to have no children, are likened to a *rock* and pit, Isa. li. 1.

ROD, STAFF, SCEPTRE, (1.) A rod, in its original signification, is a twig, or small branch of a tree; and Jesus Christ is called a Rod or BRANCH, Isa. xi. 1. and so the word *shebet*, which we sometimes render *rod*, Gen. xxx. 27. is also used for *tribes*, because they grow as branches from a common root. And the two sticks of Judah and Ephraim becoming *one*, denotes the junction of the tribes of Judah and Benjamin, which were one kingdom, with those of Ephraim and his fellows, which formed another, Ezek. xxxvii. 15—22. (2.) In the hand of one walking, it signifies a STAFF, to support and enable him to finish his journey. With these the Heathens of old used to divine what course they should follow, Hos. iv. 12. and in allusion hereto, food that supports men in life and action is called a *staff* and *stay*, Isa. iii. 1. The Eygptians were a *staff* of reed to the house of Israel, *i. e.* an ally on which they depended, but which always failed them in a time of need, Ezek. xxix. 6. (3.) In the hand of a shepherd, it signifies his crook whereby he directs and apprehends such of his flock as he pleaseth, Lev. xxvii. 32. Christ's *staves of beauty and bands*, which he cut asunder with respect to the Jews, were his peculiar concern with them as their Shepherd, and their brotherly connection among themselves, which had been their glory and support;

and which being dissolved, they not only lost their church-state, but fell into such furious contention as hastended their ruin, Zech. xi. 10 to 14. (4.) In the hand of a surveyor, it signifies his measure for meting out fields; and so the thing measured is called *the rod;* for the Jewish nation is called the *rod of God's inheritance,* as they were set apart to be his peculiar property, Psal. lxxiv. 2. or the word might be rendered TRIBE, Jer. x. 16. (5.) In the hand of a thresher, it denotes a flail, or threshing staff, Isaiah xxvii. 21. and in allusion hereto, in the hand of an offended person, it signifies an instrument to beat, correct, or punish, the offender, Prov. xxiii. 13. And in allusion to this correction, church-censure and punishment are called a *rod,* Micah vi. 9. and vii. 14. 1 Cor. iv. 21. Prov. xxix. 15. God's chastisements of his people are called the *rod of men,* as they are inflicted by men, as instruments, or with the kindness and compassion of a father, 2 Sam. vii. 14. (6.) In the hand of a warrior, it signifies his truncheon, the staff of his spear, or his walking staff, 2 Sam. xxiv. 21. (7.) In the hand of a ruler, it is a *sceptre,* or badge of authority, to direct, govern, chastise, and reward, Esth. viii. 4. and hence it is put for power and authority, Isa. xiv. 5. and also for the rulers themselves; so where we have SHEBET in one place, we have *judges* in the parallel place: compare 2 Sam. vii. 7. 1 Chron. xvii. 6. and the princes of Judah are called *rods,* because with authority they ruled and corrected others, Ezek. xix. 14. —The *rod of Christ's strength sent out of Zion,* is the gospel, attended with miraculous and saving influences, for the conversion of multitudes, and the support and direction of saints, Psal. cx. 2. It is a *sceptre of righteousness,* wherein the righteousness of God's nature and law are glorified to the highest; Jesus's righteousness or benefits are brought near, offered, and applied to us; and by which we are effectually made righteous in all manner of conversation. This sceptre may also denote Jesus's righteous execution of his whole office, Psal. xlv. 6. God's *rod* and *staff* that comfort his people, are his gospel truths, and his supporting influence, whereby he preserves and draws them to himself, Psalm xxiii. 4. Christ's *rod of iron,* wherewith he rules the nations, is his absolute authority over them, and his wrathful judgments executed upon them, particularly in the overthrow of the Jewish nation, the ruin of Heathenism in the Roman empire, and of Antichrist and Mahomet, Psa. ii. 9. Rev. xix. 15. The saints, by their prayers and otherwise, have a share in his ruling the nations with this *rod of iron,* Rev. ii. 27. The Assyrians and their correcting influence, are called a *rod of God's anger,* and a *staff in his hand;* and they corrected *with a rod;* afflicted, but could not destroy, the Jews, Isa. ix. 4. and x. 5, 15. and xxx. 32. Nebuchadnezzar and his army are called the *blossoming rod,* and *rod of wickedness;* they prospered in their conquests, but were most wicked: and by them God punished the increasing pride and growing violence of the Jews, Ezek. vii. 10, 11. The kingdom of Moab is likened to a *strong staff* and *beautiful rod,* for their strong and beautiful appearance, their ruling over others, and being instruments of God's wrath against them. God broke this *rod, and the staff of the wicked,* when he ruined the authority and power of the Moabites and Chaldeans, Jer. xlviii. 17. Isa. xiv. 5. The *condemned rod* of God's Son, may signify the royal family of Judah, and their authority over his peculiar people, which were contemned by the Chaldeans, and depressed by the calamities which they inflicted, Ezek. xxi. 10, 13. The *rod of the wicked,* is their authority, power, and oppressive usage of others, Psal. 125. 3. The *rod of pride in* the mouth of the foolish, is proud, passionate language, which wounds the soul, credit, health, or property, of themselves and others, Prov. xiv.

3. The *grounded* staff, denotes the appointed judgments of God, inflicted on the Jews or Assyrians, Isa. xxx. 32. See SHILOH.

ROE, ROEBUCK. See DEER.

ROLL. One *rolls himself on the Lord*, when he depends on him for direction, Psalm xxxvii. † 5. The Chaldeans were *rolled down from the rocks*, when driven out of their strong and lofty city; perhaps some of them were thrown over the walls, and deprived of all means of shelter, by the Persians, Jer. li. 25. Nations are like a *rolling thing* before the whirlwind, when easily tossed to and fro with the judgments of God, Isaiah xvii. 13.

ROLL, a piece of paper or parchment rolled up; for anciently, before the binding of books was invented, all writings were in rolls of paper; and the Jews in their synagogues still read the scripture out of copies in loose sheets, that are rolled up on a staff. The *roll* in Ezekiel and Zechariah's visions, is represented as containing denunciations of heavy judgments against wicked men, Ezek. ii. Zech. v. The *roll*, or VOLUME *of the book*, as it relates to David, may signify some written vow of his, wherein he had solemnly devoted himself to the service of God. As it relates to Jesus Christ, it may denote the purpose of God, wherein every thing relative to his mediation was settled; or rather the scriptures which testify of him, and almost from the very beginning intimated that he should bruise the serpent's head, and have his heel bruised, Psalm xl. 7. Gen. iii. 15.

ROME, *strength, height*, the most noted city of Italy, and long the mistress of the world, was built by the Etrurians, and enlarged by Romulus, and a number of little else than banditti under his direction, about *A. M.* 3254. It gradually increased, till it extended over seven hills; nay, at last it took in thirteen. The river Tiber, which ran through it, when swelled with rain, and blown back by the south-west wind, often did it a great deal of hurt; but was of great use on ordinary occasions, to afford water to the city, and to carry off the filth, which was conveyed to it by canals under ground. Its walls never seem to have been above thirteen miles in circumference; and if deductions be made for their various windings, they will be found much less: but the country around was formed into a vast extent of suburbs, said to be 50 miles in circumference. To mention the diversified fate of this city, its burnings, and pillage by the Gauls, and by the Goths, Vandals, Heruli, Greeks, &c. and the various massacres, famines, and pestilences, which have happened in it, would be improper in this work. In the time of Romulus, it contained about 3000 inhabitants; in the time of Augustus, they were about two millions. At present they scarcely amount to 200 thousand; and no more than about the third part of what is within the walls is inhabited. It is now noted for multitudes of ancient ruins, and for Peter's church, which was 100 years in building, and the Vatican, or winter-palace of the pope, which consists of about 12,500 chambers, halls, and closets, and has a famed library, garden, and arsenal. Its hospitals are under excellent regulations; but the morals of the inhabitants are licentious to an uncommon degree.

The Romans were noted idolaters, making gods and goddesses of almost every thing. There was but little philosophy among them, till they conquered the Greeks. It seems too, that for some ages, chastity and honesty were in repute among them; but as their power increased, they decreased in every thing virtuous, and stuck at nothing villanous or wanton, Rom. i. 21—32. They were first governed by seven kings, for about 220 years. During the next 488 years, they were governed by consuls, tribunes, decemvirs, and dictators, in their turns. They were afterward governed by 65 emperors, for the space of 518 years.—Their

power gradually increased, till they first subdued a great part of Italy; and thereafter, partly by force and partly by villany, they made themselves masters of all the countries from the north parts of Britain to the south borders of Egypt, and from the western parts of Persia to the west coasts of Spain. Thus their empire extended about 2660 miles from north to south, and about as much from east to west. Their wars with the Carthaginians, Spaniards, Gauls, Greeks, Mithridates of Pontus, Parthians, and Jews, were the most noted. They had scarcely extended their power so far and wide, when their leading men Marius, Sylla, Pompey, Julius Cæsar, &c. by their civil contentions, and massacres of one another's party, were like entirely to ruin the empire. Julius Cæsar, by terrible bloodshed, got himself the sovereign power; but, long after, the senate retained some faint shadow of authority. His ambitious overthrow of the commonwealth form of government, soon cost him his life; and Cassius and Brutus thereafter made a most vigorous attempt to have restored it; but they perished therein. The long, prosperous, and mild government of Augustus, made the Romans give up almost all their care about their ancient liberty. Most of his successors in the empire, were monsters of pride, cruelty, and almost every other vice. This, together with the civil contentions occasioned by numbers who endeavoured to seize on the supreme power, and the terrible ravages of the Goths, Vandals, Huns, Heruli, &c. and the division of the empire into different parts, the *eastern* and *western*, gradually wasted it, till it was entirely ruined.

About *A. D.* 46, a famine of seven years continuance terribly distressed the empire; and not long after, a multitude of earthquakes happened. The persecution of the Christians, the butchery of the subjects by Nero and Domitian, the terrible wars with the Jews too, cut off prodigious numbers of the Romans. The Jews were got reduced; but the vengeance of heaven still pursued the Roman persecutors. Even under the two Severus's, terrible famines plagued the empire. The next period under the fourth seal, was unspeakably worse. In 50 years, above 20 emperors were mostly cut off in a miserable manner, and 30 other usurpers came to a wretched end, after making no small disturbance in the empire. While the Parthians or Persians ravaged Syria, and places adjacent, the Goths, Quadi, Sarmatæ, Suevi, and Vandals, terribly ravaged almost the whole empire; few cities, and scarcely an unwalled town, was left unpillaged. Famines attended the carnage of war. A pestilence too, of 15 years continuance, gradually ravaged the whole empire. Dogs, wolves, and other wild beasts, were so accustomed to eat unburied corpses, that they began to enter the towns, and devoured the living. In the beginning of the fourth century, after Diocle-sian's ten years persecution of the Christians, Constantine the Great, with plenty of bloodshed, overturned Heathenism, about *A. D.* 323; the emperors and their idolatrous priests were killed; the worship of the sun, moon, stars, and other idols, was prohibited. For a short time, the Roman empire enjoyed a ray of prosperity: but Constantine had scarcely removed his seat of government to Constantinople, and at his death divided the empire to his three sons, Constantine, Constantius, and Constans, when the intestine rebellions of Maxentius and Sylvanus, who struggled for the crown, and the ravages of the Persians and Armenians in the east, and of the Alemans in Europe, and of the Scots and Picts in Britain, miserably distracted it. Once and again the eastern and western empires were united under the same sovereign; and Theodosius the Great almost restored it to its ancient honour; but he dying, *A. D.* 395, the Goths under Rhadagaisus, and those under Alaric, in their turn,

terribly ravaged it, and seized on France and Spain; and about a third part of the people were murdered by them, wherever they came. Twice, Italy was ravaged; Rome was besieged, and some years after, in 410, was taken and burnt. Much about the same time, other Goths, and the Alans, Burgundians, and Vandals, spread havoc and ruin in France and Spain. At last Attila, who called himself the *scourge of God*, with his almost infernal Huns, for 14 years, most terribly ravaged Thrace, Macedonia, Greece, France, and part of Italy, putting almost every thing to fire and sword wherever they came. The emperor Valentian III. had scarcely diverted them by a promise of tribute, when he was murdered. His empress Eudoxa invited the Vandals from Africa, to avenge his murder. After ravaging Sicily and Italy, and taking and pillaging Rome, they, under Genseric their king, returned home laden with booty, and with multitudes of slaves, *A. D.* 455. After the western empire had languished out 21 years more, under eight turbulent reigns, Odoacer, afterwards king of the Heruli, and other Barbarians, deposed Augustulus, and translated the government to Ravenna, another city of Italy. His government had continued but about 16 years, when it was abolished by Theodoric the king of the Goths. Their royal government had continued at Rome about 60 years, when Justinian, the emperor of the east, recovered part of Italy, and abolished the Roman senate. By this time, the Romans in the western empire mingled with the ancient Goths, and the various tribes of Barbarians, who had poured in themselves from the east, were divided into ten sovereignties or states. (See HORN.) The eastern part of the Roman empire, whose emperors resided at Constantinople, notwithstanding hard struggles with the Persians, Saracens, and Turks, &c. continued till about the middle of the 15th century, when it was wholly seized by the Ottoman Turks. About the end of the 8th century, when the pope had got himself made a civil prince, a shadow of the Roman empire was erected in Germany, in which the deadly wound given to that of Rome, seemed to be healed. This will probably continue till the beginning of the Millennium, when the kingdom of Jesus shall, like a mountain, fill the whole earth, Gen. ix. 27. Zech. vi. 1 to 7. Dan. ii. 33, 34, 40 to 44. and vii. 7, 8, 19—27. and xi. 30—35, 40. Acts xi. 28. Rev. vi. and viii. and xii. and xiii. 3.

A Christian church was very early planted at Rome. To them Paul wrote an excellent epistle. That Paul was the author of this epistle, and, consequently, that it is canonical, appears, (1.) From the inscription and title. (2.) From the usual salutation at the end of the epistle, compared with 2 Thess. iii. 17. (3.) From the style and matter of it, which are of a piece with the rest of Paul's writings. (4.) From the consent and tradition of the universal church. It was written to certain Christian converts living at Rome. As business had brought hither many Christians out of the other provinces, they had laid the foundation of a church in the capital of the Roman empire. There were at that time likewise many Jews at Rome, who inhabited on the other side of the Tiber. It is usually asked, why Paul, inditing to the Romans, chose rather to write in the Greek than in the Latin language? To which it may be answered, that though the apostle could not be ignorant of the Latin tongue, yet he was better acquainted with the Greek, and Juvenal will inform us, that the Greek was in daily use among the Romans, even the women. To which may be added, that as this epistle contains all the grounds of the Christian doctrine, it might be proper that copies of it should be sent to other churches; and the Greek language was the most convenient for that purpose, as being of greater ex-

tent, and more generally spoken than the Latin. The epistle was written at Corinth, and sent by Phœbe, a servant, or deaconess, of the church at Cenchrea in the port of Corinth. The principal aim of Paul, in this epistle to the Romans, is to persuade them to a steady perseverance in the profession of Christianity, by convincing them, that God is the God of the Gentiles, as well as of the Jews, and that now under the gospel there is no difference between the Jew and the Gentile. This he does several ways: (1.) By shewing that the Jews and Gentiles being equally sinful, the former could have no title, on account of their having the law and the promises, to exclude the latter from being the people of God under the gospel. (2.) That Abraham was the common father of all that believed, as well uncircumcised as circumcised. (3.) That God had purposed from the beginning to take the Gentiles to be his people under the Messiah, in the room of the Jews, who had rejected him. (4.) That the Jews had no reason to complain of being rejected, since they had been warned of it, and might find it threatened in their ancient prophets. But besides the assurance he gives the Roman Christians, that they were the people of God, without circumcision or other observance of the Jews, which is the main drift of this epistle; he has woven into his discourse the chief doctrines of Christianity, and given them a comprehensive view of the dispensations of Providence from first to last, in reference to eternal life. He represents to them, that by Adam's transgression sin entered into the world, and death by sin; that by Moses, God gave the children of Israel a law, which if they obeyed, they should recover that immortal life which had been lost by Adam's transgression; that this law, through the weakness of human nature, had failed of attaining the great end for which it was given: that therefore there was no way left to those that were under the law, but faith in Jesus Christ. This was the state of the Israelites. As to the Gentile world he tells them, that though God made himself known to them by the legible characters of his being and power, visible in the works of the creation, yet they glorified him not, nor worshipped the only and true God; but revolted from him, and worshipped stocks and stones; and therefore God had cast them off, and given them up to vile affections, which led them to all sorts of vices: that God, by sending his son, had shewn them, together with the Jews, the way of being justified by faith in Jesus Christ: and lastly, that though justification unto eternal life be only by grace, through faith in Jesus Christ, yet was it their duty to endeavour after righteousness, and all the blessings of the gospel.

In the last part, he applies his subject, exhorting them to a variety of duties towards God, towards one another, towards magistrates, towards weak brethren, towards ministers, and concludes with a vast numbers of salutations, and a warning against schism, chap. xii.—xvi. A Christian church, real or pretended, has still continued at Rome. According to the lists we have, there have been about 230 bishops or popes at Rome. Among the first 65, I find nothing remarkably good, none of them being eminent for learning, nor excelling their fellows in piety; tho', no doubt, many of the primitive ones were holy men; and it is as certain, many of them were ambitious wretches, who studied to exalt themselves to a lordship over their brethren. Of the last 165, I find not one giving any tolerable evidence of the grace of God in him; but all of them pretenders to headship over the Christian church; and many of them noted for falsehood, perjury, murder, whoredom, magic, and almost every thing horrid. There have been also about 35 anti-popes, and these much of the

same temper and practice with their rivals. See ANTICHRIST and CHURCH.

While the Romans governed a great part of the world, they, either for money, or good deeds, or of free favour, conferred the right of citizens on such as were not of their nation, and even sometimes on the inhabitants of a whole city. In this sense, Paul and Silas were *Romans*, having a legal title to all the privileges of the citizens of Rome, or her colonies, Acts xvi. 37, 38. and xxii. 25, 26, 27.

ROOF. The roofs of houses in the east were made flat, with a platform of plaster, and a battlement or balustrade to prevent accidents, Deut. xxii. 8. These roofs were used for drying flax, Josh. ii. 6. Here their owners enjoyed the cool of the evening, 2 Sam. xi. 2. and here they performed their devotions, Isa. xv. 3. Zeph. i. 5. Acts x. 9. As this mode of building rendered them private places, the Jews frequently burnt incense to idols, and performed their idolatrous devotions, on them, Jer. xix. 13. In the feast of tabernacles they made booths on the roofs of their houses, Neh. viii. 16. The grass on these roofs must soon wither and die, as having no root, *i. e.* as having little or no moisture to nourish it, Psal. cxxix. 6. The word *roof* is also used for the upper part of the mouth, which is an instrument of speaking, and tasting, Job xxix. 10.

ROOM, (1.) A place, Gen. xxiv. 23. (2.) The stead, or office, 2 Sam. xix. 13. (3.) A state of liberty and comfort, Psal. xxxi. 8. (4.) Chamber, apartments. As *upper rooms* were most retired, strangers, at the passover and other solemn feasts, had the upper rooms allotted for their lodging, Mark xiv. 15. and here the disciples attended their devotions, Acts i. 13. (5.) A seat, Luke xiv. 8. Notwithstanding multitudes coming to Christ, there is always *room;* abundant room in his love, his covenant, and his church, for their spiritual and eternal happiness, Luke xiv. 32.

ROOT, (1.) That part of a plant which is fastened in the earth, Job xiv. 8. (2.) A foundation which establisheth what is built on it, Job xxviii. 9. (3.) That from which any thing proceeds; so the love of money is the *root* or cause of all evil, 1 Tim. vi. 10. A wicked person, or one who imbibes pernicious errors, is a *root of bitterness*, which secretly infects and corrupts others with the poison of sin, Deut. xxix. 18. Christ is called the *Root of Jesse*, or *David*, as he is the author of their being, and immutably establishes the glory of their family, Isa. xi. 10. Rev. v. 5. and xxii. 16. *If the root be holy, so are the branches;* if the ancient patriarchs, Abraham, Isaac, and Jacob, the parents of the Hebrews, were in covenant with God, their children must be consecrated to his service, and not cast off for ever, Rom. xi. 16. The *root of nations goes up as rottenness*, and their *blossoms as dust*, and they have neither *root nor branch left*, when there is an utter destruction both of parents and children, Isa. v. 24. Mal. i. 4. To be *rooted and grounded in Christ*, is to be firmly united to him, and well established in the faith and experience of his truth, Col. ii. 7. The *root of the matter* is in one, when he has a real habit or principle of grace, and a firm belief of the fundamental doctrines of the gospel, from which the fruit of good works proceeds, Job xix. 21. To *take root, spread out the roots*, or to *have the root by great waters*, is to become seemingly fixed in great prosperity, 2 Kings xix. 30. Job xxix. 19. Ezek. xxxi. 7. The *roots* of a hypocrite are *wrapt about the heap, and he seeth the place of stones;* his condition is seemingly established, and though he has no proper root of grace, he expects a high raised happiness, Job viii. 17. The royal family of Judah had their *roots under the king* of Egypt, and towards the king of Babylon; by submission to Pharaoh-necho, Jehoiakim obtained the kingdom; and by solemn engagement of subjection, Zedekiah

got the crown from Nebuchadnezzar, Ezek. xvii. 6, 7. To be *rooted out, plucked up by the roots,* or to have the *roots dried,* or *killed with famine,* is to meet with fearful destruction, that ruins the principal men, and overturns the constitution of the state, Deut. xxix. 28. Hos. ix. 6. Isa. xiv. 30.

To *put* ROPES *on the head,* was expressive of great distress, and earnest begging of compassion, 1 Kings xx. 31, 32.

ROSE, the name of a well-known flower, and the tree that bears it. Rose-bushes thrive best in a rich, moist, open soil; for, when the soil is dry, and the situation shadowed, the flowers are less beautiful. Tournefort mentions 53 kinds of roses, of which the damask rose, and the rose of Sharon, are among the finest. The essence of damask roses is an excellent perfume. Roses in general are delightful to view, agreeable in their smell, and useful in medicine, for curing consumptive disorders, &c. Jesus Christ is called the *Rose of Sharon;* how unbounded his comeliness, delightfulness, and efficacy, for the healing of our soul! Song ii. 1. The wilderness *blossoms as the rose;* through the preaching of the gospel, the Gentile world shall be converted to Christ, and flourish with saints and graces, Isa. xxxv. 1.

ROAST. The slothful man *roasteth not what he took in hunting;* he does not enjoy the fruit of his labour; but what is ill gotten, is unhappily spent, Prov. xii. 27.

ROT. The name of the wicked *rots;* is forgotten, and becomes infamous, Prov. x. 7. God was as *rottenness* to the house of Judah, gradually wasting their numbers, glory, and strength, and rendering them contemptible, Hos. v. 12. A bad wife is *rottenness* to her husband: she gradually destroys his reputation, usefulness, and wealth, and is a mean of hastening his death, Prov. xii. 4. Envy is the *rottenness of the bones;* as it weakens the faculties of the soul, wastes the natural constitution, and increases spiritual, and hastens a natural, death, Prov. xiv. 30.

ROVERS, plundering robbers, or wandering ravagers: so the Amalekites, who burnt Ziklag, are called by our translators, 1 Chron. xii. 21.

ROUGH places, are such as are uneven, uncultivated, abounding with briers and thorns, Deut. xxi. 4. By John Baptist's ministry, *rough* places were made plain, and *rough* ways smooth; people, even the very worst, were prepared to regard the person, miracles, and doctrine, of Christ, Isa. xl. 4. Luke iii. 5. A *rough wind,* is one strong and boisterous, and is an emblem of heavy and irresistible calamities, Isa. xxvii. 8. *Rough* caterpillars, goats, garments, are such as are hairy and shaggy, Jer. li. 27. Dan. viii. 21. Zech. xiii. 4.

ROUSE, to stir up from sleep or rest, Gen. xlix. 9.

To ROW, is to push forward a ship or boat with oars, Mark vi. 48. *Thy rowers have brought thee into great waters;* thy rulers have, by their pride and folly, plunged thee into great difficulties, and thine enemies have driven thee to the very point of utter destruction; as the Tyrians were by the Chaldean siege, when obliged to desert their city, and build another in the adjacent island, Ezek. xxvii. 26.

ROYAL, kingly. The *royal city,* is that where the king dwells, Josh. x. 2. *Royal dainties,* are provision fit for the table of a king, Gen. xlix. 20. The law of God is called *royal,* because it is the authoritative will of the King of kings, Jam. ii. 8. And the saints are a *royal* priesthood; are at once *kings and priests* unto God, 1 Pet. ii. 9.

RUBY, a precious stone, of a red colour, mixed with purple. In its most perfect state, it is a jewel of great value, and in hardness is second only to the diamond. Its usual size is of the bigness of the head of a large pin, but is found from that size to 40 carats. The price of Jesus Christ and his grace, is infinitely superior in value to *rubies,* Job xxviii.

18. But the original word PENINIM, is thought by some to signify *pearls.*

RUDDER, a piece of timber hung on the stern posts of a ship by four or five hinges, to bridle her motion, and turn her to what side the steersman pleaseth, by means of the position of it in the water. That piece of timber in the inside of the ship to which the rudder is fastened, is called the *helm*, or *tiller*, and sometimes the rudder. The ancient rudders had four parts; the clavus, or *helm*, whereby the whole was directed; the pole, the wings, and the handle; and oftentimes they had two, and sometimes three or four, rudders to one ship; and they at least sometimes fastened their rudders to the ship with cords, Acts xxvii. 40.

RUDDY, or REDISH. See WHITE.

RUDE. It is hardly probable that Paul had any thing awkward in his manner of speech; but he hints that he was indifferent, suppose the Corinthians reckoned him thus defective, 2 Cor. xi. 6.

RUDIMENTS. See ELEMENTS.

RUE, a plant that bears a rosy flower, and which when dried, was formerly much used in medical infusions, being esteemed an excellent expeller of poison or pestilential influence in fevers, and a cure for disorders of the head, Luke xi. 42.

RUIN, destruction, or the cause of it, Isa. xxv. 2. 2 Chron. xxviii. 23. *Let this ruin be under thine hand;* take thou care of this disordered and perishing state, Isa. iii. 6.

A RULE, is, (1.) Government, dominion, 1 Kings xxii. 31. (2.) A canon, or precept by which the thoughts or actions are directed; thus the word of God is our *rule*, to direct us how to glorify God, and enjoy him, Gal. vi. 16. (3.) A boundary or measure which one cannot rightly go beyond, 2 Cor. x. 13.

To RULE, or GOVERN, is to direct and order by authority, Dan. iv. 26. 1 Kings xxi. 7. God *governs the nations*, by managing them, and causing them to act, prosper, or suffer, at his pleasure, Psal. lxvii. 4. Christ is a *governor*, and has the *government on his shoulder;* he is the great ruler of his church, who appoints her laws and ordinances, and sets up offices and officers, and dispenses favours or corrections, as he sees meet, Isa. ix. 6, 7. Jer. xxx. 21. Satan and his agents are *rulers of the darkness of this world;* reign over and direct wicked and ignorant men in their wicked works of darkness, Eph. vi. 12. Judah *ruled* with God, when Hezekiah and his princes zealously promoted the reformation of the kingdom, Hos. xi. 12. Men *rule* their own *spirit*, when they restrain their passions and lusts, and direct the motions of their soul by the rule of God's law, Prov. xvi. 32.

As the Jews had their rulers civil and sacred, so under the New Testament there is still a civil and ecclesiastical government; the former of which is of God, as to the general plan; but the particular form, whether of kingdom or commonwealth, or mixed of both, as in Britain, is left to the discretion of men; and so is called an *ordinance* or *creature of man*,, 1 Pet. ii. 13. The duty of civil magistrates to their subjects, is to establish good laws, and see to the execution thereof, Zech. viii. 16. 2 Chron. ix. to govern them wisely and justly, 2 Chron. i. 10. to punish evil doers, and encourage them that do well, Rom. xiii. 3. to protect them from enemies, and preserve to them their various rights and privileges, 1 Tim. ii. 2. Prov. xxviii. 16. As the true religion tends at once to the honour of God and the welfare of nations, they ought by their laws and example to exert themselves to the utmost to promote the same. By the exercise of the civil power in favour of Christianity, they ought to prevent or abolish persecution, profaneness, idolatry, superstition, or heresy, and remove all occasions thereof; and to maintain for Christians the whole of their spiritual privileges granted them by

Christ; to promote the public administration of, and attendance to every ordinance of the Saviour; and to punish every gross violation of the divine law, unto death, banishment, imprisonment, and confiscation of goods, &c. Isa. xlix. 23. and lx. 10, 16. Rom. xiii. 3, 4. 1 Tim. ii. 1, 2. Exod. xxxii. Josh. xxiv. 2 Chr. xv. and xvii. and xix. 23. and xxix. to xxxv. Ezra x. Neh. v. and xiii. Ezra vii. 26, &c.

Some have pretended, that magistrates have no concern with religion at all, and especially with revealed religion, in the execution of their office; but ought to leave every man to profess, teach, or worship, in what manner he pleaseth, provided he doth not disturb the commonwealth by any civil crimes, and to protect men in their full liberty. Some have even pretended, that civil establishments of the true religion are calculated to render men irreligious, or at best hypocritical dissemblers. But when we consider that all things ought to be done to the glory of God, 1 Cor. x. 31. 1 Pet. iv. 11. Prov. xvi. 4.—that magistracy is an *ordinance* of God, and magistrates, *ministers*, or deputies of God, *for good* to men, appointed to be a *terror to evil doers*, and a *praise to them that do well*, Rom. xiii. 1—5. 1 Peter ii. 14. with Gal. v. 19—21. Phil. iii. 2. Tit. i. 10, 11.—that every head of a family hath power to exclude superstition and idolatry from it, and to establish in it the true worship of God, and refuse lodging to heretical seducers, Gen. xviii. 19. Josh. xxiv. 15.—that magistrates ought to exercise their power as is most conducive to all their subjects living *quietly in all godliness*, as well as honesty, 1 Tim. ii. 1—3.—that magistrates were often expressly commanded to punish obstinate idolaters, false prophets, blasphemers, profaners of the Sabbath, &c. as well as thieves, robbers, murderers, Deut. xiii. 5--7. and xvii. 2--5. Lev. xxiv. 15, 16. Exod. xxii. 18, 20. Numb. xv. 35.—that magistrates, not only Jewish but Heathen, have with God's approbation required their subjects to worship the true God, and have suppressed and punished obstinate idolaters or blasphemers, Gen. xviii. 19. and xxxv. 2--4. Exod. xxxii. 20, 27. Josh. xxiv. 14. 2 Chron. xiv. 2--5. and xv. 13. xviii. xix. xx. xxix. to xxxi. and xxxiii. 15, 16. and xxxiv. 31--33. 2 Kings x. 30. Ezra vii. 13 --27. and vi. 1--14. Dan. iii. 29. and vi. 26.—that the fourth commandment, of which the obligation is perpetual and universal, binds magistrates to provide that the Sabbath be sanctified in all their gates; which cannot be done by the teaching of blasphemy, or practising idolatrous worship;—that the exercise of the magistrates' power in favour of the true religion, and opposition to false religion, is promised as a blessing to the New Testament church, Isa. xlix. 23. and lx. 10, 16. Psalm lxxii. 10. and ii. 12. Zech. xiii. 2. Rev. xvii. 14, 16.—that magistrates have power to appoint Christians to observe public fasts or thanksgivings, when the state of the nation requires it, 1 Sam. vii. 5, 6. 2 Chr. xx. 3. Ezra viii. 21. Neh. ix. 1. Jer. xxxvi. 6. Jon. iii. 7.—and that the very law of nature requires that magistrates chiefly care for the honour of God, who is the *sovereign head* of civil societies, as *King over all the earth*, and the source and bestower of all their happiness;—and that men should be governed, as having immortal souls, not as mere animals;—that as righteousness exalteth nations, sin, even idolatry and blasphemy, is the reproach and ruin of any people;—that sins are especially hurtful to nations, as they tend to debauch men's manners, and provoke God to wrath against the nation;—that if God grant men the benefit of any duly attested revelation, it should be readily received as the rule of our conduct, be our station what it will:—It is plain that magistrates can never lawfully exercise their power, which they as his deputies received from God, for his

honour and the true welfare of mankind, in giving equal establishment and protection to the religion of the devil, as they may to the religion of Jesus Christ, by whom kings reign, and princes decree justice, Prov. viii. 15, 16.

The whole of the objections against what we have just asserted, are rather specious declamation than solid reasoning. To pretend that civil laws can bind but in so far as dependent on, and regulated by, the authority and law of God; to pretend that magistrates ought or may punish crimes *only* as injurious to men, without any way regarding their offensiveness or injuriousness to God; to pretend that conscience, which derives all its authority from God, can warrant men either to do or establish what is sinful, or protect them in it; to pretend that mens' civil liberty, which is all derived to them from God, as his free gift, can protect them in blasphemy or idolatry, any more than in theft or murder, proceeds plainly upon atheistical principles;—to pretend that such as enjoy the benefit of revelation, should not make use of it for regulating the laws of their nation, or the administration of civil offices, is plainly a contempt of revelation, and obstinate drawing back to Heathenism. To pretend that the Jewish church and state were not distinct, is false, and hath been repeatedly refuted by Leusden, Gillespy, Apoloni, and others. To pretend that the Jewish magistrates being typical, renders the laws enjoined them, or their example, useless to us, is absurd, and infers that we ought to account almost all the Old Testament useless to us as a rule, because it primarily respected persons who were typical. Upon an accurate comparison, it will be found, that after the Jews' rejection of the theocracy under Samuel, 1 Sam. viii. their magistrates were in almost all things similar to our own. No difficulties, that I know of, attend magistrates' civil power about religious matters, but the like, if not greater, attend church rulers' ecclesiastic power about them,

Both magistrates and church rulers ought carefully to observe the difference between their respective powers, and to act precisely within the limits and according to the nature of their own department. Neglect of this hath been a fertile source of almost all the blended establishments and manifold disorders in both church and state: The civil and ecclesiastic powers are indeed CO-ORDINATE, which may beautifully subsist together, the one independent of the other, and yet each exercised for the advantage of the other: but they are not COLLATERAL, dependent upon one another, and which cannot rightly subsist if separated the one from the other. These two powers differ in their *foundation*, their *formal object*, their *form*, their *proper end*, their *proper effects*, their *proper subjects*, the *formal consideration of the persons on whom* they are exercised, and their *divided execution*. Magistracy is *founded* in God's universal dominion over all nations, Psa. xlvii. 2, 7. Jer. x. 7. and hence the law of nature, common to all men, is the immediate rule of it, and all its administrations; and revelation is introduced as a rule by the law of nature, requiring us to receive whatever God is pleased to reveal; or by the possessors of the magistratical power being religious professors of revealed truth: but ecclesiastical power is *founded* in the œconimical headship of Christ as Mediator over his church, and so revelation must be the immediate standard thereof, and the law of nature be admitted as a rule, by virtue of the general rules of the scripture, 1 Cor. xiv. 26, 40. Phil. iv. 8. In their OBJECT, the power of magistrates relates immediately to the *outward man*, and the *external* concerns of mankind. Even in sacred things, it hath what is *external* for its proper and immediate object. Thus the magistrate provides the church with *external* accommodations, and removes *external*

impediments of spiritual exercises. But ecclesiastical power is exercised about things, *as spiritual.* It deals with men as members of Christ's body, to come at their conscience and heart.—In their *form,* magistrates, though *ministers* of God, are *lords* as well as *fathers* of their subjects, and may compel the disobedient, by enforcing their civil laws with penalties of confiscation, imprisonment, or death; and they punish transgressions *as crimes,* which insult the honour of God as King of nations, and tend to the hurt of the state. The power of church rulers is altogether *ministerial,* to give out directions or censures precisely according to Christ's prescriptions; and they consider transgressions, even the mal-administrations of professing magistrate, as *scandals,* wounding to the honour of Jesus Christ, and to the souls of men.—In their *proper end,* magistrates exercise their office in order to promote the glory of God in their commonwealth, and they aim at promoting the welfare of the church, either as they are church-members, or as it is an excellent mean of promoting the welfare of the state. But the end of all ecclesiastical power is the spiritual edification of mens' souls to the honour of God, as he is in Christ, reconciling the world to himself.—Hence the *proper effect* of civil power is the good of the commonwealth, and the enjoyment of civil privileges in a way honourable to God as *King of all the earth,* and the preventing scandals, or promoting the peace and purity of the church, by magistrates impartially encouraging such as do well, and terrifying and punishing such as do evil, and encouraging a regard to or spread of sound doctrine, is but an attendant or accessory effect thereof. But the *proper effect* of church power is spiritual, reaching to mens' conscience, in a manner answerable to the spiritual nature of the kingdom of Christ; and the advantage that the commonwealth reaps from it, by the piety, peacefulness, and fervent prayers, of the subject, is but an accessory effect of it.—*In the subject,* in which it is invested, and by whom it may be exercised, church power, under the New Testament, cannot go by succession, nor, in jurisdiction, can it be exercised by one person, as the civil power may be. Nor can it reside in a child or woman, or be exercised by a deputy.—The power of magistrates extends to all their subjects, whatever be their characters, and extends to them precisely as *members* or *subjects in the commonwealth.* But church power extends only to such as are professed *members of Christ's mystical body,* and precisely under that consideration.—Finally, the exercise of these powers is perfectly *separable* or *divided.* The one power ought to be exercised, where the exercise of the other is neglected The end of ecclesiastical power being to gain sinners to repentance and salvation, all that appear duly penitent ought to be absolved from censure; but the end of civil punishments being the satisfaction of the law, and the deterring others from crimes, the most penitent may be punished, by fining, banishment, imprisonment, scourging, or death. The church too may retain under censure the impenitent, suppose they should have been acquitted by the civil law, or have satisfied its demands of punishment. Nay, the church may censure professing magistrates for their unjust wars, tyranny, or oppression, notwithstanding their having a colour of civil law on their side. That Jesus Christ hath left a particular form of government in his gospel-church, is plainly enough laid down in the oracles of Christ. Nor is it less evident, that this power of spiritual office is not allowed to magistrates, diocesan bishops, or to the community of the faithful; but to church-officers of his own appointment. The officers appointed by him are either extraordinary and temporary, as apostles, evangelists, prophets; or ordinary

and standing, as pastors or teachers, elders and deacons, Eph. iv. 11, 12. 1 Cor. xii. 28. Rom. xii. 5—8. 1 Tim. iii. and v. 17. Acts vi. To the pastor's peculiar character, it is proper to preach the gospel, and dispense the sacraments. To him, and the elder, it equally pertains to admit members into communion, watch over their morals, censure the unruly and erroneous, absolve the penitent, and to visit the sick; and to both, equally with deacons, it pertains to take care of the poor, and of what provision is made for them; see epistles to Timothy and Titus, 1 Pet. v. Rev. ii. and iii. Acts vi.

Many readers will be very much disposed to differ with Mr. Brown's view of this subject. How far a connection between church and state is scriptural, has been much controverted. The preceding paragraphs state the one side of this subject, we shall annex a few remarks on the other:--It will readily be observed, that this connection, by many considered a very unnatural one, is chiefly supported on the ground, that the kingdom and priesthood were connected in Israel. This is one of the many evils which mistakes, as to the nature of the Old Testament church, have produced. If any *other* nation or kingdom, which has ever appeared on earth, can be compared to the nation of Israel, then let the reasoning be considered as solid—not else. To what other nation has God so revealed himself, as he did to Israel, to whom pertained the adoption, glory, giving of the law, the covenants, and the promises? Where are the people now on earth whom God has separated from the nations, and set apart as a KINGDOM of PRIESTS—an HOLY NATION?

It is the unalienable birthright of every human being to choose his own religion, and to worship God as he pleases; provided that he behave himself with propriety in all things that relate to the community. But if a man mix different subjects with his religion, which are of evil tendency to others, and suffer from the civil power on this account, he suffers justly as an evil doer, and as a busy-body in other mens' matters, 1 Pet. iv. 15. But if a number of people, or any individual, simply wish to think of God as well as they can, and to worship him in their own way, can any man interfere by coercive measures without exalting himself in the temple of God, and usurping the dominion of conscience, which is the sacred prerogative of the Most High? 2 Thess. ii. 4. The man who would fine or imprison another for praying or preaching, would not scruple to carry his point further, nor be satisfied but with the death of those who opposed him, burning them alive, is only the same principle operating with greater energy. It is in vain to urge, that force may be of use to reclaim ignorant, refractory people: persecution may make hypocrites, but it never did, it never will, make rational converts to pure and undefiled religion. The utmost length that mortal beings have any right to go, in striving to make others think and act as they do on religious subjects, is to reason with and persuade them, by affectionate words and sound arguments.

While a man approves himself a good citizen, have either popes or bishops, councils or convocations, parliaments or kings, the least authority from God to interrupt him in the exercise of his religion? Even parents, who are accountable to God for the way in which they educate their children, have no power to restrain and compel them in religious concerns, after they become accountable for their own conduct. Parents are commanded to bring up their children in the instruction and discipline of the Lord, but there is no direction given respecting them, when they are able to judge for themselves.

It has been objected (to the reproach of such objectors) that 'civil go-

'vernors ought to force people to be 'religious; yea, and to be of one re-'ligion, because the kings of Israel 'were authorized to destroy idola-'ters, and were blamed for their 'negligence when they did not.' But there is no resemblance in the cases, and therefore no argument can be drawn from the comparison. Not only the matter, but the mode also of the Jewish worship, was positively enjoined, and both were of a peculiar nature, referring to a higher dispensation, and consisting in outward shadows of good things to come; and it was necessary to preserve these exactly as God had directed them, on the account of their being typical. See Heb. x. 1. But idolatry tended to destroy the order of these, and so to break the connection and defeat the design; it was therefore necessary to destroy idolaters: whereas Christianity is perfectly consistent with a variety of modes of worship, and of different religious opinions, being of a spiritual nature, and referring to no dispensation beyond itself. Again, the Jewish religion and their state of policy were so interwoven, that to vary one was to endanger both: and if no other reason could be assigned, the divine mandate was a sufficient authority for their conduct. But who can produce such authority now for forcing Christians to conform against their consciences? Besides, the religion of the gospel is so simple and pure, that it cannot be connected with politics, without suffering greatly by such a junction. Moreover, as the 'kingdom of Christ is not of 'this world, and therefore his ser-'vants do not fight,' John xviii. 36. it is plain his kingdom, that is, genuine religion, does not need the assistance of human power, nor human policy, either to support its being, or to further its propagation. Nay, pure religion is so far from standing in need of such helps, that all the exertions of human authority, enforced by all the terrors of an inquisition or a bishop's court, do irreparable mischief to genuine piety, so far as they are suffered to interfere. —Did Jesus Christ labour to unite church and state? he had a very fair opportunity, when they wished to take him by force, and make him a king,---but he escaped out of their hands. Unfortunately, those who have pretended to be his successors in his church, have discovered no such dislike to worldly power as the Lord himself. It is vain talking,—never would the church of Christ connect with a worldly throne, since that day, when the King of Zion translated his throne to heaven; nor will they ever be connected, till the kingdoms of this world become the kingdoms of our Lord, and of his Christ. It is true, that many, calling themselves Christian churches, have connected themselves with the kingdoms of this world; but there has been some capital mistake at the bottom.—Heaven and earth are not more separate than the kingdom of Christ, and the kingdoms of this world; and the standing law of Christ's house is, *Render unto Cæsar the things that are Cæsar's, and to God the things that are God's.*

The RUMP of rams offered in sacrifice, was burnt on the altar, because it consisted chiefly of fat, Exodus xxix. 22.

RUN, (1.) To move with a swift pace, 1 Sam. viii. 11. (2.) To flow as water in a river, or when poured from a vessel, Psal. civ. 10. and cxix. 136. (3.) To pursue eagerly, as runners in a race do to obtain the honour and reward of outrunning their fellows, 1 Pet. iv. 4. thus the saints' eager following of God, and obedience to his law, and ministers' laborious preaching of the gospel, in view of the eternal reward, is likened to the *running* of a race, Heb. xii. 1. 1 Cor. ix. 24. Gal. ii. 2. Phil. ii. 16. The Galatians did *run well*, while they were earnest and active in receiving and practising doctrines, Gal. v. 7. God's word *runs swiftly*, when his commands and purposes are speedily fulfilled, Psa. cxlvii. 15. To

run with footmen, and be in *the land of peace,* is to have to struggle with lesser difficulties and troubles. To *contend with horses,* and be in *the swellings of Jordan,* is to be exposed to great trouble and perplexity, Jer. xii. 5. *The race is not to the swift, nor the battle to the strong;* things do not always succeed with men according to their qualifications or diligence, but according to the will and providential interposal of God, Eccl. ix. 11.

RUSH. As rushes cannot grow without mire, or flags without water, and when cut down, soon loose their greenness: so hypocrites will not follow religion without some carnal motive and advantage; nor is their religious flourishing or happiness durable, Job viii. 11 to 20. The common people of a land are likened to *rushes,* to denote their vast number, and their weakness, even in their prosperity, Isa. ix. 14, 15.

To RUSH, to press forward with haste and fury, Acts xix. 29.

RUST, that corrupting dross which breeds on iron, especially if moist; or smut among corn, Matt. vi. 19.

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SAB

SABACHTANI, a corrupt reading of the word *hazabthani,* or *gnazabthani, thou hast forsaken me,* Mark xv. 34. Psal. xxii. 1.

SABAOTH, or TZABAOTH, armies, Rom. ix. 29. James v. 4.

SABBATH, or REST. The Greeks sometimes give this name to the whole week, because the principal day of it was the Sabbath: so the Pharisee boasted that he fasted twice in the Sabbath, or week, Luke xviii. 12. *Gr.* but the Sabbath, properly so called, is that day of holy rest in the week. God having finished his work of creation in six days, rested therefrom on the seventh, and set it apart for the more solemn worship of himself by men, and as an emblem and pledge of their eternal blessedness, Gen. ii. 1, 2. No doubt the ancient patriarchs observed the Sabbath, though in their short history we have no express account thereof, any more than of their family-worship; but that is no more than happens in the history from Moses to the end of David's reign, which was near 440 years, when it is granted by all to have been the appointment of heaven. The *end of days,* when Cain and Abel offered their oblations; the day when the sons of God met together, in the days of Job, stands fair to be the

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Sabbath, Gen. iv. Job i. 6. and ii. 1. In Homer, Hesiod, and Herodotus, and others of the most ancient writers among the Heathen, we have hints of a seventh-day Sabbath, whose observation they had derived from their progenitors. When the manna began to be given to the Hebrews, Moses mentions the Sabbath as not unknown to them, and warns them that a double portion of manna would fall on the day preceeding, and ought to be gathered, as none would fall on the Sabbath, Exod. xvi. 23.—To mark the perpetual and universal obligation of the observance of the Sabbath, God proclaimed the law of it from Sinai, wrote it in a table of stone, along with the rest which are allowed to be moral; and he enforced it with manifold reasons, absolutely moral and universal, Exod. xx. 8—11. Injunctions to keep it, and threatenings for the breach of it, are every where found in the law and the prophets. For gathering some sticks on it, God appointed a man to be stoned to death, Numb. xv. 32—36. For neglect to observe it, the Jewish nation was almost destroyed, and their land lay 70 years desolate, Lev. xxvi. 34, 35. Neh. xiii. 16—18. Jer. xvii. 27. Ezek. xx.—To honour his own resurrection, Jesus, the Lord of the

Sabbath, changed the Sabbath from the seventh to the first day of the week. To mark the divine authority of this change, he, on that day, made repeated visits to his disciples, John xx. 19, 26. he bestowed the miraculous gifts and grace of the Holy Ghost, Acts ii. 1.—This is called the *Lord's day*, and thereon the primitive Christians met for their public worship, and made their collections for the poor, Rev. i. 10. Acts xx. 7. 1 Cor. xvi. It must not be forgotten, that till the Romans destroyed Jerusalem, the Jewish Christians shewed a respect to the ancient Sabbath, and the apostles very often took the opportunity of preaching to the Jews, as they thereon assembled in their synagogues, Acts xiii. 42. and xvi. 13. and xviii. 4. The first day was all along observed by Christians, as their Sabbath, for almost 1600 years, before any pretenders to that name, that I know of, opposed it. Nor do I yet know of many of its opposers, whose practice is not a scandal to the Christian name. As the command plainly discharges all manner of civil business, travelling, carnal talk, &c. Exod. xx. 8—11. Isa. lviii. 13. it were to be wished, multitudes of this generation would consider how they will reconcile their carnal journeying, their shaving, their cleansing of houses, their idle recreation, their unnecessary sleeping, their idle chat, or clubbing in the tavern, on it thereto; or how they will answer for these at the judgment-seat of Christ.

God, indeed, prohibited the Jews to kindle fire on the Sabbath, for the work of erecting the tabernacle, or dressing of their manna, or to travel through their tents, Exod. xxxv. 2, 3. and xvi. 29. but in our Saviour's time, they in some things carried their strictness to an excess: they found fault with his hungry disciples, for eating a few ears of corn as they walked through a field; and quarrelled with himself, for healing diseases on the Sabbath, Matt. xii. 1—12. Mark ii. 23—28. and iii. 1—6. Luke xiii. 11—16. and xiv. 1—6. John v. The modern Jews still cleave to the seventh-day Sabbath, and boast of it as their spouse, given to them above any other nation. They begin it on Friday evening, when they repair to the synagogue, and rehearse certain prayers, and after returning home, the fathers bless their children, and masters their scholars. On Saturday morning they rise later than usual; when they come to the synagogue, they rehearse several psalms and prayers. A section of the law is read, and a correspondent one from the prophets. After which, the last of the seven readers lifts up the books, and blesses the people. They have also a kind of sermon, some time of the day. Their other rites we pass, as too trifling for this work. On account of the *rest* thereof, the Jewish festivals, the year of release, &c. are called *Sabbaths*, Lev. xix. 3, 30. What is meant by the *second Sabbath after the first*, whether the second Sabbath of the sacred year, or the second, or the last day of unleavened bread, or the day of Pentecost, or rather the second of the seven Sabbaths between the passover and Pentecost, is not fully agreed, Luke vi. 1.

SABEANS. See SHEBA.

SABTA and SABTECHA, *surrounding*, the third and fifth sons of Cush. We suppose both may have settled in Arabia the Happy. But Bochart will have the latter to have settled in Kerman, on the east of the Persian gulph, where he finds ancient vestiges of his name, Gen. x. 7.

SACKBUT, an ancient musical instrument used in Neuchadnezzar's concert. It is thought to have had four strings, and to have had a shrill sound. Athenæus thinks it was similar to the psaltery: but Isidore will have it a kind of flute, or hautboy.

SACKCLOTH, was ordinarily worn to express mourning, as by Job, Ahab, and the Syrians who came to implore mercy for Benhadad, and by

Mordecai, when the Jewish nation was in danger of ruin, Job xvi. 15. 1 Kings xxi. 27. and xx. 31. Esth. iv. 1, 2. The prophets also wore it, or like coarse apparel; and the false prophets, to be like them, wore rough or coarse garments, Isa. xx. 2. Zech. xiii. 4. In allusion to which, Christ's witnesses against Antichrist, are said to prophesy in sackcloth, to denote their grief, and their mourning for the corruptions and distress of the church, Rev. xi. 3. The sun became black as *sackcloth of hair*, when the glory, and the principle idols of the Heathenish empire of Rome, were overthrown by Constantine the Great, Rev. vi. 12.

SACRIFICE, an offering made to God, to be consumed on his altar by fire, either in whole or in part, by a minister appointed for that purpose. Sacrifices, either bloody or unbloody, that is, animate or inanimate, were as early as Cain and Abel, who acted as priests; unless we begin them with Adam, whose clothing of skins was probably from the beasts that were sacrificed. The acceptance of Abel's sacrifice was manifested by fire from heaven, which consumed it, because offered in faith, Heb. xi. 4. or in the prospect of the future sacrifice of Christ, Heb. xii. 24. Sacrifices were of four sorts, holocausts or burnt-offerings, Exod. x. 25. sacrifices for sin, Lev. iv. 3, 4. for guilt, or trespass-offerings, Lev. v. 15. and, lastly, peace-offerings, Lev. iii. 1. all of them performed with five sorts of clean animals, sheep, oxen, goats, turtles, and pigeons. The difference between a sin-offering and trespass-offering consisted, according to some, in that the former was for averting the punishment due; the latter for quieting the conscience. Peace-offerings, or eucharistical sacrifices, were either of praise for benefits received, Psal. l. 14. or votive, or spontaneous. The ceremonies accompanying were bringing the sacrifice to the court of the temple, or before the Lord, Lev. i. 3. xvi. 7—10. waving it, which was performed by the priest and the offerer; the laying on of the hands of the offerer, for confession of sin, or for thanksgiving; the slaying the sacrifice; the wringing off a bird's head; the receiving the blood; the sprinkling or pouring it out; the flaying and cutting up the sacrifice; the parts brought to the altar, salted and laid on it, and burnt. Sacrifices are supposed to have taken place from the fatal transgression of our first parents, Gen. iii. 21. intended to typify the grand sacrifice of our Saviour upon the cross, for the sins of mankind; and therefore said to be slain from the foundation of the world, Rev. xiii. 8. See OFFERING.

SACRILEGE, a species of theft committed on things appropriated to sacred uses, Mal. iii. 8. impiously unconsecrating what was consecrated to God.

The SADNESS of the countenance, sometimes imports evidence of mourning and grief, Matt. vi. 16. but sometimes it is put for real mourning, and the cause of it, by means of which the heart is *made better;* weaned from worldly things, and induced to a concern about eternal things, Eccl. vii. 3.

SADDUCEES. See SECT.

SAFETY, (1.) Freedom from danger, temporal or spiritual, Psal. xii. 5. (2.) Outward freedom from fear; prosperity, Job xxiv. 23. *I was not in safety,* nor had I rest or quiet, *yet trouble came;* I was not self-confident, and fearless of danger and affliction, nay, had been sore afflicted, yet this uncommon calamity came upon me, Job iii. 26. To be *in safeguard,* is to be well defended, 1 Sam. xxii. 23. *Safety is of the Lord,* Prov. xxi. 31. the safety of our bodies, whether by land or by sea, at home abroad, by night or by day, in war or peace, is of the Lord, Psal. xci. 1, &c. The *safety* of our *property* is of the Lord, Job i. 10. A providential hedge is made round about such as trust in the Lord, about their families, and about all that they have.

SAFFRON, an odoriferous herb,

which is planted in *September*, and is in full flower in *February;* after which its leaves spring forth, and continue till May. Its flower is of a bluish colour, with yellow threads, and is of a very agreeable smell. It is an excellent cordial, and of great use in curing a multitude of diseases. Tournefort mentions 46 kinds of it. Saints and their graces are like *saffron;* are thought to be comely and delightful, Song iv. 14.

SAINTS, holy ones, (1.) Persons holy by profession, covenant-dedication, gracious dispositions, and religious conversation, Psal. xvi. 3. Heb. vi. 10. (2.) The separate souls of holy men, who in heaven are freed from all infirmities, Rev. xviii. 24. (3.) Holy angels, Deut. xxxiii. 2. Jude 14. See SANCTIFY.

SALAMIS, *peaceful, tossed.* There was an island of this name south of Athens, where the Persian fleet received a terrible defeat from the Athenians; but the Salamis spoken of in Scripture, was a city of Cyprus. Here Paul and Barnabas preached the gospel. About *A. D.* 118, the Jews destroyed it. It was however rebuilt, and was the seat of the principal bishop of the isle; but the Saracens razed it to the ground, when they seized on the island. It is probable that Famagusta, which suffered so much when the Ottoman Turks took the island, arose out of its ruins.

SALEM, or SALIM, *peaceable, perfect reward,* where John baptized, was probably a place near Shechem, whither Jacob came, as he returned from Mesopotamia; but some commentators translate the word Shalem, *safe and sound,* or *in peace,* John iii. 23. Gen. xxxiii. 18. It was probably here that Melchizedek was king, and came to meet Abraham in his return southward from smiting Chederlaomer and his allies. It is certain Jerusalem, which was afterward by contraction called SALEM, Psal. lxxvi. 2. was then called Jebus, and was far off the way between Damascus and Sodom; whereas this was directly on it, when one came south by the west side of Jordan, Gen. xiv.

SALMON. See RAHAB, ZALMON.

SALMONE, SALMONION, or SAMMONIUM, *a flowing, commotion,* a city and sea-port on the east end of the isle of Crete, where Cape Salmone now is, Acts xxvii. 7.

SALOME, *peaceable,* the wife of Zebedee, and mother of James and John. She was one of those holy women who much followed our Saviour, and ministered to him for his subsistence. She foolishly begged that her two sons might have principal posts in his temporal kingdom. She witnessed his crucifixion, brought perfumes for his dead body, and visited his grave that morning he rose from the dead, Matt. xxvii. 56. and xx. 20—22. and xxviii. 10. Mark xvi. 1, 2.

SALT is either digged out of mines, for there are whole mountains consisting of rocks of salt, and there are salt mines in Upper Hungary, 180 fathoms deep; or it is formed by the heat of the sun exhaling the water from it on sea shores; or it is formed by boiling sea or salt-spring water; or is extracted from other substances; as from earth moistened with excrements, &c. The salt mingled with the water of the sea is of use to preserve it from putrefaction, and to render it stronger to bear vessels; and the perpetual motion thereof, is of use to prevent the salt particles from falling to the bottom. There is scarcely any substance without a mixture of salt. The use of it is to season food, preserve from corruption, kill worms, heal wounds, and rectify the humours of animal bodies. New-born infants were anciently rubbed over with it, to close the pores, and harden their skin, and to preserve from any corruption that might follow on the cutting of the navel, Ezek. xvi. 4. In a way contrary to nature, Elisha cured the brackish water of Jericho, by casting salt into the spring, 2 Kings ii. 21. The *sowing of salt* on a place; or

making it *salt*, or *salt pits*, imports perpetual barrenness and desolation, Judg. ix. 45. Deut. xxix. 23. Zeph. ii. 9. Halifax says, there is a valley covered with salt, that reaches from Tadmor to the east border of Idumea: but whether David smote the Edomites in the north, and Amaziah smote them in the south part of this valley, we shall not determine. It appears the Greeks of Syria had *salt pits* on the west of the Dead sea, and north border of Edom, and where possibly the valley of Salt was, 2 Sam. xviii. 13. 2 Kings xiv. 7. There was salt made out of the Dead sea, which was a better caustic, and digested meat better than other salt. Salt was a symbol of friendship and fidelity due from guests, friends, or servants, to their entertainers or masters: so the Samaritans pretended, they were *salted with the salt of the Persian palace;* they were under the deepest obligation, and had firmly resolved to shew their fidelity, to the Persian king their master, Ezra iv. 14. All the ceremonial offerings were to be *seasoned with salt*. Did not this mark the purity, prudence, grace, faithfulness, and love to God, wherewith Jesus Christ, amidst great grief and trouble, offered himself to God for us, and wherewith we should devote our persons and conduct to his service? Lev. ii. 13. Ministers are the *salt of the earth;* like marle, or other saltish substances, that fatten and fructify the earth, they tend to render nations and persons fruitful in works of righteousness; and they are means of preserving them from sinful rottenness and corruption; but how useless and base, if they act not in character! Matt. v. 13. The grace of God, and edifying conversation, are likened to *salt;* how delightful they render the spiritual food of divine truths! and what blessed means of healing souls, and preserving them from infectious corruption! Mark ix. 50. Col. iv. 6. *Every one shall be salted with fire, and every sacrifice salted with salt:* every person must either be purified by grace, in the way of sorrow for sin, and mortification thereof; or, he shall be for ever salted with the tormenting, but preserving, torments of hell, Mark ix. 49. A covenant *of salt*, is one of friendship, firm and durable, Numb. xviii. 19. 2 Chron. xiii. 5. *Mineral salt*; or salt that is dug out of mines, is in form of a hard stone. It is thought that Lot's wife was changed into a statue of such mineral salt, that she became as a rock or stone of salt, Gen. xix. 26. The *salt sea*, Gen. xiv. 3. is the Dead sea, or the lake of Sodom, called likewise the lake Asphaltites, because of the great quantity of bitumen in it, so that no fish can life in its waters, and a man cannot without difficulty sink in them, by reason of the weight and density of them.

SALVATION. See SAVE.

SALUTE, to pay friendly compliments, whether by words, kisses, or letters, Matt. x. 12. Rom. xvi. 16. 1 Cor. xvi. 20.

SAMARIA, *guard, prison*, (1.) A city of the Ephraimites, and the capital city of the ten tribes of Israel for some ages. When Omri was king of Israel, he, about *A. M.* 3080, bought a hill from Shemer for 684*l.* 7*s.* 6*d.* and built on it a city, which, from the name of the late owner, he called Shomron, or Samaria. It stood about 42 miles north from Jerusalem, and 12 south of Dothaim. Its situation was very agreeable, and it had plenty of fine water. Leaving Shechem and Tirzah, where the former kings had resided, Omri fixed his residence at Samaria; Ahab his son built there a fine palace, whose principal chambers, it seems, were boxed with ivory, 1 Kings xxii. 39. Tho' he as well as his father did what they could to fortify it, yet it appears that Benhadad, king of Syria, obliged them to allow him to build streets, or places of trade, for his use in it. In Ahab's time, it sustained a siege from Benhadad, and his 32 tributary kings, but was relieved by the defeat of the Syrians, 1 Kings xx. In Jehoram his son's reign, it sustained

another siege from the Syrians, till women eat their own infants for hunger; but was miraculously relieved, and supplied, 2 Kings vi. and vii. Not long after, the elders of it beheaded 70 of Ahab's descendants, and sent their heads in baskets to Jehu, 2 Kings x. In the time of Jeroboam the 2d, it was extremely populous, and the inhabitants were luxurious, effeminate, oppressors of the poor, and idolatrous, to an uncommon degree, Amos iii. 15. and iv. 1, 2. Hos. vii. 1. and viii. 5, 6. In *A. M.* 3283, Shalmaneser, after a siege of three years, took it, and reduced it to ruins, 2 Kings xvii. 1 to 6. Mic. i. 1, 6. Isa. viii. 4. Hos. xiii. 16. It was afterward, but very gradually, repaired. Alexander planted a colony of Macedonians in it. Hircanus the Jewish king demolished it, and made the water run over its foundations. About *A. M.* 3947, Gabinus, the Roman governor of Syria, rebuilt it in part, and called it *Gabiniana*. Herod the great restored it to its ancient lustre, and called it *Sebaste*, in honour of Augustus or Sebastos, the Roman emperor. Whatever it might suffer in the Jewish wars, it was a place of some consideration about *A. D.* 400. (2.) The country of the Ephraimites, or of the ten tribes, 1 Kings xiii. 32. In the New Testament, Samaria always signifies the territory between Judea and Galilee; and where the tribes of Ephraim, Manasseh, and Issachar, had dwelt. Here our Saviour converted sundry persons, John iv. here Simon Magus deceived the people; and here many were converted by the ministry of Philip the deacon, and of Peter and John, John iv. Acts viii.

Samaritans, the inhabitants of the country of Samaria. When Shalmaneser carried the ten tribes out of their own land, he transplanted others from Babylon, and places adjacent, into it. There they continued their former idolatry: the Babylonians worshipped Succoth-benoth; the Cuthites, Nergal; the Hamathites, Ashima; the Avites, Nibhaz and Tartak; and the Sepharvites burnt their children in the fire to Adramelech and Anammelech; nor, if we believe the Jews, were these their only idols. God punished their idolatry in his land, with the destruction of many of them by lions. Suspecting the cause, they begged king Esarhaddon, (who, it seems, transplanted other tribes thither,) that he would take proper methods to instruct them in the worship of the God of their new country. He sent them an Hebrew priest, who instructed them in the Jewish religion, and gave them a copy of Moses's law. Copies of this still remain, with a version thereof in the Samaritan dialect, both in the Samaritan characters, but corrupted with sundry mistakes, especially in numbers, and where the transcribers mistook one Hebrew letter for another; and with some stuff in favour of Gerizzim. Thus instructed, the Samaritans blended the Jewish religion with their own idolatries, 2 Kings xvii. When Nebuchadnezzar ravaged the countries of Moab and Ammon, it seems part of the inhabitants took refuge among the Samaritans, who were spared, as partly of a Chaldean original. When the Jews returned from Babylon, the Samaritans did all that lay in their power to oppose their rebuilding of the temple, and bribed some of Cyrus's counsellors to do what they could to stop it. Ahasuerus, or Cambyses, had no sooner mounted the throne, than they wrote him a petition to that effect, accusing the Jews of disloyal designs. In the short reign of Artaxerxes, Magus, Bishlam, Mithridath, and Tabeel, and their companions, wrote to him to procure a stop to the work. Much about the same time, Rehum the chancellor, Shimshai the scribe, and their companions, the Dinaites, Apharsathchites, Tarpelites, Apharsites, Archevites, Susanchites, Dehavites, Elamites, Babylonians, and others, wrote him a letter, wherein they represented the Jews as a very rebel-

lious people, who, if permitted to rebuild their city and temple, would seize on all the king's territories on the west of the Euphrates; and they begged the king would make enquiry into the histories to which he had access, and he would find they had been a rebellious nation. The Magus returned answer, that a search into the records had been made, and it had been found what powerful kings had ruled among the Jews; and he desired them to stop the work by force; which they immediately did. Soon after, Tatnai the governor, and Shethar-boznai, with their companions, the Apharsachites, sent a letter to Darius Hystaspis, informing him that they had done what they could to stop the building of the Jewish temple, and that the Jews had pretended an edict of Cyrus appointing them to build it. Upon search, the edict was found, and Darius ratified it, and ordered the Samaritans to give the Jews no further trouble, Ezra iv. v. vi. When Nehemiah began to promote the rebuilding of the walls of Jerusalem, Sanballat the Horonite, Tobiah the Ammonite, and Geshem the Arabian, did all that lay in their power, by threatening and craft, to cut off Nehemiah, or stop the work; but their purposes were frustrated. Manasseh, the son of Joiada the Jewish high-priest, married the daughter of Sanballat, on which account Nehemiah banished him from Jerusalem. Sanballat applied to Darius Nothus, for leave to build a temple for his son-in-law, on mount Gerizzim. He represented, that this would effectually divide the Jewish nation, and render them incapable to form any noted enterprize. He obtained his desire; and the temple was built. Before this, it seems, the Samaritans had no temple. Observing that Alexander heaped favours upon the Jewish nation, they pretended to be a part of them. When he left the country, and marched into Egypt, they revolted, and burnt Andromachus his governor. He quickly revenged the affront, and put numbers of them to the sword. He placed a colony of Macedonians in the city of Samaria, and gave the territories round about to the Jews. This heightened the animosity between them and the Jews. Whenever a Jew incurred punishment for the violation of any important point of the divine law, he took refuge with the Samaritans, and embraced their method of worship. When Antiochus Epiphanes persecuted the Jews, the Samaritans disowned connection with them, and pretended to be originally Phenicians, or descended from Joseph by Manasseh. Hyrcanus king of Judea ravaged their country, and razed Samaria and Shechem, their capital cities, to the very ground. When Herod re-established Samaria, a vast number of Heathens settled in the country; but a part still clave to the half Jewish religion, and expected the Messiah; but the contention between them and the Jews was extremely warm; they refused even civil dealings with one another, John iv. 9. The Samaritans refused to receive our Saviour to lodging, because he seemed bound for Jerusalem, Luke ix. 52, 53. The Jews imagined the Samaritans the worst of men, and possessed by the devil, John viii. 48. In one of our Saviour's journeys from Jerusalem to Samaria, he converted a Samaritan harlot, and sundry others at Shechem, John iv. 4—42. When afterward he sent forth his apostles, he prohibited them to enter the cities of the Samaritans, Matt. x. 5. Much about this time, Simeon the sorcerer mightily deluded them, and was reckoned by them some wonderful person, if not the Messiah. When the gospel was preached in the country by Philip, many of them believed, and the Holy Ghost was conferred on them, by the laying on of the hands of Peter and John; but it is said, that by Simon's means, many of the once professed Christians in that place apostatized to the heresy and licentiousness of the Gnosticks, Acts viii,

Some time after, the Samaritans, to insult the Jews, and interrupt their devotion, scattered dead mens' bones in the court of the temple, at a pass-over-feast. On other occasions, they murdered some Jews, as they came from Galilee to the solemn feasts. This occasioned a war between the two nations. When the Jews revolted, the Samaritans continued their subjection to the Romans; notwithstanding which, they partly shared in the calamities of their neighbours. Since these times, they have always submitted to the powers that ruled the country.

At present, the Samaritans are few in number; but pretend to great strictness in their observation of the law of Moses, and account the Jews intolerably lax. From the letter of their high-priest to Joseph Scaliger, above 200 years ago, and which is now in the library of the late French king, it appears that they profess to believe in God, and in his servant Moses, and in the holy law, the mount Gerizzim, the house of God, and the day of vengeance and peace. They keep the Sabbath so strictly that they will not move out of their place, except to their synagogue. They always circumcise their children on the 8th day of their birth. They do not marry their own nieces, nor allow a plurality of wives, as the Jews do. Their high-priest still resides at Shechem; offers their sacrifices at their temple on mount Gerizzim; and declares the time of the feasts to the Samaritans, who are scattered, some at Damascus, some at Gaza, nay, some at Grand Cairo in Egypt.

SAMARITAN, the GOOD. The Jews would have no dealings with the Samaritans, who dissented from them in matters of religion. The design therefore of this parable is to give them, and us, a true notion of charity: the objects of which are, all really poor and necessitous persons, without excepting any, whether they be strangers or enemies, heathens or heritics, or wicked persons. We are to do good to all men, Gal. vi. 10. Christ commends the Samaritan's character only, not his religion. He tells one of them, ye worship ye know not what; and says, salvation is of the Jews. We must treat people that are in error with charity, at the same time that we detest their principles, and strive to preserve others from their infection, Luke x. 30.

SAME. To *be the same*, when applied to God or Christ, denotes immutability, Heb. i. 12. Jesus Christ is the *same yesterday, to-day, and for ever*, under the law, under the gospel, and in the eternal state, he is still *the same* in person and office; and in every different period or case, he is still *the same* in relation and love to his people, Heb. xiii. 8.

SAMOS, *full of gravel*, an island in the east end of the Mediterranean sea, about nine miles from the coast of Lesser Asia. It is about 80 miles in compass; but the soil is so fertile that it would employ 100,000 hands. It was famous for the birth of the goddess Juno, and of Pythagoras and Melissus; and here the famed Lycurgus and Pherecydes died. For many ages it was a state of no small note, and was a commonwealth; but Syloson, Polycrates, Meandrus, and other tyrants of their own, for a while laid them under hard servitude. The Persians, Greeks, the kings of Pergamos, the Romans, Saracens, and Turks, have for more than 2,000 years been generally masters of the place, in their turn. Though Paul touched here as he sailed to Jerusalem, Acts xx. 15. yet we know of no Christianity here till about the end of the second century, since which it has never been utterly abolished. At present, the place is in a poor condition. Samo or Sussan, its capital, is on the south-east coast, and has a tolerable harbour; but is little frequented, because of the pirates that infest the neighbouring seas. The island is inhabited by a few Turks, with about 12,000 Christians. These last

have an archbishop, whose dues, after deducting his tribute to the Sultan and the Patriarch of Constantinople, can scarcely make him live. Under him are about 200 priests, and a greater number of monks, extremely ignorant, but nevertheless judges in the absence of the Turkish Cadi.

SAMOTHRACIA, *full of gravel*, now SAMANDRACHI, is a small island about 20 miles in circumference, on the coast of Thracia, having several good harbours, and originally peopled by the Pelasgi and Athenians, and afterward by the Samians. It was anciently famous for the worship of the Cabiri, or great gods of the Heathen, Ceres, Proserpine, Pluto, and Mercury, whose names, in the Samothracian language, as well as other evidences, tempt me to believe that the ancient inhabitants came from Phenicia. Here also, they worshipped Castor, Pollux, Neptune, and the other sea deities. Foreigners of the highest characters, counted it a great honour to be initiated into the sacred mysteries of the Samothracian idolatry. Paul passed by this island as he sailed to Macedonia, Acts xvi. 1. but when Christianity was here first settled, we know not.

SAMSON, *his service, or ministry*, the son of Manoah a Danite. After his mother had been long barren, the Angel JEHOVAH appeared to her, and informed her that she should have a son, who should begin to deliver Israel out of the hand of the Philistines, who then had begun to oppress them. He ordered her to drink no wine or strong drink during her pregnancy, nor to eat of any thing unclean; but to consecrate the child to God, and bring him up as a Nazarite from his infancy; but refused to tell her who he was. She went and informed her husband Manoah of what had happened. He prayed to the Lord that the Man of God who had spoken to his wife, would again appear, and give further directions concerning the education of the child. The angel again appeared to the woman, and she went and informed her husband, who, along with her, hasted to the angel, who repeated his former directions. Manoah and his wife begged he would tarry a little, till they prepared a kid for his entertainment. He told them, he would eat none of their meat suppose it were ready, and bade them offer their burnt-offering to the Lord. They asked his name, that after the fulfilment of his predictions, they might know whom to honour as their informer. He refused, and told them his name was *secret*, or *wonderful*. Meanwhile, Manoah offered his kid and a meat-offering, on the rock beside them, and the angel ascended up to heaven in the flame. Manoah and his wife, who, till now, had thought him a man, were seized with terror, and fell on their faces towards the ground. Manoah concluded, that since they had seen an angel, they must die; but his wife more justly inferred, that if the Lord had a mind to kill them, he would not have accepted their offering, nor given them such information concerning their son.

Next year, which was about *A. M.* 2848 or 2872, Samson was born. By endowing his mind with uncommon bravery, and his body with supernatural strength, the Holy Ghost early marked him out for some grand exploits. He dwelt at Mahane-dan, between Zorah and Eshtaol. Going one day to Timnath, then in the hand of the Philistines, he saw a young woman who engaged his affection. He requested his parents to procure her for him to wife. They represented, that it would be more proper he should marry a wife of his own people. As he insisted on his request, they supposed it might be a motion from God to bring about the deliverance of their nation, and at last went with him to Timnath to procure him the woman. By the way, Samson turned a little aside, and a young lion came roaring to devour him. Without so much as a staff in his hand, he caught the furi-

ous beast, and rent him to pieces, as if he had been a kid. He hasted up to his parents; but told them nothing of his rending the lion. Sometime after, as they again went to Timnath to celebrate the nuptials, Samson turned aside to see the carcass of the lion. To his surprise, he found a swarm of bees had hived in it. He ate a part of the honey, and carried another to his parents; but to manifest his continued humility, he still kept secret his killing of the lion.

—When the marriage was celebrated at Timnath, 30 young men of the place attended him. As they began to entertain one another with perplexing riddles to be solved, Samson proposed to give them a riddle, which, if they explained during the seven days of the feast, they should have thirty sheets, and as many suits of apparel; and if not, they should give him the same. On their agreement to the proposal, he told them his riddle, which was, "Out of the "eater came forth meat, and out of "the strong came forth sweetness." After they had long, to no purpose, endeavoured to guess at its meaning, they urged his wife by intreaties, and even threatenings to burn her and her father's family, if she did not procure them information, and get the secret out of her husband. By her continued entreaties and weeping, she obtained it, and immediately informed her countrymen. On the seventh day, just before sunset, they asked Samson, "What was "sweeter than honey? or what was "stronger than a lion?" Samson replied, that if they had not plowed with his heifer, *i. e.* dealt with his unfaithful wife, they had never found it out. Animated by the Spirit of God, he went directly to Askelon, and killing 30 Philistines, he gave their clothes to his 30 companions. Offended with his wife's treachery, he left her with her father, and went home with his parents. Her father imagining he had quite forsaken her, married her to one of the 30 young men who attended the wedding. When Samson's anger subsided, he went back to visit her, and complimented her with a kid. As she had been given to another, her father denied him access to her chamber, and desired him to marry her younger sister, who was more beautiful. Bent on revenge, Samson, and such others as he employed, caught 300 foxes, for they were very numerous in that country, and tying them together tail to tail, with a fire-brand between them, he let them go into the Philistines' fields of standing corn. The ripe corn took flame, and was quickly consumed; the vines too, and olive-trees, were scorched or burnt. Knowing that the injury he had received from his father-in-law was the cause of his conduct, the Philistines burnt his treacherous wife and her father to death. Samson assured them, that he would be further avenged on them, before he ceased. He smote them hip and thigh wherever he met them, and after cutting off great numbers of them, retired to the rock Etam, about eight miles or more south-west from Jerusalem. Informed hereof, the Philistines invaded the territories of Judah, and demanded that Samson their destroyer should be given up to them. Three thousand Jews went up to the top of the rock, and told him they were come to bind and deliver him into the hand of their Philistine masters. Upon their giving him their oath, that they would not kill him themselves, he allowed them to bind him. Great was the joy of the Philistines, as they received him bound; but all of a sudden, he snapt asunder the cords wherewith he was tied, and taking up the jaw-bone of an ass that lay at his feet, he therewith slew 1,000 of the Philistines. To check his proud boasting of his victory, he suddenly almost fainted for thirst. On his humble request, the Lord opened a well in a hollow place of the rock, and perhaps just under his jaw-bone, which he had flung from him, out of which he drank, and allayed his thirst. To

commemorate the event, the place was called Lehi, *the jaw-bone;* or Ramath-Lehi, *the lifting up of the jaw-bone;* and the fountain, Enhakkore, *the well of him that cried.*

Some time after, Samson taking a fancy to an harlot of Gaza, lodged in her house. Informed hereof, the Philistines set a watch at the gates to kill him as he went out in the morning. Having got notice of their designs, he rose about midnight, and going off, carried with him the posts and doors of their gate, to the top of the hill before Hebron, which we can hardly think could be less than 20 or 30 miles. Not long after, he fell in love with one Delilah, a beautiful woman, who lived in the valley of Sorek, in the tribe of Judah, near the land of the Philistines, with whom Samson was in love.

Whether this Delilah was a woman of Israel, or one of the daughters of the Philistines, who at this time were rulers in the country of Judah; or whether she was his wife, or an harlot only, is not expressed in scripture: for this reason, some are of opinion that he was married to her; but if so, as Mr. Pool observes, some mention, one would think, there should have been of the marriage ceremonies, in this as well as in his former wife's case; nor can we think that the Philistines would have been so bold as to draw her into their party, and to bribe her to betray him into their hands, had she been his lawful wife. It appears indeed by her whole behaviour, that she was a mercenary woman, who would do any thing to get money, and accordingly Josephus calls her a common prostitute of the Philistines. However this may be, the princes of the Philistines observing Samson's passion for this woman, came and promised each of them to give her eleven hundred pieces of silver, nearly 700*l.* sterling, if she would learn of him, and discover to them, what might be the cause of his wonderful strength, and how he might be deprived of it, Judg. xvi. This she undertook to do, and failed not to employ all her arts and solicitations to get the important secret from him. For some time he amused her with fictions, and made her believe that his strength consisted first in one thing, and then in another; first he told her, that if they bound him with bands of green withes that were never dried, he should be as weak as other men; afterwards he told her, that tying him with ropes that had never been used; and again, weaving his hair into tresses, would deprive him of his strength: but these being mere stories, she, upon trial, found that all signified nothing; wherefore betaking herself to all her arts and wiles, she complained of his falseness, and upbraided him with his want of love, since he withheld a thing from her which she was so impatient to know; and thus having prevailed with him at length to tell her the secret, viz. that in the preservation of his hair, for he was a Nazarite from his birth, his strength and security lay, Delilah believing she had now got the secret from him, sent word thereof to some of the chief of the Philistines, who came and paid her the money they had agreed to give her; and when she had cut off his hair, as he lay sleeping in her lap, the Philistines rushed in and apprehended him, put out his eyes, and carrying him to Gaza, put him in prison, and made him grind at their corn-mill, as a contemptible slave. When he had continued here about a year, his strength returned with the growth of his hair. While the Philistines observed a solemn thanksgiving to Dagon their god, for delivering Samson their destroyer into their hand, the lords appointed him to be brought to their temple, to make them diversion. The apartment was capacious, but was thronged, and not a few from the roof, or from galleries, beheld the sport. As the roof was supported by two pillars, Samson, after being sufficiently insulted, desired the boy who led him, to guide him to the pillars,

that he might lean thereon. Having got hold of them, and being divinely warranted to lay down his life for the service of his nation, and the destruction of their Philistine foes, he, after a short prayer, pulled down the pillars and the temple about their ears, by which means several thousands were killed, even more than all he had slain in his life. Thus fell Samson, after he had judged Israel 20 years, and lived about 38. His friends, hearing of his death, came and carried off his corpse, and buried it in the sepulchre of his ancestors, Judg. xiii. to xvi. That, with all his faults, he was a real believer, is testified by the Holy Ghost; tho' some imagine the passage only bears, that he had the faith whereby he was qualified for uncommon exploits, Heb. xi. 32, 33.

Did this Jewish hero typify our almighty Redeemer? How express the prediction, and supernatural the manner, of his birth! how solemn his separation to the service of God! how wonderfully invigorating the spiritual influence he was possessed of! how early and marvellous his exploits! Should I say, what rest for numerous multitudes of sinful men, is prepared by his victory over sin, Satan, and death! how important his parables, and known only to such as have fellowship with himself! how basely Judas and his countrymen betrayed him, and delivered him to the Gentiles, that he might be crucified! His enemies rejoiced to seal him up, and watch him in his grave; but he broke the bands, and carried off the gates and bars of death, and ascending up on high, led captivity captive. All alone he performed his grand exploits. By a voluntary death in his despised manhood, according to his Father's will, he destroyed principalities and powers. By the contemned preaching of the gospel, he conquers thousands of souls, and slays ten thousands of lusts: how dreadful his vengeance! By the Romans, like fire-branded foxes, he spread ruin among his Jewish opposers, and burnt up their cities. By outrageous and ravaging Goths, Saracens, Tartars, Turks, &c. he resented the injuries done to his cause. And, in fine, how shall his fiery vengeance for ever prey on the damned!

SAMUEL, or SHEMUEL, *heard of God*, the son of Elkanah by HANNAH, and the 16th in descent from Korah, the seditious Levite. He was born about the same time with Samson; and as his mother, after long barrenness, obtained him by earnest prayer, she devoted him to the service of God, as a Nazarite, from his infancy; and after he was weaned, was assigned to Eli the high-priest, to bring him up in the service of the tabernacle. When Eli, by reason of age, could hardly officiate, and was sinfully indulgent towards his sons, who profaned the service of God, the Lord one morning, e're the lamps of the tabernacle were extinguished, called to Samuel by his name, as he lay in a bed very near to that of Eli. Samuel thought it had been Eli, and ran hastily to ask him his will. Eli bid him lie down again, for he had not called him. As all this was repeated thrice, Eli at last suspected God had spoken to Samuel, and bid him go lie down again, and if he was called any more, to reply, Speak, Lord, for thy servant heareth. Samuel did so. The Lord again called him, and told him what shocking calamities would quickly come upon the Hebrews, and upon the family of Eli, because he had not restrained the wickedness of his sons. At Eli's request, Samuel, not without reluctance, related all this to him. From this time forth, Samuel was taken notice of as a prophet of the Lord. When Eli died, Samuel, now about 40 years of age, succeeded him as judge of Israel. Having assembled the people, probably on occasion of their removel of the ark from Bethshemesh to Kirjathjearim, he warned them to put away their idols, and return to the Lord, and he would grant them deliverance. He dismissed them

for the present, and ordered them to meet him in a body at Mizpeh, a place about 16 or 18 miles north-west of Jerusalem, or perhaps more easterly. There they assembled at the appointed time; and as many of them had long, perhaps about 20 years, bewailed the case of their country, and cried to the Lord for deliverance, they now, at a solemn fast appointed by Samuel, confessed and mourned over their sins, and instead of drink-offerings of wine, poured out water before the Lord. Meanwhile the Philistines dreading their intentions, marched to attack them. The Hebrews begged Samuel would pray for them; he did so, and offered a lamb for a burnt-offering. God terrified the Philistines, and struck dead many of them. They fled off in the utmost consternation; the Hebrews pursued them as far as Bethcar, and recovered from them the cities which they had taken from them; nor, after that, did the Philistines ravage the Hebrew territories any more during the government of Samuel. To commemorate this noted deliverance, he set up a stone or pillar, calling it EBENEZER, the *stone of help*, because there God had helped them. For the more regular administration of justice, Samuel every year took a tour from Ramah to Bethel, thence to Gilgal, and thence to Mizpeh, (perhaps that in Gilead,) and then returned home to Ramah, where he built an altar for his own devotion, and that of those Hebrews who flocked to him from the country round about, to ask his direction, or have their causes decided, 1 Sam. i. to iii. and vii. 1 Chron. vi. 22 to 28.

He had two sons, Joel or Vashni, the father of Heman the singer, and Abiah, whom, in his old age, he appointed judges of the people. Unlike to their father, they perverted justice, and received bribes. The elders of Israel made a handle of this, to ask a king, that they might be like the nations around. Samuel disrelishing the motion, consulted the Lord. Provoked with the sinful proposal, the Lord bid him grant the people their desire, since they were weary of divine government; but first to warn them, what manner of tyrants, (that would oblige their children to serve in their wars, or drudge in their house or field, and would oppress them with heavy taxes and otherwise,) they might expect, according to their own proposal. They persisted in their motion. About *A. M.* 2909, the Lord directed him to anoint SAUL to be their king; and thereafter he confirmed the kingdom to him at Gilgal. On that occasion, after their peace-offerings were finished, Samuel solemnly challenged the assembly to accuse him, if they could, of the least injustice in his administration. They solemnly declared they could not accuse him of any. After rehearsing the various appearances of God in their favour, while the theocracy lasted, he warned them to take heed to serve the Lord, and thus entail on themselves signal blessings. He told them, that tho' now it was wheat-harvest, when thunder or rain seldom happened, yet a storm should happen that very day, to testify God's displeasure at their request of a king. At Samuel's desire, the Lord sent the storm. The thunder terrified the people, and they begged the forgiveness of their offence. After he had solemnly warned them against apostacy from the service of the true God, and had engaged to continue his prayers for them, he dismissed them, and returned to his house, and never afterward appears to have acted as a judge, 1 Sam. viii. to xii. Two years after, he sharply reproved king Saul for offering sacrifice, and warned him of his losing his kingdom. Almost 20 years after, he, by the direction of God, ordered Saul to go and slay the Amalekites, and what pertained to them. At his return, he sharply rebuked his rebellion against God's commandment, in sparing the best of the sheep, and Agag the king; the last of which Samuel hewed in pieces

before the Lord. He told Saul, that for his rebellion, the Lord had rejected him, and would give the kingdom to one of his neighbours. Upon Saul's earnest desire, he honoured him so far before the people, as to join in public worship with him; and then leaving him, never visited him more, but continued to lament his fate, 1 Sam. xiii. and xv. —To comfort Samuel against his grief, the Lord ordered him to anoint one of Jesse the Bethlemite's sons to be king after Saul. To conceal the matter, and prevent Saul's murderous rage against him, he was appointed to take an heifer with him and offer for a peace-offering. The elders of the place were afraid of his coming; but he removed their fears, and told them he came with peaceful designs, and called them to prepare themselves for the sacrifice which he intended to offer. He himself sanctified Jesse and his sons for that occasion. After the sacrifice, he had a secret interview with Jesse and his sons. When Eliab the eldest appeared before him, his stately appearance made him conclude that he was the person appointed for king. The Lord suggested to him that he was not; and that the Lord did not, as men do, look on the outward appearance, but on the heart. The seven of Jesse's sons that were present, passed before him in their turns; but the Lord suggested to him, and he told Jesse, that none of these were the person appointed for king. Understanding that David the youngest was with the sheep, he was sent for directly, and God directed Samuel to anoint him. It is probable, that none but Jesse, David, and Samuel, knew of this unction. After performing it, Samuel returned to Ramah, where he presided over a body of young men, who had devoted themselves to the peculiar service of God. About, perhaps, sixteen or seventeen years after, he died, greatly lamented, about *A. M.* 2947. 1 Sam. xvi. 1—13. and xix. 18 to 24. and xxv. 1. Samuel was a noted prophet, and the first in the continued succession of prophets that ended in Malachi. He wrote in a book, rules for the management of the kingdom, pointing out to the king and people their proper rights; but it is said, some of the Hebrew kings afterward destroyed it, that they might rule as they pleased. He wrote part of the history of David, and is supposed to have written the books of Judges and Ruth. He dedicated considerable spoils to the service of God, and began to regulate the order of the priests and Levites in their sacred service, 1 Sam. x. 25. 1 Chron. xxix. 29. and xxvi. 28. and ix. 10. Though his extraordinary character, and the broken state of the church, induced his occasional offering of sacrifice, yet there is no proper reason to reckon him a priest, more than Gideon, or Elijah, or Manoah.

Of the two books of Samuel, called by the Vulgate version, the Books of Kings; the first of which, probably the first 24 chapters were written by Samuel, contains the history of about 120 years, or perhaps less; the second contains the history of David's reign, extending to 40 years. The style of these books is extremely plain and easy for a learner.

Did this Hebrew judge and prophet typify the blessed Jesus? How ardently desired, and supernatural, his birth! How early was he devoted to, fitted for, and employed in, the service of God! how extensive his office! at once the illuminated Prophet! the extraordinary Priest, and the sovereign Judge, of God's true Israel! how effectually atoning is his sacrifice, and prevalent his intercession, to preserve friendship with heaven, and obtain spiritual and other victories on earth! how marvellous his conquests of our enemies, and restoration of the treacherously abandoned worship of his Father! how gracious his instructions, sharp his reproofs, and certain his predictions! how by him do kings reign, and princes decree justice! how candid, generous, and just, his whole management! yet

how wickedly was he rejected by his brethren the Jews, who desired a temporal deliverer! and still is by carnal professors! But how broken and distressing is their case, till they seek the Lord, and David their king!

How SANBALLAT, the native, we think of Horonaim, in the country of Moab, with his friends, Tobiah and Geshem, were vexed at Nehemiah's coming from Persia, and rebuilding the wall of Jerusalem; what methods they used by fraud to destroy him; and how Sanballat got a temple built for Manasseh, his son-in-law; may be seen in NEHEMIAH, and SAMARITANS, Neh. ii. iv. and vi.

SANCTIFY, (1.) To prepare or set apart persons or things to an holy use, Exod. xix. 23. God *sanctified* Christ, when he set him apart to his mediatory office, and furnished him with gifts and graces for the discharge of it, John x. 36. Christ *sanctified himself:* by his solemn prayer, he surrendered himself to, and prepared himself for, suffering work; and by his suffering, he prepared himself to be our complete saviour, John xvii. 19. He was *sanctified* by his own blood; by the shedding of it, he was set apart and fitted to be an everlasting and glorious Intercessor and Saviour, Heb. x. 29. The Hebrews in general were *sanctified,* when separated from the rest of the world, brought into covenant-relation to God, and ceremonially purified by atonements, washings, &c. Exod. xxxi. 13. God *sanctifies* the Sabbath, by setting it apart for an holy and religious use, Gen. ii. 3. The Jewish tabernacle, temple, vessels, priests, and Levites, were *sanctified,* when set apart to the service of God, and ceremonially prepared for it, by sprinkling of blood or oil, or by washing with water, Exod. xxx. 29. and xxviii. 41. Lev. viii. 12. The Medes and Persians are represented as God's *sanctified ones;* he set them apart, and prepared them as priests, to make a bloody sacrifice of the Assyrians and Chaldeans to his just vengeance, Zeph. i. 7. Isa. xiii. 3. compare Jer. xxii. 7. The Hebrew word which we render to *sanctify,* signifies also to *prepare,* Jer. vi. 4. and xii. 3. and li. 27, 28. Men *sanctify themselves,* when they set themselves apart to God's service, and prepare to appear before him in a proper condition and holy frame, and study to be qualified to partake of holy things, Exod. xix. 10, 11. Numb. xi. 18. Josh. iii. 5. Meat is *sanctified by the word of God, and by prayer,* when freed from the curse and its effects, and set apart to be used in the service of God, 1 Tim. iv. 5. (2.) To use in religious exercises, or in a holy manner; so men *sanctify* the Sabbath, Deut. v. 12. They *sanctify* a fast, when they set it apart to, and use it in, holy exercises, Joel i. 14. (3.) To show or manifest that to be holy which is so, Lev. x. 3. Isa. xxix. 13. Ezek. xxxvi. 23. God *sanctifies* himself or his name, when, by his providential works, he manifests his holiness and equity, and orders all things to his own glory, Ezek. xxxviii. 23. Men *sanctify* God, or his name, when they regard and revere every thing whereby he maketh himself known; when they confess his holiness and justice, and by their obedience to his will shew their regard thereto, Isa. viii. 13. Numb. xx. 12. (4.) To make holy what was before defiled and sinful; so the saints are *sanctified,* when, by the blood of Jesus sprinkled on their conscience, to remove the curse, and to purge their heart from dead works, --and by the Holy Ghost entering into them, removing their corruption, and bestowing on them his grace, they are set apart to God's service, and conformed to his image, Heb. x. 14. They are *sanctified by God the Father;* he separates them to his service, and sends his spirit to make them holy, Jude 1. They are *sanctified in Christ Jesus,* and he is made of God unto them *sanctification.* Christ is their sanctification by imparting divine influence to their souls,

working in them all that holiness of temper and motive which is essentially necessary to their happiness and usefulness in this world, and eternal salvation in that which is to come, 1 Cor. i. 2, 30. They are *sanctified by the Holy Ghost,* as he, by means of God's word and ordinances, applies Jesus's blood to their conscience; implants and increases their holy dispositions, and directs, excites, and enables, them to perform their good works, Rom. v. 16. John xvii. 17.

SANCTIFICATION of men, as a privilege, is purchased for, given to, and wrought in us, by a gracious God. As a duty, it should be studied by us; and in order to attain it, we must receive it out of Christ's fulness by faith in his person and promises. Sanctification is either *of nature,* whereby we are renewed after the image of God, in knowledge, righteousness, and true holiness, Eph. iv. 24. Col. iii. 10. or *of practice,* whereby we die unto sin, have its power destroyed in us, cease from the love and practice of it, and hate it as abominable, and live unto righteousness, loving, studying, and practising, good works, Tit. ii. 11, 12. Sanctification comprehends all the graces of knowledge, faith, repentance, love, humility, zeal, patience, &c. and the exercise thereof in our dealings with God or man, Gal. v. 22—24. 1 Pet. i. 15, 16. Matt. v. vi. and vii. Sanctification in this world must be perfect; the whole man must be sanctified, and the whole law be regarded, Psal. cxix. 6. All sin must be utterly abolished here, or the soul can never be admitted into the glorious presence of God, Heb. xii. 14. 1 Pet. i. 15. Rev. xxi. 27. yet the saints, while here, are in a state of spiritual warfare with Satan and his temptations, with the world and its pattern and influence, 2 Cor. ii. 11. Gal. v. 17, 24. Rom. vii. 23. 1 John ii. 15, 16. That the holiness of our nature and practice is of unspeakable moment, appears from its being the end of all the offices of Christ, Matt. i. 21. Tit. ii. 11, 12, 14. Heb. ii. 10, 11. and ix. 14. and x. 19—22. and xiii. 12. Psal. cx. the end of his debasement, and his exaltation, Tit. ii. 14. 1 Pet. i. 19. and ii. 21. Eph. v 1, 4, 25—27. the end of the Holy Ghost, in his whole work on Christ and his church, Tit. iii. 5, 6. Ezek. xxxvi. 27. and the end of all the precepts, promises, and providences, of God, Matt. xxii. 37, 38. 2 Cor. vii. 1. 1 John iii. 3. Rom. ii. 4. Isa. xxvii. 9. and the end of our redemption, calling, justification, adoption, and spiritual comfort, Eph. i. 4, 5. 1 Cor. xvi. 19, 20. 2 Tim. i. 9. Rom. vi. 14. 2 Cor. vi. 18. 1 John iii. 1—3. Rom. v. 21. and vi. 1, 2. Good works, or holiness in practice, are *not necessary* to change God's purpose relative to us, Mal. iii. 6. Jam. i. 17. nor to qualify us for receiving Jesus Christ as a Saviour, Isa. lv. 1. Rev. xxii. 17. but they are necessary as a part of begun salvation, Matt. i. 21. Rom. xi. 26. necessary as correspondent with the nature of the divine Person, in fellowship with whom our happiness lies, Lev. xi. 44, 45. 1 John iv. 8, 16, 19. Heb. xii. 28, 29. necessary as correspondent to what the Father, Son, and Holy Ghost, do for us, in our redemption, calling, justification, adoption, sanctification, and glorification, Eph. i. 4. Tit. ii. 14. John xvii. 15, 17. Ezek. xxxvi. 25—31. Acts xxvi. 18. necessary as an obedience to the will of God, Exod. xx. 2—18. necessary as expressions of our gratitude to God for his kindness, Luke i. 74, 75. Rom. vi. 1, 2, 15. Psal. c. 2—4. and cxvi. 16. necessary as fruits and evidences of our union to Christ, and faith in him, Col. ii. 6. Jam. ii. 17—24. necessary to adorn our profession, and so gain others to Christ, and to an useful and comfortable method of living in the world, Tit. ii. 10. 1 Pet. ii. 9. and iii. 1, 2. 1 Cor. vi. 20. and vii. 16. Matt. v. 6. necessary as means of our growing in holiness and happiness, 2 Cor. i. 12. 1 John i. 6. Psal. cxix. 6, 165. Prov. iii. 17. and, in fine, necessary as a proper

preparation for the heavenly blessedness, 1 John iii. 2, 3. Rom. ii. 7. and viii. 9. Heb. xii. 14. Gal. v. 22--25. Sanctification is founded upon, and mightily influenced by, our free justification through Christ. (1.) Justification frees from the curse of the law, which binds one under the ruling power of sin, 1 Cor. xv. 56. Gal. iii. 13. Rom. vi. 14. and vii. 4. (2.) Herein the wisdom, love, power, justice, mercy, and truth, of God, are engaged to bestow sanctification on the persons justified, provided they follow on to know the Lord, as the quintessence of that eternal life to which they are called in justification, Rom. v. 21. 2 Tim. iv. 8. (3.) The blood of Jesus Christ applied to our conscience, doth purge it from dead works, to serve the living God, 1 Tim. i. 5. Heb. ix. 14. and x. 22. (4.) The perceiving the love of Christ, the goodness, greatness, and holiness, of God; the purity, goodness, and indispensible obligation, of the law as a rule; the amazing vileness and tremendous desert of sin, the beauty of holiness, and the certainty of strength for, and reward of it; powerfully excites and enables us to holiness in all manner of conversation, 2 Cor. v. 14. Gal. iii. 14. Matt. iii. 15. and v. 17, 18. Zech. xii. 10. and x. 12. Isa. xlv. 24.

SANCTUARY, a holy or sanctified place, as, (1.) The Holy of holies, where the ark and its appurtenances, and the cloud representing the divine glory, stood, Lev. iv. 6. or the furniture of this holy place, Numb. x. 21. (2.) The apartment where the golden candlestick, table of shew-bread, altar of incense, &c. stood, 2 Chron. xxvi. 18. (3.) The whole tabernacle or temple, Josh. xxiv. 26. 2 Chron. xx. 8. It is called the *sanctuary of strength*, because it was a strong place, and easily fortified, and it belonged to God the strength of Israel, Dan. xi. 31. a *worldly sanctuary*, as it was of a carnal and earthly typical nature, Heb. xi. 1. Nay, the sacred courts are sometimes included, and called the *sanctuary*, Lev. xii. 4. (4.) Any place appointed for the public worship of God, Psal. lxxiii. 17. (5.) Canaan, which was an holy land, where God's people dwelt, where his tabernacle and temple were fixed, and his favours and peculiar presence enjoyed, Exod. xv. 17. (6.) Heaven, where God and his holy angels and saints for ever dwell, Psal. cii. 19. Heb. viii. 2. (7.) The temples of idols are called *sanctuaries*, Isa. xvi. 12. Amos vii. 9. (8.) In allusion to the Jewish sanctuary, whose brazen altar protected petty criminals, a place of refuge and shelter is called *a sanctuary*, Isa. viii. 14. Ezek. xi. 16.

SAND. As its particles are innumerable, great multitudes are likened to the *sand* of the sea, Gen. xxii. 17. and xxxii. 12. As sand is heavy, Job's grief is said to be *heavier*, Job vi. 3. and a fool's wrath is *heavier* than the sand and gravel; it is more insupportable, being without cause, measure, or end, Prov. xxvii. 3. As sand is a sinking and slippery foundation, false foundations of religion, or ill-grounded hopes of future happiness, are likened to a house built on it, Matt. vii. 26. Though sand is easily washed away, yet God has made it the boundary of the raging sea, Jer. v. 22.

SANDALS, at first were only soles fastened on the feet with strings or thongs; afterwards they were covered; and finally shoes were called by this name, which were sometimes made of gold or other precious metal, Mark vi. 9. Acts xii. 8.

SANHEDRIM, from the Greek word Συνεδριον, which signifies a council or assembly of persons *sitting together*, was the name whereby the Jews called the great council of the nation, assembled in an apartment of the temple of Jerusalem, to determine the most important affairs both of their church and state. This council consisted of seventy senators. The room they met in was a rotunda, half of which was built without the temple, and half within; that is, one semicircle was within the com-

pass of the temple; the other semicircle, they tell us, was built without, for the senators to sit in; it being unlawful for any one to sit down in the temple. The Nasi or prince of the Sanhedrim, sat upon a throne at the end of the half, having his deputy at his right hand, and his sub-deputy on his left. The other senators were ranged in order on each side. The king, the high-priest, and the prophets, were under its jurisdiction. The Jews had an inferior council of twenty-three judges to decide smaller matters, but not a power of life or death. To this our Saviour refers, Matt. v. 22. The antiquity of this council is matter of dispute, the Jews making it coeval with Moses, but others no older than the Maccabees, or lower still, in the time of Gabinius, governor of Judea, who erected tribunals at Jerusalem, Gadara, Amathus, Jericho, and Sephoris, a city of Galilee. So that the origin of the Sanhedrim is very uncertain; for the council of seventy elders, established by Moses, is different from what the Jews call Sanhedrim. Besides, we find not that this establishment subsisted either under Joshua, the judges, or the kings. After the captivity we find nothing of it, till the time of Jonathan Maccabæus: and the tribunals erected by Gabinius were still very different from the Sanhedrim. It was, however, in being in our Saviour's time.

A variety of ancient states had also their *senate*, or chief council, as the Athenians, Carthaginians, and Romans: but it could not make laws, or elect magistrates, without the concurrence of the people. The Roman senate had none directly under them to execute their orders, and so were obliged to direct their decrees to the consuls with an air of submission, and often the tribunes of the people stopt the execution of their mandates. The modern states of Venice, Genoa, Lucca, Lubeck, Holland, &c. had their senates; nor is our parliament much different.

SAPPHIRE, a transparent jewel, which, in its finest state, is extremely beautiful and valuable, and in lustre, hardness, and worth, second only to the diamond. It is of a pure blue colour, and the finest are of a deep azure. In the less fine, it varies into paleness, but of a lustre much superior to the crystal. The best sapphires come from Pegu in the East-Indies; nor are those of Bohemia and Silesia contemptible. The ancient sapphire was but a more beautiful kind of the Lazuli, or a half transparent stone of a deep blue, tinged with white, and spotted with stars of a golden colour. It was the second stone in the high-priest's breastplate, and might represent the saints as pure and heavenly minded, Exod. xxviii. 18. It was the second foundation of the New Jerusalem, and might represent Christ as the untainted Lord from heaven, Rev. xxi. 19. Isa. liv. 11. God's throne of appearance to the Hebrews, was *like unto sapphire*, that is, was a sky of a bright blue azure colour, Exod. xxiv. 10. The Jewish Nazarites were *polished as sapphires;* they looked fresh, clean, and comely, Lam. iv. 7. The king of Tyre had his crown and clothes set or hung thick with *sapphires, emeralds,* and other precious stones, Ezek. xxviii. 13.

SARAH, Sarai, *lady or princess,* the wife of Abraham, was probably the same as Iscah, the daughter of Haran, Abraham's brother, and the grand-daughter of Terah, but not by Abraham's mother, Gen. xx. 12. and xi. 29. She perhaps began to be called Sarai, *my mistress,* when she became the head of a family, and was called Sarah, *the lady,* after her being the mother of a multitude was divinely secured, Gen. xvii. Her beauty endangered her chastity in Egypt. She advised Abraham to go in to Hagar, that she might have the promised seed by her means, and was punished with Hagar's contempt. This excited angry expostulation with Abraham, and hard usage of Hagar. Just before the destruction of Sodom, Sarah overhear-

ing the angel's promise of a son to her, laughed in a way of unbelieving contempt, as if she had been too old for child-bearing, and was sharply rebuked by the angel. She added to her guilt the denial thereof. She had scarcely conceived, when her beauty, and her falsely affirming herself to be Abraham's sister, endangered her chastity at the court of Abimelech, king of Gerar. When she was almost 91 years old, she bare Isaac, and suckled him for three years. On the occasion of his weaning, she was provoked with Ishmael's ill usage of Isaac, and never rested till Hagar and he were quite expelled from the family. Not long after the intended sacrifice of Isaac, which she seems to have known nothing of till it was over, Sarah died at Hebron, aged 123 years, and was buried in the cave of Machpelah, Gen. xii. xvi. xviii. xx. xxi. and xxiii. Although she evidenced much weakness of mind on many occasions, yet the Holy Ghost represents her as a noted believer, an eminent pattern of honouring her husband, and an emblem of the gospel dispensation thereof, Heb. xi. 11. 1 Pet. iii. 6. Gal. vi. 22—31. (2.) Sarah, or Sherah, the daughter of Asher, Numb. xxvi. 46.

SARAPH and JOASH, who had dominion, perhaps as David's deputies, in the country of Moab, were not Mahlon and Chilion the sons of Naomi: they were poor and distressed; not rulers, 1 Chron. iv. 21.

SARDIS, *the prince of pleasantness, the song of joy,* an ancient city of Lesser Asia, at the foot of mount Tmolus. It is said to have been built soon after the destruction of Troy, *i. e.* about *A. M.* 3100. In the time of Cyrus, it was the capital of Lydia, or Lud, and was extremely rich and glorious. It was taken by Cyrus, and plundered; but it continued a place of no small consequence. After it had suffered manifold disasters of war, it was entirely ruined by an earthquake in the time of our Saviour. By Tiberius the Roman emperor's orders, it was rebuilt, but never recovered its ancient splendour. A Christian church was early planted here, but the vigour of inward piety quickly decayed. Jesus, by John, sent them an epistle, that pointed out their spiritual languor and hypocrisy, and charged them quickly to endeavour the removal thereof, or they might expect a sudden reckoning with God. There still remain some vestiges of Christianity here, and one is styled their bishop; but since the place fell into the hands of the Saracens and Turks, it has gradually dwindled, and nothing now remains but a tolerable inn, some cottages for shepherds, and heaps of old ruins, Rev. iii. 1—6.

SARDINE, or Sardius, in Hebrew, *Odem,* a word which signifies *redness,* wherefore some translate it *Ruby,* or *Pyropus.* The best comes from about Babylon. It was the sixth foundation of the New Jerusalem, and the first jewel in the high-priest's breastplate, Rev. xxi. 20. Exod. xxviii. 17. God is likened to a *Sardine stone,* perhaps to signify his majesty, and his terrible wrath and vengeance on his enemies, Rev. iv. 3.

SARDONYX, as if it were a sardius united to an onyx. The onyx is a precious stone, commonly called cornelian. The basis of the cornelian is white, as the nail growing under the flesh. It is the fifth foundation of the New Jerusalem, Rev. xxi. 20. See Onyx.

SARGON. See Esar-haddon.

SATAN, a name of the devil, importing him an *adversary* or *enemy* to the honour of God, and the true interests of men. He tempted our first parents in paradise; bereaved Job of his substance and health, and tempted his friends to reproach him; tempted David to defile Bathsheba, and to number the Hebrews; he caused Ahab's prophets to seduce him to war against Ramoth-gilead, Gen. iii. Job i. ii. &c. 2 Sam. xii. 1 Chr. xxi. 1 Kings xxii. He tempted our Saviour to distrust, to self-murder, and to devil-worship; he tempted Judas to betray him, and Peter

to deny him; and tempted Ananias and his wife to dissemble with the apostles concerning the price of their field, Matt. iv. 1--11. and xvi. 23. John xiii. 17. Luke xxii. 23. Acts v. 5. Long his power was established in the world; and by the erection of the Assyrian, Persian, Grecian, and especially the Roman, empires, he attempted to fortify it against all attacks of the expected Messiah: but God made them all contribute to the furtherance and spread of the gospel; and by the preaching of the same, and working of miracles by Christ and his apostles, and by the overthrow of Heathenism, his kingdom was overturned, Matt. xii. 26. Luke x. 17, 18. John xii. 31. and xvi. 11. Rev. ii. 9. See ANGEL, DEVIL.

Peter is called *Satan*, because, in reproving Christ's intention to suffer, he acted in Satan's work, and by his direction, Matt. xvi. 23.

SATIATE, to satisfy and plentifully to fill, Jer. xxxi. 14, 25. The sword is *satiated with blood*, when there is a great slaughter made, Jer. xlvi. 10.

SATISFY, to give till there be enough. One's appetite is *satisfied*, when he gets a full meal, Prov. vi. 30. The mind is *satisfied*, when one receives all the comforts, delights, and blessings, he wished for, Psal. xci. 16. and cxlv. 16. A good man is *satisfied from himself;* Christ and his Spirit and grace in his heart, and not external things as wealth or honour, are the source of his comfort, Prov. xiv. 14. and xii. 14. What wicked men gain by their works *satisfieth not*, i. e. is not true and substantial happiness, Isa. lv. 2. Men are *satisfied with the breasts of their wife*, and *ravished with her love*, when so delighted with their own wife, as to desire or put no other in her stead, Prov. v. 19. An angry foe is *satisfied*, when he takes full revenge, Exod. xv. 9. The ground is *satisfied*, when it receives plenty of rain, Job xxxviii. 27.

SATYR, an animal represented by the ancients as half a man and half a goat. It was perhaps the horned owl, or a kind of ape, plenty of which haunted and danced about the ruins of Babylon, Isa. xiii. 21. I almost suspect that devils often appeared in such shapes to some of the Heathens.

SAVE, (1.) To protect or deliver from temporal danger and distress, Matt. xiv. 30. So Othniel and others, whom God used as instruments in delivering the Hebrews from their oppression and misery, are called *saviours*, Judg. iii. 9. Neh. ix. 27. Judas Maccabæus, and his brethren and successors, who delivered the Jews from the slavery and idolatrous impositions of the Syro-Grecians, and subdued the Edomites, were the *saviours on mount Zion*, who judged the mount of Esau, Obad. xxi. (2.) To deliver from the guilt and power of sin; render men holy and happy, Matt. i. 21. especially in the heavenly state of perfect blessedness, Matt. x. 22. God *saves* men, by delivering them from distress, temporal or spiritual; and by preserving them from eternal death, John xii. 27. 1 Tim. i. 9. He was the *Saviour of Israel* in the desert, delivering them from perils and troubles unnumbered, Isa. lxiii. 8. He is the *Saviour of all men;* he hath richly provided for the salvation of the whole world, and does every thing consistent with his truth, wisdom, and justice, to bring them from darkness to light; and all those who believe and obey him, he rescues from sin and misery, and raiseth them to everlasting holiness and happiness, 1 Tim. iv. 10. He *saves men by his name*, and judges them by his strength, when, to the honour of his power and other perfections, he delivers them from distress temporal or spiritual, Psal. liv. 1. Jesus Christ is the only and all-sufficient *Saviour:* as a Surety, he undertook our cause: as a Mediator and Redeemer, he, by his blood and Spirit, makes and maintains peace between God and us sinful offenders; and by price

and power, he rescues us from the slavery of sin, Satan, the world, and death: as a Priest, he gave himself a sacrifice of infinite value to atone for the guilty, and he makes perpetual intercession with God in our behalf: as a Prophet, he delivers from ignorance, and gives the true knowledge of every thing important: as a King, he powerfully rescues us from sin and Satan, and brings us to himself; he rules, directs, and draws us by his word and Spirit; he defends us from, and restrains and conquers our enemies, and, in fine, transports us to his mansions of bliss, 1 Tim. i. 15. Heb. vii. 25. Isa. xliii. 11. 2 Pet. i. 1, 11. He is the *Saviour of the world;* is equally suited to the case of sinful men on earth, and is in the gospel-promise given and exhibited to them, whether they be Jews or Gentiles, 1 John iv. 14. John iv. 42. and iii. 15, 16.—We are *saved* by the grace of God, as it is the original cause of our salvation, and all the means thereof, Eph. ii. 8. We are *saved* by God's word, as it exhibits and offers salvation to us; and by it the Holy Ghost applies salvation to our souls, James i. 21. *Saved by faith,* as it discerns and receives Christ and his salvation, Luke vii. 50. *Saved by baptism,* not by the outward sign, but the inward grace, 1 Pet. iii. 21. *Saved* by ministers and Christians, as they publish the doctrines and offers of salvation, and warn, beseech, and excite, men to receive it, Rom. xi. 14. 1 Cor. vii. 16. Jude 23. 1 Tim. iv. 16. Men are *saved as by fire,* when delivered from the greatest hazard of ruin, and when almost all their works are rejected, 1 Cor. iii. 15. The righteous are *scarcely saved;* with great difficulty the Jewish Christians escaped ruin from the Romans, along with their country, and in all ages the righteous have been saved with difficulty, not through any want of readiness or ability in the Lord to save them, but their backwardness in applying for divine aid, or a slowness of heart to believe the promises of God, 1 Pet. iv. 18. *Women are saved in child-bearing;* amidst great danger they are ordinarily preserved in the birth of their children; and though their sex introduced sin, many of them are saved eternally through the incarnation and obedience of Christ, 1 Tim. ii. 15.

SALVATION, is, (1.) A deliverance from outward dangers and enemies, Exod. xiv. 13. 1 Sam. xiv. 45. (2.) Deliverance from a state of sin and misery, into a state of union with Christ, wherein we are justified by his blood, adopted into his family, sanctified by his Spirit, and comforted by his presence;---a deliverance from spiritual danger and distress, to a comfortable and quiet condition, Rom. i. 16. (3.) Eternal happiness, wherein men shall be freed from pain and sorrow, and shall enjoy the most perfect and lasting fellowship with God, 1 Pet. i. 9. Heb. i. 14. God is called *salvation,* and the *God of salvation;* he delivers from distress, and bestows comfort, temporal, spiritual, or eternal, Psal. xxvii. 1. and lxviii. 20. Christ is called *salvation,* as he is the purchaser, bestower, and great matter, of our everlasting freedom from evil, and enjoyment of happiness, Luke ii. 30. Isa. xlix. 6. *Salvation* is ascribed to God as contriving it, to Christ as the purchaser, preparer, and bestower, of it, Rev. vii. 10. and xix. 1. The gospel it called *salvation,* and the *word, gospel,* or *bringer* of *salvation*; thereby salvation is published, offered, and applied to us, Heb. ii. 3. Acts xiii. 26. Eph. i. 13. Tit. ii. 11. *Salvation is of the Jews;* Christ the Saviour sprung of them; the gospel proceeded from them to the Gentiles, John iv. 22. The long-suffering of God to the Jews and others, is *salvation;* is calculated and designed to promote their everlasting happiness, 2 Pet. iii. 15. That *turns to one's salvation,* which tends to promote his spiritual and eternal happiness, Phil. i. 19. Men *work out their salvation,* when they receive Jesus the Saviour,

and walking in him, prepare for the future blessedness of the heavenly state, Phil. ii. 12. Confession and repentance are *to salvation*, as they are means of our preparation for further grace and glory, Rom. x. 10. 2 Cor. vii. 10.

SAUL, *asked, lent, the grave*, the son of Kish, a Benjamite. Just about the time when the Hebrews so loudly insisted on having a king, to render them like the nations around, Kish's asses wandered astray. Saul and a servant were sent to seek them. After they had searched a long time without any success, the servant proposed to Saul, that they should consult Samuel the seer or prophet, who lived at no great distance, as he took him for a cunning man, who, for a trifle, would inform them. Some maidens of the place directed them to him. Samuel, who had that very day called the chief persons of the corner to a sacrifice which he intended to offer, being directed by God, welcomed Saul, told him the asses were found, and hinted to him that there was a design on foot to make him the king of Israel. As Saul belonged to one of the smallest families of the least tribe of the Hebrew nation, he was surprised at the hint. At the feast on the flesh of the sacrifice, Saul was placed at the head of the table, and had a whole shoulder served up to him, to mark his distinguished honour, and his need of strength and authority. As Saul lodged with Samuel that night, they had a secret conference on the top of the house. On the morrow, as Samuel conveyed Saul out of the place, he bid the servant pass on before them; and then, with a vial of oil, anointed Saul in the name of the Lord, to be king over Israel; and to assure him hereof, gave him a threefold token, *viz.* that near Rachel's grave he should meet two men who would inform him that the asses were found: that in the place of Tabor, a little distant, three men on their journey to worship the Lord at Bethel, where it seems there was then a high place, should make him a present of two of their loaves: and that at the hill of God, *i. e.* where the ark then stood at Kirjath-jearim, or at Gibeon where the tabernacle was, he should light on a company of prophets praising God, and being seized with their spirit, should join in that exercise. These tokens happened, and the last occasioned the proverb, *Is Saul the son of Kish among the prophets?* Almost immediately after, and *A. M.* 2909 or 2939, Samuel assembled the Hebrews at Mizpeh, to receive their new king. The Lord's choice was manifested by the casting of lots. The lot happened to fall on the tribe of Benjamin, and then on the family of Matri, then on the house of Kish, and in fine upon Saul. He had hid himself among the baggage of the congregation; but by the direction of God, was found; and being presented before the people, he was taller by the head than any of them. The people shouted, and wished him joy of his honours. Samuel then declared to the assembly the laws of their kingdom, and wrote them in a book. God endowed Saul with a spirit of government. The body of the people went home; but a band of men, divinely influenced, clave to him as his honorary guard. Meanwhile, some contemned him as incapable of his office; but he overlooked the affront, and returned to his wonted labour, 1 Sam. ix. and x. About a month after, the inhabitants of Jabesh-gilead, being terribly distressed by a siege from Nahash the Ammonite, begged their brethren would relieve them before the seven days of their truce were ended. When the news of their case came by their messengers to Gibeah, the people wept. Saul, as he returned from his plough, being informed of the cause, hewed a yoke of his oxen to pieces, and sent these by messengers into all the parts of the Hebrew territories, charging the people to attend him and Samuel at Bezek without de-

lay, otherwise their oxen should in like manner be hewed to pieces. The people moved of God, assembled so quickly, that in five days, or perhaps less, he had an army of 30,000 men of Judah, and 300,000 of the other tribes. Crossing the Jordan, and marching all night, they, about the break of the seventh day, in three bodies attacked the Ammonites, who expected no such thing, and cut them to pieces before the walls of Jabeshgilead. This victory gained Saul the universal regard of his nation; and they were for killing such as had formerly contemned him. Saul withstood this motion, and soon after had his royal authority confirmed to him by Samuel at Gilgal. When Saul had reigned about two years, he levied a standing army of 3000 men: 2000 he kept with himself, and the rest were headed by Jonathan his eldest son. With these they attempted to wrest from the Philistines, the posts which they had retained all along from the birth of Samson, or perhaps had lately seized at Michmash, Bethel, and Gibeah, in the very heart of the country. On the news of Jonathan's defeat of the garrison at Michmash, the Hebrews took heart, and in great numbers assembled at Gilgal, to drive out the enemy; but they wanted arms, as the Philistines had carried off most of the armour and all the smiths out of the country. Informed of their meeting, the Philistines, perhaps assisted by the Phenician or Arabian shepherds, now expelled from Egypt, marched a prodigious army against them. The terrified Hebrews dispersed, and hid themselves in dens and caves, and no more than 600 remained with Saul. In his panic, Saul, without waiting full seven days for Samuel as he ought,—on the seventh day offered sacrifice to the Lord, himself. He had scarcely offered his oblation, when Samuel came up and rebuked him for his invasion of the priestly office: he told him, that for this the Lord should transfer the royalty to another, who would act more agreeably to his mind. Samuel, Saul, and Jonathan, with the 600 men who remained, marched from Gilgal to Gibeah. Jonathan and his armour-bearer having climbed up a rock, and routed an advanced garrison of the Philistines, Saul's centinels observed it; and he finding that Jonathan and his armour-bearer were absent, called Ahiah the high-priest, to consult the Lord whether he should attack the enemy. But before the priest had time to do so, Saul hearing a great noise, and finding that the army of the Philistines were employed in killing one another, he pursued them, and the Hebrews coming out of their caves, assisted him; they pursued the enemy, killing all along as far as Aijalon on the west, and Bethel on the east. The rout had been still more fatal, had not Saul, by a rash curse, condemned to death the person who should stop the pursuit, by taking the least refreshment till night. As Jonathan, who knew nothing of the curse, followed the enemy through a wood, he dipt his staff in some honey that dropped from a tree, and tasted a little of it. At even, when Saul's army convened, he consulted the Lord whether he should attack the camp of the Philistines by night. To punish him for commencing the pursuit, without waiting the divine permission, and for his rash adjuration, the Lord gave him no answer. Suspecting the wickedness of some other than himself to be the cause, he rashly devoted the criminal to death. Lots were cast to find him out, and at the second throw, Jonathan was taken. Though his excuse was good, his father told him he must die: but the people would not suffer him, who had been so instrumental in their deliverance, to be slain for no crime. After this, Saul kept a standing army under Abner his cousin, and forced into it such valiant men as he pleased; and with considerable success made war on the Moabites, Ammonites, Edomites, and Philistines, 1 Sam. xii.---xiv.

About *A. M.* 2931, or 2941, Saul was divinely ordered to cut off the entire nation of the Amalekites, and the whole of their cattle. Mustering his army at Telaim, on the south of Canaan, it consisted of 10,000 men of Judah, and 200,000 of the rest of the tribes. With these he ravaged the country of Amalek, from Shur on the west, to Havilah on the east, and cut off multitudes of the people, and of their cattle, but saved AGAG the king, and the best of the cattle and moveables. In his return, he erected a monument of his success at South Carmel. When Samuel came to the army at Gilgal, Saul told him he had fully executed the divine orders: What then, said Samuel, means this bleating of the sheep? Saul told him, *the people* had brought the best of the herds and flocks to be a sacrifice to the Lord, and he had spared Agag the king. Samuel told him it was most wicked for him, who had been so divinely placed on the throne, to rebel against the Lord, and spare what he thought fit. As Saul still blamed the people for preserving the cattle for a sacrifice, Samuel told him that God regarded obedience more than sacrifice, and that their disobedience was as bad as witchcraft and idolatry, which it seems Saul was very zealous against; and that since he had rejected the divine commandment, God had purposed to dethrone him and his family. At last Saul confessed his sin, and intreated Samuel to go and supplicate God the forgiveness thereof. As Samuel refused, and was going off, Saul held his garment till it rent. So, said Samuel, shall God rend the kingdom from thee, and give it to one better. Saul then begged that Samuel would at least honour him before the people, that they might not contemn him, and rebel. Samuel complied so far as to join with him in public worship; and after hewing Agag in pieces before the altar, went off, and never visited Saul any more. It was perhaps about this time that Saul murdered the Gibeonites, imagining this indiscreet zeal would atone for his indulgence in the affair of the Amalekites, 1 Sam. xv.

About *A. M.* 2935, or 2941, Samuel anointed David to be king of Israel; the spirit of government departed from Saul, and an evil spirit of melancholy troubled him. To allay his melancholy, he was advised to get a fine musician to divert him. David was pitched upon, and his music answered the end, while his good behaviour gained him Saul's affection, and he became his armour-bearer. Saul recovering, David returned to feed his flock. Some years after, when the Philistines invaded the Hebrew territories, and pitched in Ephes-dammim, while Saul and his army encamped in the valley of Elah, Goliath having defied and terrified the Hebrews, Saul promised his eldest daughter to the man who should attack and kill him. David coming from his flock, gained the prize: but the women in their songs at the army's return, attributing the victory chiefly to David, Saul was highly displeased, and sought a proper opportunity to murder him. One day, as David diverted his melancholy, he threw a javelin to kill him; but David avoided the stroke. With no good intention, he gave David the command of 1000 of his troops: and with no intention to bestow her, but to prompt David to rush upon danger, he promised him in marriage Merab his eldest daughter; but he gave her to Adriel the Meholathite, to whom it seems she bare five sons, who were brought up by Michal, and hanged by the Gibeonites, with the permission of David. Hearing that Michal his younger daughter was in love with David, he caused some of his courtiers to inform him that he might have her for 100 foreskins of the Philistines. By these terms he intended to render David odious to the Philistines, and to endanger his life. David's reputation daily increasing, Saul resolved to have him murdered at any rate. For a

while, Jonathan diverted it; but Saul, in his melancholy, again attempted it. David however escaped to his house: there Saul caused a body of his troops to besiege him; but Michal, who was now married to him, let David down by a window, and amused her father's messengers with a pretence that he was sick, till he was out of their reach, and by falsehood excused herself to her father. Hearing that David had escaped to Samuel at Naioth of Ramah, he sent messengers to apprehend him, once and again; but a prophetic influence seized them as soon as they came to the place. He then went thither himself; but the like influence set him a prophesying, and detained him till David had time to escape. He was highly disappointed with David's absence at the feast of the new-moon, as then he intended to murder him; and because Jonathan excused him, he was outrageously reproached, and a javelin thrown to kill him, 1 Sam. xviii. to xx.

Not long after, as Saul heavily complained to his servants that none of them was so faithful as to discover David's accomplices, Doeg his chief herdsman, an Edomite, reported, that while he had attended at the tabernacle for some purification, he saw Ahimelech the high-priest give David and his attendants a refreshment of the sacred provision, and enquire of the Lord in his favour, and give him the sword of Goliath. The innocent high-priest was sent for, accused, and condemned; and he, and 84 of his fellow-priests, with all the persons of Nob, and even the cattle, were by Saul's orders murdered by Doeg. It seems he intended to have murdered the family of Jesse; but David carried his parents into the country of Moab. Hearing that David was in Keilah, a fortified city, he thought to apprehend him there. Soon after, on the information of the Ziphites, who invited him, he pursued him with an army in the wilderness of Maon; but when he was just at his heels, an invasion of the Philistines diverted him to other work. Soon after, he pursued David in the wilderness of Engedi, and had his skirt cut off by David, in a cave. He was so moved with David's generosity in sparing his life, when it was so much in his power to take it, that he wept, and acknowledged his wickedness in seeking to murder a person so innocent. Upon a second invitation of the Ziphites, Saul again searched for David in the wilderness of Maon. A second instance of David's generous benevolence, in sparing his life, when he penetrated into his camp in the night, and carried off his spear and his drinking cup, made Saul again acknowledge his innocence. Soon after, hearing that David had taken shelter among the Philistines, he gave over thoughts of having him murdered, 1 Sam. xxii. and xxiii. and xxiv. and xxvi. and xxvii. About *A. M.* 2949, the Philistines invaded his kingdom, and encamped in the very heart of it, at Shunem near Jezreel. In his distress, Saul asked counsel of God, but received no answer. According to the commandment of God, he had formerly cut off witches, wizards, and people of that stamp: but now, when rejected of God, he, in disguise, applied to a witch at Endor, to bring him up Samuel from the dead, to shew him what he should do. After plenty of spells and enchantments, she with terror cried out, that he had deceived her, for he was Saul. Being assured that she had nothing to fear, she told him, she saw gods ascending out of the earth, an old man covered with a mantle. Perceiving it to be Samuel, Saul bowed himself, and told the spectre on demand, that he had taken this course to consult him, as he was greatly distressed by the Philistines, and God refused to give him any direction. The spectre told him, that he need expect nothing comfortable, as God was departed from him, and that his kingdom should be quickly taken from him, and given to David; that the

Hebrews should be routed, and himself and his sons slain, and be with him on the morrow. As this spectre is still called Samuel, and speaks like one who knew the mind of the Lord; as Satan, who carried our Saviour to a pinnacle of the temple and a mountain, they think, might as well raise a departed saint; or as God, to punish Saul's sinful curiosity, might, not by means of, but at the time of the enchantments, cause Samuel to appear, and denounce Saul's ruin to him; many think it was really Samuel who appeared. As we have no certainty that Saul saw any apparition, some think there might be no appearance at all, but merely a voice, and the form only a pretence of the witch. We cannot believe there was any thing here, but the devil in the likeness of Samuel. This likeness, and a pretence to be Samuel, was the reason of his being so called. Samuel had not to ascend out of the earth, as his spectre did, but to come down from heaven. It is absurd to imagine that God would raise one from the dead to answer Saul, when he refused to answer him by more common methods; absurd to suppose a glorified saint subject to infernal enchantments; or that God would do any thing tending to honour diabolic arts. Nothing in the history evinces the spectre to be a prophet. That God would take Saul's kingdom from him, and give it to David, was publicly known. From the posture of affairs, it was natural to infer, that the Hebrews should be routed, and Saul and his family slain: and besides, who knows not, that God may, for holy ends, give devils hints of some future events? Nay, the very speech of this spectre tends to prove him a devil. He never hints the sinfulness of dealing with wizards, though for this very sin Saul was cut off, 1 Chron. x. 12, 13. He pretends, that Samuel in his glorified state had been disquieted by Saul. He pretends, that Saul, and his sons in general, should on the morrow be with him, whereas two of his sons, Armoni and Mephibosheth, lived long after, and were hanged by the Gibeonites, and Ishbosheth lived several years. Nor can we believe, that wicked Saul and godly Jonathan could be ever together with this spectre, either in heaven or hell. And, in fine, when we consider how long Saul tarried with the witch, and had to return to his army; and that meanwhile David was dismissed from the camp of the Philistines, and went as far as the south border of Canaan, and routed the Philistines, who had burnt Ziklag; it can scarcely be believed that Saul and his sons could be slain on the morrow after. It is certain, that Saul fainted with terror at the spectre's speech, and was hardly prevailed on to take a little refreshment. He then travelled all night to his troops.

The judicious reader will readily perceive, notwithstanding the plausible reasoning in favour of the spectre's being the devil, that according to the plain obvious sense of several expressions in this account, it was Samuel himself; for it is expressly said, *she saw Samuel*. Again, in what passed between Saul and the apparition, we have the following declaration, 'Then said Samuel, Wherefore 'then dost thou ask of me, seeing 'the Lord is departed from thee, 'and is become thine enemy? And 'the Lord hath done to him (*i. e.* David,) as he spake by ME: for the 'Lord hath rent the kingdom out of 'thine hand, and given it to thy 'neighbour, even to David,' 1 Sam. xxviii. 16, 17. If such plain assertions as these be explained away, by otherwise excellent authors, it may be justly feared, that no proper bounds will be regarded in other cases, where a lively imagination is suffered to have full scope.

When the battle was fought, the Hebrews were routed; but they maintained a running fight till they came to Gilboa: there, taking the advantage of the ground, they attempted to rally, but were overpowered by the enemy. Jonathan, Abinadab,

and Malchishua, Saul's sons, were slain. After Saul had fought to the utmost, and was hard pressed by the arrows of the enemy, he begged his armour-bearer would run his sword through him, and prevent his falling into the hand of the uncircumcised foes. The armour-bearer refusing, Saul fell upon his own sword, and his armour-bearer did the like. An Amalekite, who was near, perhaps hastened Saul's death with a thrust of his sword, and brought his crown and bracelets to David. Instead of his expected reward, David ordered him to be slain, as the confessed murderer of the king. Next day, the Philistines finding Saul and his three sons among the slain, stript off their armour, and sent it to the temple of their idol Ashtaroth; cut off their heads, and fixed them in the temple of Dagon; and hung up their bodies on the wall of Bethshan, which then belonged to the Canaanites. Thence the valiant men of Jabesh-gilead took them, and buried them in a grove near to their city, and mourned for their death seven days. David afterwards removed them to the sepulchre of Kish at Zelah. Meanwhile, it seems, Abner, Saul's general, and Ishbosheth his son, had fled with the small remains of the army to Mahanaim, eastward of Jordan, and there Ishbosheth was made king, and unhappily reigned a few years. Multitudes too of the Hebrews left their homes and retired beyond Jordan, that they might be as far from the Philistines as possible.

A considerable time after, Mephibosheth and Armoni, the two sons of Saul by Rizpah his concubine, together with five of his grandchildren by Merab, were by David's order given to the Gibeonites, that they might hang them up before the Lord as an atonement for their father's murder of most of that people. It seems they hung six months on the gibbet, from March to September, when the Lord, by showers of rain, shewed that Saul's murder was in this manner expiated. All this time, the affectionate Rizpah waited in sackcloth at the foot of the gibbet, and frayed away the birds which attempted to devour them, 1 Sam. xxviii. to xxxi. 1 Chron. x. 2 Sam. i. and xxi. See Edom, Paul.

SAVOUR, (1.) Scent, or smell. Dead flies cause the apothecary's ointment to send forth a *stinking savour*, or smell, Eccl. x. 1. (2.) Agreeableness to the taste; hence we read of *savoury* meat, Gen. xxvii. 4. (3.) That sharp quality in salt, whereby it renders other bodies agreeable to the taste, Matt. v. 13. (4.) Character, reputation: thus mens' *savour* becomes abhorred, when their name becomes hateful and detested, Exod. v. 21. *Through the scent of water*, i. e. by partaking of the influence of the rain or moisture of the earth, Job xiv. 9. The *scent* of the church is as the wine of Lebanon, when she delightfully abounds with saints and good works, Hos. xiv. 7. The ancient sacrifices were of a *sweet savour*, or *savour of rest* unto God: he accepted of, and delighted in them, as typical of the obedience and sufferings of Christ, which sufficiently honour all his perfections, and more than balance our disagreeable offences, Gen. viii. 21. Exod. xxix. 18. Eph. v. 2. The *savour of the knowledge* and *good ointments* of Christ, is the refreshing and pleasant nature of his truth when known, and of the grace and virtue that proceed from him as our Mediator, 2 Cor. ii. 14. Song i. 3. Psal. xlv. 8. Faithful ministers are to God a *sweet savour* of Christ, in their hearers: their careful discharge of their duty is acceptable to God, whether men be saved by it or not:—and are a *savour of death unto death* to some, and a *savour of life unto life* to others; they are the occasion of double destruction to unbelievers, and the means of eternal life here and hereafter to others, 2 Cor. ii. 15, 16. To *savour the things of men, and not the things of God*, is to contrive, choose, and delight in, things agreeable to carnal ease or sinful lusts, and not what is commanded

by God, and tends to his honour, Matt. xvi. 23.

SAW, for cutting of wood, stones, &c. The Assyrians are likened to a *saw*, as by them God punished, tortured, and cut asunder, the nations, Isa. x. 15.

SAY. See SPEAK.

SCABBARD. See SHEATH.

SCALES, (1.) The hard coverings of fish, which defend the flesh, Lev. xi. 9, 10. (2.) A skin or film on the eye, hindering sight, Acts ix. 18. (3.) Balances for weighing things, Isa. xl. 12. To *scale* a place or wall, is to climb up by ladders. To *scale the city of the mighty*, is to accomplish the most difficult enterprize, Prov. xxi. 22.

SCALL, a dry whitish scab, somewhat like the leprosy, Lev. xiii. 30.

SCALP, the hairy part of the crown of the head, Psal. lxviii. 22.

SCANDAL. See OFFEND.

SCANT, too little, Mic. vi. 10.

SCARCE, SCARCELY, with no small difficulty, 1 Pet. iv. 18.—SCARCENESS, want, or too small measure, Deut. viii. 9.

To SCARE, to affright, Job vii. 14.

SCARLET, a deep bright and shining red colour. I doubt if our translators have every where rightly used this word. I suppose, that TOLAHH ought indeed to be rendered scarlet, but that SHANI, or *double die*, as well as CARMIL, ought to be rendered crimson; but as these colours are near of kin to one another, there is the less matter of mistaking the one for the other. Scarlet was much worn by great men, 2 Sam. i. 24. The *scarlet* or crimson used in the hangings of the tabernacle and the robes of the priests, some think, might denote the royal dignity of Christ, and the bloody sufferings of him and his church, Exod. xxv. 4. and xxvi. 1. The *scarlet colour* of the horse and robes of Antichrist, may mark out, it is thought, his royal power, the red hats of his cardinals, and his bloody persecution of the saints, Rev. xvii. 3, 4. Sin is likened to *scarlet and crimson*, to mark its horrible nature and aggravated heinousness, Isa. i. 18.

SCATTER, (1.) To spread abroad here and there, Psal. cxlvii. 15. (2.) To dispel, dissolve, Job xxxvii. 11. (3.) To drive into different places, Psal. lxviii. 30. (4.) To overthrow, conquer, confound, destroy, Psal. lxviii. 14. Luke i. 51. (5.) To deal liberally to the poor, Psal. cxii. 8. Prov. xi. 24. To *scatter the way to strangers under every green tree*, is to worship a variety of idols, in a variety of places, as prostitutes go here and there to seek their prey, Jer. iii. 13. To have *the bones scattered*, is to be reduced to death or a ruinous condition, Psal. liii. 5. and cxli. 7.

SCENT. See SAVOUR.

SCEPTRE. See ROD.

SCEVA, is said to have been the chief of one of the classes of the Jewish priests: he had seven sons, who, in a vagrant manner, travelled abroad, pretending to exorcise or cast devils out of men. At Ephesus they attempted to cast out one, and adjured him by Jesus, whom Paul preached, to leave the possessed person. The devil told them, that he knew both Jesus and Paul, but paid no regard to them; he immediately handled them so roughly by means of the possessed person as his instrument, that he obliged them to flee out of the house naked and sore wounded, Acts xix. 14—16.

SCHISM. See DIVISION.

SCHOOL. No doubt but the most ancient patriarchs instructed their children in the knowledge of God and other important subjects; but, for many ages, we find no mention of public schools for instruction. In Samuel's time, there was a school at Naioth; and not long after, others at Bethel and Jericho; and to these it seems devout persons repaired for instruction on Sabbath, and at new-moon festivals, 1 Sam. xix. 18—24. and 2 Kings ii. 3, 5. and iv. 23. It appears by Ezekiel's conferences with the elders, that the Jews conti-

nued them in Babylon, Ezek. xiv. 1, 2. and xx. 1—3. They were still used in our Saviour's time, and after his death we find famous schools at Jabneh, at Tiberias, and at Babylon. In the Jewish schools, the rabbins had high seats, and the students sat at their feet according to their proficiency, Acts xxii. 3. It seems every body that pleased, had liberty to ask questions in their schools, Luke ii. 46. The Egyptians, Chaldeans, Greeks, and Romans, had also their schools; and now in almost every civilized nation there are schools, colleges, or academies, for every known branch of science.

SCHOOLMASTER. See LAW.

SCIENCE, knowledge of human learning, Dan. i. 4. *Science falsely so called,* is vain philosophy and sinful arts, 1 Tim. vi. 20.

SCOFF, to treat with insolent ridicule. The Chaldeans *scoffed* at kings and princes, when they made such as they had conquered the objects of their cruel mockings, Hab. i. 10. The *scoffers* of the last days, are supposed to be the infidels and libertines of the present day who *walk after their own evil desires,* which is the origin of error. These ridicule divine revelation, and scoff at the method of creation, providence, and redemption, described in the Bible; and discrediting a future judgment or eternal state, give up themselves to the fulfilment of their lusts, 2 Pet. iii. 3—6.

SCORCH, to burn up with too great heat, Rev. xvi. 8, 9.

To SCORN, to mock, laugh at, Job xvi. 20. A SCORN, is an object of mockery and disdainful reproach, Psal. xliv. 13. A SCORNER, is one who is given to laugh at persons and things of importance; who mocks at sin, and the judgments of God on account of it; and scoffs at religion, and the professors and teachers of it; and derides and hates wholesome reproof and advice, Psal. i. 1. Prov. ix. 8. and xiii. 1. While he pretends to possess and seek after wisdom, he finds it not; but in his haughty and arrogant manner, stirs up contention, and exposes himself and others to the distinguished judgments of God, Prov. xiv. 6. and xxii. 10. and xxix. 8. and ix. 14. and xix. 29. God *scorns the scorners,* when he contemns and punisheth them, rendering them ridiculous to all around, Prov. iii. 34. If thou *scornest, thou alone shalt bear it,* i. e. shalt be punished for thy sin, Prov. ix. 12.

SCORPION, a reptile much resembling a lobster, with a very venomous sting. It is of a sooty colour. Its head is very close to its breast. It has two eyes in the middle of its head, and two at the extremity thereof, between which come out, as it were, two arms, each of which is divided into other two, like the claws of a lobster: nay, some have six or eight eyes. Its body is shaped like an egg. It has eight feet proceeding from its breast, each of which is divided into six hairy branches with a claw at the end. The belly is divided into seven rings. The tail proceeds from the last, and is like a string of seven beads; out of the largest, which is at the end, proceed one or two hollow stings, wherewith it squirts its venom into the part stinged. It is very crafty, and is ever striking its tail, that it may lose no opportunity of doing mischief. It is said to be more mischievous to women, and especially girls, than to men. It waddles as it goes, and with its feet and snout fixeth so fast on a person that it cannot be plucked off but with difficulty; but the best cure for their bite or wound, is to squeeze the creature on it. It is said, the dam brings forth 11 young ones, like worms, at a time; and that after they are hatched, they kill their dam. There were plenty of the *akrabbim,* or scorpions, in the Arabian desert, Deut. viii. 15. Numb. xxxiv. 4. Wicked men, the Jews, the Antichristian priests, and the Saracens, are likened to *scorpions,* to mark their malicious and crafty disposition, and their being given to

wound, torment, and murder, good men, and such as have least power to withstand them, Ezek. ii. 6. Rev. ix. 3. Whips knotted or armed with pricks like a scorpion's tail, are called *scorpions*, 2 Kings xii. 11, 14.

SCOURGE, a kind of whip of cords, leather thongs, or wands. The Jews were prohibited to give above 40 stripes at once; but if the crime was reckoned great, the lashes were the more severe, Deut. xxv. 1—3. 2 Cor. xi. 24. The Rabbins pretend, that all crimes whose punishment is not specified, incurred scourging, and that it was not reckoned disgraceful; but Philo the Jew, represents it as no less insupportable to a free man than death. The person scourged, being stripped to his middle, was tied by the hands to a low pillar, and then received the lashes on his bended back. Supposed criminals were sometimes scourged, in order to oblige them to confess their crimes, Acts xxii. 24. Pilate scourged Jesus, in order that he might please the Jews, and so gain their consent to forbear his crucifixion, John xix. 1, 4, 6. Painful slanders and reproaches are called the *scourge of the tongue*, Job v. 21. God's chastisement of his people, and punishment of his enemies, are called a *scourge*, Heb. xii. 6. Job ix. 23. Isa. x. 26.

SCRIBE, (1.) A writer that registered the affairs of a king. As few could anciently write, this office was very honourable, much the same as that of our secretary of state. Shemaiah, Seraiah, and Sheva, or Shavsha, were scribes to king David, 2 Sam. viii. 17. and xx. 25. Elihoreph and Ahiah were scribes to Solomon, 1 Kings iv. 4. Shebna to Hezekiah, and Shaphan to Josiah, 2 Kings xix. 2. and xxii. 8. (2.) The commissary or muster-master of an army, that enrols, calls over their names, and reviews them, 2 Chron. xxvi. 11. 2 Kings xxv. 19. (3.) One that is both a writer and doctor of the law. It seems that they transcribed the books of the scripture, and so became well versant in it. Such scribes appear to have existed as early as the days of Deborah, Judg. v. 14. and many of them were of the tribe of Levi, 1 Chron. xxiii. 4. and xxiv. 6. 2 Chron. xxxiv 13. Jonathan, Baruch, and Ezra, were scribes: probably they had their education in the schools of the prophets, as we find no other schools in those times. In the time of our Saviour, the scribes were a most wicked class, that perverted the scripture, and extolled the traditions of the elders above it, Matt. xxii. 35. Mark xii. 28. Matt. xxiii.

SCRIP, a bag or pouch, 1 Sam. xvii. 40.

SCRIPTURE, the inspired word of God. See BIBLE.

SCUM, that which rises to the top of any liquor in a boiling pot. The wicked Jews of Jerusalem are likened thereto, to mark their vileness and naughtiness, Ezek. xxiv. 6, 11, 12.

SCURVY, is a disease very frequent in northern countries, especially in moist places exposed to the north. Charleton will have it to arise from saline particles taken into the body by breathing, receipt of provision, or living in nasty places; or formed by deep chagrin. Quincy will have it to arise from the unequal fluidity of the blood; the fibrous part being too thick, and the serous part too thin. It contains, or is the source of, diseases almost unnumbered; and as it arises from very contrary causes at once, it is often extremely difficult of cure. Its most ordinary symptoms are bleedings, coughing, difficult breathing, stinking breath, frequent looseness, sweatings, weariness, faintings, pains of hands and legs; and when the corrupt matter is thrown outward, the skin becomes rough and dry. It, in a special manner, degenerates into the dropsy, apoplexy, convulsions, and falling sickness. Gentle purgatives are good remedies: sweet mercury is excellent: nay, perhaps nothing but a salivation by mercury will avail in high degrees of the

scurvy; and yet that is far from being without danger. Scurvy-grass, water-trefoil, horse-radish, sorrel, sow-thistle, butter-bur, elecampane, juniper-berries, mustard-seed, water-cresses, &c. are very useful remedies against this disease; but perhaps a well-regulated diet may be of as much use as them all.

SCYTHIANS, *tanners*, or *leather dressers*, a savage people that dwelt about the east and north of the Euxine and Caspian seas. See Gog.

SEA, a large collection of waters. The Jews, Arabs, and others, call large lakes *seas;* thus the lake of Gennesareth, which is but 13 miles in length, and five in breadth, is called the sea of Tiberias, or the sea of Galilee. It is formed by the Jordan, and abounds with fish, Matt. iv. 18. John vi. 1. The sea of Jazer, which is but a large lake near the head of the river Arnon, is still less, Jer. xlviii. 32. The Salt Sea, Dead Sea, or Sea of Sodom, is the lake Asphar or Asphaltites, at the south end of Jordan, and south-east border of Canaan. Josephus makes it about 72 miles in length, and almost 19 in breadth; but our modern travellers make it but about 24 miles in length, and six or seven in breadth. It is said to have been anciently the place of Sodom, Gomorrah, Admah, and Zeboim, and after the burning, to have been sunk by an earthquake; and it is pretended by some, that the ruins of these cities are still seen under the water when it is low; but Reland brings no contemptible arguments, though I dare not say absolutely conclusive, to the contrary. It is certain the valley of Siddim, which was near Sodom, makes part of this sea, Gen. xiv. 3. and that this lake receives the river Jordan, the river Arnon, and the brook Kidron, besides other rivulets, and has no visible communication with the sea; and that the great quantity of bitumen, slime, or mineral pitch therein, renders it improper for fish to live in, or for men to drink of it; and the sulphureous steam makes even the fruit on the shore not good in some places. The Gentile world is thought to be likened to this *Dead sea*, to mark how disagreeable and useless it is, and what a miracle of grace it must be to render it replenished with saints, Ezek. xlvii. 9, 10. The Great sea is the Mediterranean sea, which runs between Africa, Asia, and Europe, and was the west border of Canaan, and is about 3,000 miles in length. It is called the Hinder sea, while the Dead sea is called the Former sea; and by these is represented the eastern and western part of the world, whither the waters of the gospel and its influences come, Zech. xiv. 8. The Euphrates and the Nile are also called *seas*, Isa. xxi. 1. Jer. li. 36. Ezek. xxxii. 2. The Red sea is that arm of the Indian ocean which breaks in by the straits of Babelmandel, and runs along the south-west side of Arabia, and the east of Ethiopia and Egypt, to the length of near 1,200 miles. The Hebrews called it Yamsuph, or the Weedy sea, because it seems many weeds grew in or on the brink of it. But as the Edomites had long the property and use of it for their shipping, it came to be called the Sea of Edom, which the Greeks translated into the *Red sea*, Edom signifying *red*. Hence some came vainly to imagine, that the water, or its bottom, was redish. There appears to have been some lake on the east of Jordan, which was also called the Yam-suph or Red sea, Numb. xxi. 14. Deut. i. 1. The other more considerable seas in the world, are the Caspian, and westward from that the Euxine or Black sea, both on the south of the Russian empire; and the Baltic, between Germany and Sweden, and on the west of Russia. The largest seas are called oceans; that on the west of Africa and Europe, and on the east of America, is called the Atlantic ocean; that between America and Asia is called the Pacific ocean, and is about 12,000 miles in length or breadth from Asia to America; that on the

south of Asia, and south-east of Africa, is the Indian ocean.

Multitudes of people are likened to the *sea*, because of their noise, and their overwhelming force, Jer. li. 4. Wicked men are like the *troubled sea*, that cannot rest, and whose waters cast forth mire and dirt: their condition and minds are quite unsettled, they make a great noise for a while, and daily pour forth the filthiness of wickedness that is in them, Isa. lvii. 21. The *abundance of the seas* will be converted to the church, when multitudes in Lesser Asia, Europe, and the isles, shall be turned to the Lord by the gospel, and consecrate their trade and wealth to him, Isa. lx. 5. *Am I a sea, or a whale, that thou settest a mark over me?* Am I like the sea or whale, quite ungovernable? or, am I able to endure one storm after another, as the sea? Job vii. 12. See LAVER, GLASS, DEEP.

To SEAL, is, (1.) To render or keep a thing secret, Dan. xii. 4. Isa. viii. 16. Rev. x. 4. and xxii. 10. (2.) To mark as one's property, and secure from danger, Song iv. 12. (3.) To fulfil, make complete, Dan. ix. 24. Ezek. xxviii. 12. Rom. xv. 28. Before the Trojan war, it seems SEALS, or SIGNETS, for making the wax wherewith letters were closed, or for making deeds for ratification, were very rare. The ancient Hebrews wore their seals, or signets, in their rings or bracelets. God's Spirit is called a *seal*, because by the gracious inhabitation and influence thereof, men are marked out for God's property, are distinguished from the world, and resemble their blessed Lord as wax bears the impression of the seal, Eph. i. 13. and iv. 30. God's *sealing of Christ*, imports his giving him a special commission as our Mediator; his furnishing him for his work, and rendering his ministry successful to the convincing of sinners, John vi. 27. Rev. vii. 2. God's *sealing* of his people, denotes his marking them with his Spirit and grace; his enabling them to avow his truth; and his preservation of them amidst the general abounding of error and persecution, Rev. vii. 3—8. and ix. 4. The foundation of God having this seal, *The Lord knoweth them that are his*, imports that the truth and faithfulness of God can never be overthrown, being as it were, sealed with a seal which has an inscription on each side: on the one, *the Lord knoweth them that are his;* on the other, *let every one that nameth the name of Christ, depart from iniquity*, 2 Tim. ii. 19. The sealing of God's book of purposes with *seven seals*, imports the deep obscurity and secrecy thereof, till discovered by Christ, and gradually opened in the course of his providence towards the church. The first six, it is thought, relate to the state of the church, and the Romish empire, between the beginning of Christ's ministry and *A. D.* 323, when Heathenism was overturned; the seventh is supposed to reach from thence to the end of the world, Rev. v. and vi. and viii. 1. God *seals mens' instruction*, when he deeply imprints it on their mind, Job xxxiii. 16. he *seals up their transgressions* as in a bag, when he appears firmly determined to punish them, and every one of them, Job xiv. 7. he *seals up their hand*, when he deprives them of power and opportunity for labour, Job xxxvii. 7. he *seals up the stars*, when he hides them with clouds, Job ix. 7. The saints *set to their seal that God is true*, when they believe his promises, and receive his offered gifts, John iii. 33. they are set *as a seal on* Christ's *heart and arm;* great is his love to and care of them; constant is his remembrance and tender support of them, and intimate their fellowship with him, Song viii. 6. Circumcision was a *seal of the righteousness of faith;* it was an assurance on God's part, that he accounted Abraham righteous upon his believing before he was circumcised, Rom. iv. 11. The Corinthian converts were the *seal* of Paul's apostleship in the Lord;

the exertion of the power of God, in the change of their state and nature, by means of his ministrations of the gospel, clearly evinced that he had a true mission from God, 1 Cor. ix. 2. Satan will be *sealed up* during the Millennium; by the providence of God he will be restrained from tempting and ruling over men as he did before, Rev. xx. 30.

SEARCH, (1.) To examine carefully, and seek fully to understand, Lev. xxvii. 33. John v. 39. (2.) To view with great care, in order to know the nature of, Numb. xiii. 2. (3.) To seek, to find, or apprehend, 1 Sam. xxiii. 23. God's *searching* for things, denotes his perfect knowledge of them, and his discovery of them to others, Zech. i. 12. Rev. ii. 23. 1 Cor. ii. 10. His *searching* for persons, imports his care to deliver them, or his zeal to punish them effectually, Ezek. xxxiv. 11. Amos ix. 3. God did not find out the idolatry and wickedness of the Jews by *diligent search*, for it was so open and manifest as not to need to be searched for, Jer. ii. 34. The *search* of the fathers, is a diligent enquiry into their sentiments, and the events that befel them, Job viii. 8.

SEARED, burnt off, or burnt hard, as flesh is with a hot iron.—Men have their conscience *seared*, when it is so stupified with the load of unpardoned guilt, and power of inward corruption, that it sticks at nothing, however horrid and abominable, and so is as bad as no conscience at all, 1 Tim. iv. 2.

To SEASON a thing with salt, or spice, &c. that it may keep fresh, or taste well, Lev. ii. 13. Speech is *seasoned* with the salt of grace, when it proceeds from holy wisdom and love, and tends to honour God, and profit our neighbour, Col. iv. 6. See TIME.

SEAT. See SIT.

SEBA. See SHEBA.

SEBAT, or SHEBET, the 5th month of the Jewish civil, and the 11th of their sacred year: it consisted of 30 days, and the beginning of it answered to part of our January, Zech. i. 7. On the 10th of it, the Jews fast for the death of the elders that outlived Joshua. On the 23d, they fast in commemoration of the resolution taken to punish the inhabitants of Gibeah, Judg. xx.

SECRET, what is hidden, or is known only to few, Mark iv. 22.—*In secret*, is in such a place or manner as but few know it, or where one cannot be hurt, Job xl. 13. Psalm xxvii. 5. The *secret of God*, is, (1.) His purpose concerning persons and nations, and the reasons of his dispensing his mercy and judgment in such a manner and time, Deut. xxix. 29. Amos iii. 7. (2.) His secret favour and blessing, his instructing men in the mysteries of his word and providence, and his directing, succeeding, and protecting them, in their station and work, Psal. xxv. 14. The *secrets* of men are, (1.) That which few do, or ought to know; such secrets tale-bearers reveal, Prov. xx. 19. (2.) The meaning of a dream or vision which is hard to be known, Dan. iv. 9. (3.) Their inward purposes, dispositions, aims, and acts, which are known only to God and one's self, 1 Cor. xiv. 25. Eccl. xii. 14. Rom. ii. 16. (4.) Those parts of the human body which modesty requires to be covered, Deut. xxv. 11. The *secrets of wisdom*, are the unsearchable depths of God's providence in dealing with his creatures, Job xi. 6. God's *secret place*, is where his peculiar presence is, but is unseen, as amidst the flames of Sinai, Psal. lxxxi. 7. and in the temple, chiefly its most holy place, Ezek. vii. 22. or his Christ, and intimate fellowship through him, by which one has secret instruction, and great happiness and safety, Psal. xci. 1. and xxvii. 5.

SECT, a party distinguished by some particular tenets. Among the Jews, in the time of our Saviour, we find the Pharisees, Sadducees, Essenes, and Herodians. It is hard to say what was the particular rise of the PHARISEES, whether from the

famed Hillel, a doctor of the law, about 150 years before Christ, or from the Hebrew word *Pharesh*, which signifies to *separate* or *set apart*, because they distinguished themselves from others in their pretences to strictness. They were very numerous and powerful, and sometimes formidable to the kings of their nation, particularly to Hircanus and Jannæus, with the last of whom their contentions rendered the nation not a little miserable. They believed the immortality of the soul, and the resurrection, and future reward of the righteous, whom they reckoned to be only the Jews; and that though the souls of the wicked went directly to hell at their death, yet their bodies never rose again. They believed that all things, except the fear of God, were subject to fate. They, and all the other sects, looked only for a Messiah to be a temporal prince and mighty deliverer. But that which as much as any thing marked them, was their supererogatory attachment to the ceremonial law, their frequent washings, fastings, and prayings, their public alms-deeds, their hunting after proselytes, their scrupulous tithings, their affected gravity of dress, gesture, and mortified looks, their building tombs for the prophets, to shew themselves more righteous than their fathers who murdered them; their over-scrupulous observance of the Sabbath, to the exclusion of works of charity and mercy. Meanwhile, they neglected mercy, charity, justice, humility, and the like indispensible virtues. The very best of them indulged themselves in every thought and sinful indulgence that came short of the finishing act of sin; while others, under a cloak of religion, indulged themselves in cruelty, dishonesty, and oppression, even of widows. They were excessively zealous for the pretended oral law, and the superstitious traditions of the elders, and preferred them to the oracles of God. They heartily hated and opposed our Saviour, and did all they could to entrap him, and were severely rebuked by him, Matt. xv, and xxiii. and v 20. and ix. 14, 34, and xvi. 6. Luke v. 30 and vi. 7. and vii. 30. and xi. 39. and xvi. 14. and xv. 2. and xviii. 11, 12. John i. 24. and vii. 32, 48. and xi. 47, 57. At present, most of the Jews are a kind of Pharisees. (2.) The Sadducees had their name from one Zadok or Saddoc, who lived about 280 years before Christ. His master Antigonus taught, that our service of God should be wholly disinterested, proceeding from pure love, without any regard to future rewards or punishments. Zadok, from this, took occasion to teach, that there were no rewards or punishments, nor even life, in a future state. The Sadducees believed, that God was the only immaterial being, and that there was no created angel or spirit; that there was no resurrection of the dead. They reckoned a man absolute master of all his actions, and that he needed no assistance to do good, or to forbear evil, and so were very severe judges. They rejected all traditions, and stuck to the text of the sacred books; but, like the rest of the Jews, preferred the five books of Moses to rest. Some have imagined, that they rejected all the sacred books but those of Moses, because our Lord chose to confute them from these; but this reasoning is inconclusive. Had they done so, it is not probable that Josephus, their zealous enemy, would have passed it in silence; nor could they have been admitted to the office of high-priests and judges, as it is certain they were. The Sadducees were generally men of the greatest opulence, and chose to live at their pleasure, without apprehensions of any future accounts. Hircanus, the royal high-priest of the Jews, it is said, threatened his subjects with death if they would not become Sadducees. His sons, Aristobulus and Jannæus, were not much less zealous; and during the reign of the latter, the whole sanhedrim, except one Simon, are said to have been Sadducees. Caiaphas, and Ana-

nias the murderer of James the Less, were Sadducees. The Sadducees were zealous opposers of Christ and his apostles, Matt. xxii. 23—32. Acts v. 17. and iv. 1. At the destruction of Jerusalem the Sadducees were much reduced: they, however, made some figure in the beginning of the third century. In the sixth, Justinian the emperor condemned them to banishment, and other severe penalties, as persons impious and atheistical. In the eighth, Nachmanides, and in the twelfth, Alpharag, famous rabbins, were strenuous defenders of this sect. Still there are some Sadducees, especially in Africa, but they seldom declare their opinions. To our Deists it may not be improper to observe, that we never hear of one Sedducee converted to the Christian faith.

The Essenes, or Asdanim, appear to have been little else than a party of rigid Pharisees, that lived somewhat in the manner of the Romish monks, and had their rise about 200 years before Christ. As they lived in solitary places, and came seldom to the temple or public assemblies, they are never mentioned in the New Testament. They believed the immortality of the soul, and the existence of angels, and a state of future rewards and punishments; but scarcely, that there would be any resurrection of the dead. They believed every thing to be ordered by an eternal fatality, or chain of causes. They disallowed of oaths, and their word they reckoned every whit as binding. They observed the Sabbath so strictly, as not to move a vessel, and scarcely to ease nature. Some of them quite disallowed of marriage, and the rest made but little use of the marriage-bed. They fasted much, lived on very little and simple provision. They despised riches and finery of apparel, and wore out their clothes before they changed them. They lived quietly, without noise; and some were given to mere contemplation, while others cultivated the field for their support. They were kind to strangers, but admitted none into their society till they had given proof of their temperance and chastity. They expelled criminals from it, but not in the presence of fewer than an hundred. When ten of them sat together, none spake but with the leave of the other nine. They chose rather to suffer torture than to speak evil of their legislators, Moses, &c. and punished with death such as did. They enquired much into the cures of diseases, and by means of their temperance many of them lived to a great age.

Herodians. See Herodians.

—Whether the Karaites, or adherents to scripture, were formed into a sect before the birth of our Saviour, and about the time of king Jannæus, or rather more lately, we know not. They look on the canonical books of the Old Testament, to be the only rule of their faith: they expound scripture by scripture, and count the traditions of the elders of no more than human authority, and reckon the affair of the oral law a mere fable: they read the scriptures in their synagogues, in the originals, as every translation is imperfect: they likewise pray in Hebrew, with great fervency, and with their face toward Jerusalem: they believe the perfections and providence of God, and allow a portion of his grace to be necessary to determine mens' will to good: they expect a temporal Messiah, and attribute the delay of his coming to the slowness of Saturn's motion, or to the sin of their nation: they condemn phylacteries, and all kinds of pictures or statues used in religion: their practice is much the same as that of the Essenes, but less austere and rigid; and they have a profound respect for their teachers, who for the most part give their instructions *gratis*. There are but a few thousands of this sect about Poland, Germany, &c. and they are hated by the traditionist Jews, as if almost infernals.

The Christians were called the *sect of the Nazarenes*, and were every-

where spoken against, Acts xxiv. 5. and xxviii. 22.

SECURE, (1.) Not exposed to apparent danger, Job xii. 6. (2.) Without fear of danger, Judg. viii. 11. Mic. ii. 8. And to *secure* one, is to keep him free from danger, and the fear of it, Matt. xxviii. 14. To *take security* of one, is to get bail for his good behaviour, or his appearance at court, Acts xxvii. 9. Mens' *secure* fearlessness of danger, is either *sinful*, when not afraid of their bad state or condition, and of the just judgments of God; or *holy*, when one by a firm faith, commits himself and all his concerns to God in Christ, as his own God, Job xii. 6. and xi. 18.

SEDITION, a rebellious uproar in a city or country, contrary to the command and authority of the civil magistrate, Gal. v. 20.

SEDUCE, to decoy, or draw away one from his proper principles or practice, 1 Tim. iv. 1. The way of the wicked *seduceth* them; leads them on to further impiety, and keeps their conscience quiet, while they hasten to eternal woe, Prov. xii. 26. God's people are *seduced*, when taught, advised, or commanded, to forsake what is true and lawful, and to follow what is sinful, 2 Kings xxi. 9. Ezek. xiii. 10. The Egyptians were *seduced* by their rulers, when led to worship idols, work wickedness, and follow schemes ruinous to the nation, Isa. ix. 13. *Seducers* or *jugglers* wax worse and worse, when God justly leaves them to proceed from one error or wicked way, to another still worse, and to become more bold in their seducing work, 2 Tim. iii. 13.

SEE, (1.) To behold or perceive with the eyes, Exod. xxiii. 5. (2.) To hear, Exod. xx. 18. Rev. i. 12. (3.) To feel, Psal. xc. 15. Nay, *seeing* is put for all the senses, as it is one of the most excellent means of knowledge. (4.) To look upon things with careful observation, Matt. xxii. 11. (5.) To know, learn, by natural observation, Gen. xxxvii. 14. by experience, Exod. v. 19. Rom. vii. 23. by divine revelation, Isa. ii. 1. or by a believing of God's word, and resting on him, John xiv. 9. Heb. xi. 27. or by enjoying the immediate discoveries of his glory in heaven, Job xix. 26. (6.) To have enough of knowledge, so as to find no need of instruction, John ix. 41. (7.) To enjoy, possess, John iii. 3, 6. (8.) To pay a visit, 1 Sam. xv. 35. (9.) To bear with, Ezra iv. 14. (10.) To beware, Rev. xix. 10. God's *seeing* of persons or things, imports his perfect knowledge of them as marked in a way of approbation, pity, or care; or in a way of dislike, and of preparation to punish, Gen. i. 4. 2 Kings xix. 16. Gen. vi. 5. Christ's being *seen of angels*, imports not only their stedfast beholding him in his debased estate, but their whole work of ministration to him and his people, as in and subjected to him, 1 Tim. iii. 16. In *seeing*, men *see* not, when they have rational discoveries of God without any saving knowledge of him, Matt. xiii. 14. Isa. vi. 9. Men *will not see*, will not understand God's word or work, and act agreeably; *but they shall see*, shall feel the fearful accomplishment of his word, and the execution of his wrath, Isa. xxvi. 11. The Jews *seeing many things*, many miracles performed by Christ, did not observe or consider them; and *opened the ear*, to hear his doctrines, but did not hear and receive them with their heart, Isa. xlii. 20. To be *seen of men*, is to be gazed at as those who act on a theatre in a stage-play, Matt. vi. 1. To *see one's face*, imports sometimes not only clear discovery of him, but great intimacy with him; and in Persia, few but the privy counsellors *saw the king's face*, Rev. xxii. 4. Esth. i. 14. At Sinai, indeed, the Hebrew elders saw the tokens of God's presence, or the Son of God in the resemblance of a man; but when the law was given, they saw no similitude at all, Exod. xxiv. 10. Deut. iv. 15. To *see God as he is*, and *known him even as* we are *known*, is to have a clear and

immediate view of his excellencies, without the least mistake, 1 John iii. 2. 1 Cor. xiii. 12.

SIGHT, is either, (1.) The power or act of seeing, which is either *natural*, with the bodily eye, Matt. xi. 5. or *rational*, with the mind, Heb. iv. 13. or *gracious*, which perceives Christ, and God in him, through the glass of the scripture, and ordinances of the gospel, Luke iv. 18. 2 Cor. iii. 18. or the immediate view of God in heaven, in respect of which our present knowledge is as blindness, 2 Cor. v. 7. (2.) The object seen, chiefly if wonderful and striking, Luke xxi. 11. and xxiii. 48. Exod. iii. 3. *In sight;* in view, in appearance, Josh. xxiii. 5. Lev. xiii. 3, 20. *In* one's *sight*, is exposed to the view of his natural eyes, Deut. xxvii. 19. in his presence, Eccl. viii. 3. 1 Tim. vi. 13. or in his knowledge or reckoning, Heb. iv. 13. Ezek. xxxvi. 31. Eccl. ii. 26. What may be seen with the bodily eye, is called VISIBLE; and what may not, is called INVISIBLE, Col. i. 15, 16. And the discoveries of God, or the things of another world, or the emblematic discoveries of future things, and even declarations to the ear, are called VISIONS or *sights*, Isa. i. 1. and xxi. 2. In this manner Christ often appeared under the Old Testament, and revealed his will; and to Stephen, Paul, and John, under the New, Acts vii. 60. Rev. i. and iv. &c. but it seems the Father never discovered himself in any visible similitude, John i. 18. Angels also appeared in visions, Matt. xxviii. 1 Kings xix. And because the prophets saw visions, and knew more than others, they were anciently called SEERS, 1 Sam. ix. 9.

SEED. See Sow.

SEEK, to endeavour to obtain, whether by searching for, Gen. xxxvii. 16. asking by prayer, Ezra viii. 21. or by the use of any other means that tend to procure the enjoyment of a thing, Gen. xliii. 18. God *seeks* men, when by the ministry of his word, and the efficacy of his Spirit, he recovers them from their miserable state or condition, Ezek. xxxiv. 16. Psal. cxix. 176. Luke xv. 4—9. and xix. 10. To *seek* God, or his *name*, or *face*, is to ask his direction, pray for his favours, and depend on him as our helper and portion, Psal. lxiii. 1. and lxxxiii. 16. Hypocrites *seek* him, when they pretend to be sensible of their wants, and to pray for and desire the enjoyment of himself and favours; or rather such as have long trifled with the offers of divine mercy, and sinned presumptuously, discovering at length their awful state of danger, seek mercy when too late, Prov. i. 28. The Jews *sought* Christ after his ascension, but found him not; they had, to no purpose, an eager desire to enjoy the appearance of their Messiah, John viii. 21. To *seek* to an *altar* or *temple*, is to frequent it religiously, 2 Chron. i. 5. Deut. xii. 5. Amos v. 5. To *seek* God's *works*, is to endeavour to understand them, Psal. cxi. 2. To *seek* God's *precepts*, is to endeavonr to know and obey them, Psal. cxix. 115, 155. To *seek judgment*, or *mischief*, is to employ one's self in practising justice, or doing mischief, Isa. i. 17. Prov. xi. 27. and xvii. 11, 19. To *seek peace*, is to endeavour to promote it, Psal. xxxiv. 14. Jer. xxix. 7. To *seek one's soul* or *life*, is to desire and use all possible means for murdering or ruining him, Psal. xxxv. 4. and xxxviii. 12.

SEEM, to look like, Gen. xxvii. 12. SEEMLY, fit, comely, Prov. xix. 10. and xxvi. 1.

SEIR, *hairy, goat*, (1.) The father of the ancient Horites, Gen. xxxvi. 20. (2.) A noted mountain on the south and south-west of the Dead sea, in the land of Edom: but whether it had its name from Seir the Horite, who peopled that country, or if it was called Seir, or *hairy*, because it was covered with shaggy bushes, even as another mountain was called Halak, because without bushes, we know not. (3.) A small hill near Kirjath-jearim, Josh. xv. 10.

SEIRATH, *hairy, a kid*; where Ehud stopped after the slaughter of Eglon, was probably near Gilgal or Bethel, Judg. iii. 26.

SELA, *that tears or breaks*, the capital of the Edomites, called also Joktheel. It was no doubt so called from its *rocky* situation; and if it was the Petra of the Arabs, it was situated in a plain surrounded with terrible rocks. Amaziah took it, and cruelly murdered a great part of the people found in it, 2 Kings xiv. 7. Whether it was this then possessed by the Moabites, or another place of the same name in the country of Moab, that the king of Moab is directed to send tribute from to the Hebrews, and sacrifices to their God, is uncertain, Isa. xvi. 1. The rock whence Saul was called off from pursuing David, to withstand the Philistines, was called *Sela-hamalekoth*, the *rock of separations*, 1 Sam. xxiii. 28.

SELAH, a word used in the Song of Habakkuk, and often in the Psalms of David. Whether it be a name of God, and imports an address to him; or whether it signifies the same thing as *Amen;* or denotes a lifting up of the voice, or change of the tune, or a great pause in the music, as at a point worthy of the deepest attention; is not agreed. It is plain the omission of it no way interrupts the sense, Hab. iii. 3, 9, 13.

SELEUCIA, *troubled*. There were many cities of this name in Asia; but the scripture mentions only that of Syria, near the river Orontes, which was built by Seleucus Nicator the first Syro-Grecian monarch. Here Paul and Barnabas embarked for Cyprus, Acts xiv. 4.

SELF, not only denotes one's own person, but whatever is dear to us, Matt. xxii. 39. and xvi. 24. See DENY. SELF-WILL, is a disposition to follow our own fancy and inclination, in opposition to every thing else, Gen. xlix. 6. Tit. i. 7.

SELL. Among the Hebrews, parents had power to sell their children for slaves. Creditors too sold insolvent debtors and their children, till they got payment; and sometimes a man sold himself: but it was a capital crime to steal a man and sell him, Exod. xxi. 7—16. 1 Tim. i. 10. See SERVANT. God's *selling* his grace and favours, imports his wise, but free, bestowal thereof on such as need and willingly receive the same, Matt. xxv. 9. He *sells* his professed people, when, to punish their sin, he gives them up to the harrassment and slavery of their enemies, Deut. xxxii. 20. Judg. ii. 14. Men *sell all that they have*, to buy the pearl of great price, when they prefer Christ and his fulness to every thing beside, and are content to part with sinful lusts, and every thing worldly, to enjoy the same, and to live to his honour, Matt. xiii. 40. Men *sell* the truth, when they contemn, renounce, or forsake the inspired truths of God in their profession or practice, for the sake of some carnal ease, pleasure, honour, or gain, Prov. xxiii. 23. Men *sell themselves* to work wickedness, when they wilfully give up themselves, soul and body, to be the slaves of their own sinful inclinations, and of Satan and his agents, spending their wisdom, strength, and time, in his service, 1 Kings xxi. 20. 2 Kings xvii. 17. Professors are *sold under sin*, when, overpowered by their corruptions, they are led to think and act in a manner very similar to that of the open slaves of sin, Rom. vii. 14. Esau's *selling* his birthright was very sinful, as it implied a contempt of the promised Messiah and his church, and of the privileges of spiritual adoption and eternal life, Heb. xii. 16.

SELVEDGE, the edge of a web of cloth, Exod. xxvi. 4.

SENAAH, or HASSENAAH, a city or person, whose inhabitants or posterity, to the number of 3630, returned from Babylon, and were very active in rebuilding the wall of Jerusalem, Ezra ii. 35. Neh. iii. 3.

SENATE. See SANHEDRIM.

To SEND, (1.) To appoint to go, Deut. i. 22. (2.) To cause to come,

Deut. xxviii. 20, 48. (3.) To convey, Acts xi. 30. God's *sending* Christ, imports his appointing him to assume our nature, suffer and die for our offences, and so save us from our sin and misery, Gal. iv. 4. Christ and his Father's *sending* the Holy Ghost, imports a willing him to mark his power and presence, in working miracles, and in his convincing, converting, sanctifying, and comforting influences, for the erection and establishment of the church, and the salvation of men, John xiv. 26. and xvi. 7. God's *sending* prophets, apostles, and ministers, imports his authorising and enabling them to execute such an office, in the place and manner he appoints, Rom. x. 15.

SENNACHERIB, *bush of the sword*, king of Assyria, began to regn about *A. M.* 3290, and reigned about four years, constantly attempting to extend his empire. Informed of Hezekiah's revolt he invaded his kingdom of Judah. Almost all the fenced cities of Judah were obliged to surrender to him. To stop his taking the rest, Hezekiah agreed to return to his former subjection, and paid him 300 talents of silver, and 30 of gold. Contrary to agreement, Sennacherib continued the war. While he besieged Lachish, he sent his generals, Tartan, Rabsaris, and Rabshakeh, with a considerable army, to summon Hezekiah and the inhabitants of Jerusalem to a surrender: they halted in the Fuller's field, and thither Hezekiah sent Eliakim, Shebna, and Joah, to confer with them. In the Hebrew tongue, and with the haughtiest airs, Rabshakeh told these ambassadors, that it was vain for them to expect help from Pharaoh king of Egypt, or from God, whose altars Hezekiah, he said, had broken down, and who had ordered the Assyrians to invade the country. Eliakim and his brethren desired him to speak to them in the Syrian language, and not in the Hebrew, lest the people assembled on the wall should know their conference. Rabshakeh then lifted up his voice the more, and told the people, that unless they surrendered themselves to his master, he would quickly, by a furious siege, oblige them to eat their own dung, and drink their urine, for want of other provision; but if they surrendered, they should be allowed to dwell peaceably in the land, till they were transported to another as good. Meanwhile, Sennacherib raised the siege of Lachish, and invested Libnah. Receiving no answer to his message by his generals, who returned to him at Libnah, he wrote Hezekiah a most blasphemous letter, boasting, that he would as easily subdue Jerusalem and her God, as he had done other nations and their idols; and sent his messengers to rail against the God of Israel, and terrify the people into a surrender. Leaving Libnah, he gave battle to Tirhakah, king of Cush or Ethiopia, and, it seems, routed him, if not also ravaged part of Egypt. Returning, he marched also up to the walls of Jerusalem, and encamped in the valley of Tophet, on the east, but some think the north-west of the city. There an angel of the Lord, probably by a kind of fiery pestilence, killed 185,000 of his principal forces, and we suppose Rabshakeh among them, though it seems Tartan survived the catastrophe, and afterwards took Ashdod, Isa. xx. 1. Sennacherib hasted home with the poor remains of his army; and had not been long there, when Adrammelech and Sharezer, two of his sons, whom perhaps he intended to sacrifice, killed him as he worshipped Nisroch his idol. Herodotus's bungling narrative of the ruin of Sennacherib's army near Pelusium, on the north-east of Egypt, as if, by the god Vulcan's influence, swarms of rats had eaten all their bow-strings in the night, and so disqualified them for war, is unworthy of this work: but what better could we expect him to receive from the Egyptian priests? Isa. xxx. 27—33. and xxxiii. and xxxvi. and xxxvii.

SENSE, (1.) Our various means

of perception, by seeing, hearing, tasting, smelling, feeling, are our *bodily senses;* in allusion to which, the powers of our soul, whereby we discern good and evil, are called *senses,* Heb. v. 14. (2.) Sense signifies the meaning of a sentence or discourse, Neh. viii. 8. The Papists attribute a five-fold sense to the scripture, (1.) A grammatical, which is what is naturally exhibited by the express words; but it is plain, this must not be always rested in, otherwise we must believe God to be corporal, having eyes, ears, feet, and yet to be a Spirit. (2.) Literal or historical, wherein a narrative is taken according to the express terms of the text, as that Abraham had a son called Ishmael by Hagar. (3.) The allegorical, whereby the terms and events of an history are taken to signify something spiritual, as Hagar to signify the Jewish dispensation, Sarah the Christian, and Ishmael those who lived under the former, and Isaac such as are favoured with the latter. (4.) The anagogical, whereby we understand terms and things relating to this world, as relating also to the world to come; as the *Sabbath* to the heavenly rest, *Canaan* to heaven. (5.) Tropological, whereby we understand a text as hinting some instruction of moral duty; as the not muzzling the mouth of the ox, to import, that ministers should have due subsistence from their hearers. Thus the word *Jerusalem,* according to them, grammatically signifies the *vision of peace;* historically, the chief city of Judea; allegorically, the church-militant; anagogically, the church-triumphant; and tropologically, a faithful soul. But to attempt finding all these senses in every passage of scripture, is to suppose the oracles of God a perplexed chaos. It is true, the same text may be improved to manifold uses; for every word of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness; but the simplicity of divine truth, and the necessary intelligibleness of scripture, require the real sense of every passage to be, not manifold, but one, and which we may call literal; not indeed as if the terms used to express it, if distorted from their connection with other passages, could bear no other; but that it is that which was in such and such words intended by the Holy Ghost. Nay, as far as the analogy of faith and the context will admit, we must stick to the natural signification of the very words of scripture. The sense however is often complex; the same phrase relating to more objects than one. Nothing *typical* is rightly understood, except we consider it as both descriptive of the type, and of the antitype, by means thereof. In metaphorical passages, the material images are not at all the sense, but are to be understood merely as a mean of pointing to the true objects intended. Prophecies, as has been hinted, have various steps of fulfilment, which are not different senses, but different steps of the same complex sense.

SENTENCE, (1.) A speech or saying. (2.) Opinion or judgment concerning a controverted point, Acts xv. 19. (3.) The determination of a judge, in deciding a cause or plea, Deut. xvii. 9—11. Eccles. viii. 11. (4.) The vindication of one's innocency, Psal. xvii. 2. *Hard* or *dark sentences,* are sayings not easily explained, Dan. viii. 23. and v. 12. A *divine sentence,* is a decision becoming the dignity and honour of God, Prov. xvi. 10. To have the *sentence of death in ourselves,* is to lay our account with sufferings or death as at hand, 2 Cor. i. 9.

SEPARATE, SEVER, (1.) To part asunder, Gen. xxx. 40. Lev. xx. 26. (2.) To scatter into different corners of the world, Deut. xxxii. 8. (3.) To set aside from among others to a particular office, use, or end. Paul and Barnabas, the Jewish priests, Levites, and Nazarites, were *separated,* i. e. set aside to the special service of God, Acts xiii. 2. Lev. xxii. 3. Num. viii. 14. and vi. 2.

The Hebrews were *separated;* set aside from the rest of the world to be the distinguished people of God, enjoying his favours, and employed in his service, 1 Kings viii. 53. The cities of refuge were *separated;* set apart for protecting involuntary manslayers, Deut. xix. 2. Men are *separated to evil,* when threatened and justly-deserved punishment is inflicted, and they are given up to endure it, Deut. xxix. 21. (4.) To forsake, or be cast out from the communion of the church, Jude 19. Luke vi. 22. (5.) To be disregarded and forsaken. So the poor is *separated* from his neighbour, having none obliged or ready to help him, Prov. xix. 4. The Lord *severed* between the cattle of the Hebrews and of the Egyptians, in saving the one, and destroying the other, Exod. viii. 22. and ix. 4.

SEPHAR, *a book,* a mount in the east of Arabia, or perhaps the south-west parts of Chaldea, Gen. x. 30.

SEPHARVAIM, *the two books, or scribes,* or SEPHARVITES; a tribe of the Samaritans. Calmet thinks them the Saspires on the north of Media: Gill will have them the inhabitants of Sippohræ, a city of Syro-Phenicia. The names of their gods, viz. Adrammelech and Anammelech, and the nations with whom they are jointly mentioned, incline me to think they had had their original residence about Siphora or Sippara on the Euphrates, where the language was Chaldean mixed with Arabic. They had anciently kings of their own, and they burnt their children in sacrifice to their idols. They were partly cut off by the Assyrians; and the rest were transplanted to the country of the ten tribes, 2 Kings xix. 13. and xvii. 24, 31.

SEPULCHRE. See GRAVE.

SERAIAH, *prince of the Lord,* (1.) An high-priest of the Jews, son of Azariah, and father of Jozadak the father of Joshua. He was taken prisoner at Jerusalem, and was at Riblah murdered by Nebuchadnezzar, along with 70 others of the principal men of Judah, Jer. lii. 24 to 27. (2.) The son of Neriah, and brother of Baruch. He is called *Shar-menuchah;* but whether that means, that he was a *prince quiet* in his temper and carriage, or that he was prince of a place called Menuchah, or was prince of the bed-chamber, or was the king's almoner, or was the chief director of the presents which he carried from Zedekiah to Nebuchadnezzar, about 7 years before the destruction of the city, I know not. Jeremiah sent with him a copy of the prediction of Babylon, and charged him to bind a stone to it when he came to Babylon, and cast it into the Euphrates, saying, Thus shall Babylon sink, and shall not rise again from the evil that the Lord will bring upon her, Jer. li. 59—62.

SERAPHIM, or *fiery ones.* In a vision, Isaiah saw seraphims standing above, or near to, the Lord's throne: each had six wings; with twain they covered their face, with twain their feet, and with twain they did fly: they cried, *Holy, holy, holy, is the Lord God of hosts, the whole earth is full of his glory!* till the house shook with the sound. When the prophet bewailed his pollution, one of them took a live-coal from the altar, and laid it on his mouth, and told him that his iniquity was purged. Did these seraphims signify angels, who are near to God; active and humble in his praise, but not capable to behold the brightness of his glory, and who contribute to the purging and comfort of the saints? Or did they represent ministers, humble and active in the work of the gospel, for the glory of God, and the holiness and comfort of men? Isa. vi. 1—7.

SERGEANTS, officers who carried a bundle of rods before magistrates, for whipping malefactors, as they got orders, Acts xvi. 35, 36.

SERGIUS. See BARJESUS.

SERPENT, is a general name for various kinds of amphibious animals that live in the sea and on the earth. According to Ray, serpents have a long body covered with a kind of

scales, breathe by lungs, and have only one ventricle in the heart; their vital warmth is small, they take in as much air at once as can serve them for breath a considerable time. During the winter-cold, they often lie torpid and half dead, needing no food, and perhaps no air; but they revive in the spring. Most of the serpents are of the poisonous kind, their bite leaving a mischievous liquor in the wound, which quickly mixes with the blood; but the whole body of serpents may be eaten, and even the mischievous liquor tasted, without hurt. Such serpents as are poisonous, have long teeth, with a poisonous liquor at their root. All serpents appear to be oviparous, *i. e.* produced from eggs; but some lay their eggs in dunghills, and the like places, to be hatched by the external heat: others retain them in their own body till they be hatched. As the heart of serpents is very near their head, they are most easily killed by a stroke on it. They are famed for subtilty; are said to wrap up their head in the rest of their body, that their heart may be safest; and to vomit up their poison before they drink, that it may not go down with the water, and hurt them; to renew their sight by looking on fennel; to cast their skin every year; to shun the breath of deer; and some of them to shut their ears against enchantments laying the one ear close to the ground, and stopping with their tail the other; but we suspect the truth of some of these things. The serpents we find mentioned in scripture, are the Ephehh, Achshub, Pethen, Tzebeah, Tzephahh, Tziphoni, Saraph, which we translate viper, asp, adder, cockatrice, and fiery flying serpent. Prodigious numbers of flying speckled serpents abound in Arabia and Lybia, and have wings like bats. It is said the young ones kill their dam; but it is more certain, that if the birds Ibis did not watch their entrance into Egypt, at the season thereof, they would ruin that country. The rattlesnake, and some other serpents, are very artful in decoying birds and other animals into their power; but we cannot explain the manner how they attack them. The bubalus serpent is sometimes about 25 feet long, and has been known to swallow a woman with child, nay a wild ox: but they, and other serpents, use to break the bones of their prey, and slaver it over with saliva before they swallow it. It is said, Abisarus, an Indian prince, had two serpents, the one 140 cubits long, and the other 80. The serpent which Regulus the Roman killed with machines near Bagrada in Africa, is said to have been 120 feet long. In the German Ephemerides, we read of a serpent that swallowed a woman big with child, and of another that swallowed a buffallo, or large wild ox. Not many years ago, Mr. Edwin, the English resident in the East Indies, saw a serpent in the isle of Ceylon, that measured in length 33 feet 4 inches. It was all covered with scales, ridged in the middle. Its head was green, with large black spots in the middle, and yellow streaks around his jaws, and a yellow circle like a golden collar around his neck, and behind that was another black spot. Its head was flattish and broad; its eyes monstrously large, and very bright and terrible. Its sides were of a dusky olive colour. Its back was very beautiful, a broad streak of black, curled and waved at the sides, running along it: on the edges of this, ran a narrow streak of a fleshy colour; on the outside of which, was a broad streak of a bright yellow, waved and curled, and spotted at small distances, with roundish and long blotches of a blood-colour. When it moved in the sun, it appeared exquisitely beautiful. It had perched itself on a large palm-tree. As a kind of fox passed by, it darted down upon him, and in a few minutes sucked him into its belly. Next morning, a monstrous tyger, about the height of an heifer, passing by, it darted down, seized him by the

back with its teeth, and twined itself three or four times around his body. It then loosed its teeth from his back, and gript his head, tearing, and grinding, and choaking him at once, while the furious tyger resisted to the utmost. Finding him hard to be conquered, and his bones not easily broken, it, by winding its tail around his neck, dragged him to the tree, and then setting him against it, twined itself about both him and the tree, and crushed him against it, till his ribs, and the bones of his legs, and at last his skull, were broken and bruised. After it had killed him with this inexpressible torture of about a day's continuance, it coated over his body with slaver, till it became like a lump of red flesh, and at last, with a labour of some hours continuance, sucked up the whole carcase into its belly. While it was gorged herewith, and no doubt fatigued with the late toil, Mr. Edwin, and his Ceylonese companions, killed it with clubs. Its flesh was whiter than veal, and had a fine taste. And indeed, in Brasil, and many other places, serpents' flesh is eaten for food. LEVIATHAN is called a crooked and piercing serpent, Job xxvi. 13. In the form of a serpent, perhaps a comely one, and it seems either very simple or subtle, Satan seduced our first parents, and for that, as well as his craft, malice, and ruinous influence, is called the *old serpent*, Gen. iii. Rev. xx. 2. It is probable, that a more painful motion, and an enmity with mankind, has judicially marked at least that kind of serpents in which Satan seduced our first parents, Gen. iii. 14. and to commemorate his conquest, Satan has seduced multitudes to worship him under the form or by means of serpents. When, to punish the Hebrews for their contempt of the manna, they were bitten by fiery flying serpents, which we take to have been the hydri, whose bite is mortal if the part is not immediately cut off, God, by the form of a brazen serpent lifted up on a pole, miraculously healed such as looked thereat. Did not this prefigure Jesus assuming the likeness of sinful flesh, and being lifted up on the cross, and in the gospel, that we hell-bitten sinners, looking to him by faith, might become every whit whole? Numb. xxi. John iii. 14—16. The brazen serpent was destroyed by Hezekiah about 800 years after, because idolized, 2 Kings xviii. 4. Saints are charged to be *wise as serpents;* they are to put off their old man, and vain conversation; are to be daily renewed in the spirit of their minds; are to regard the honour of Christ their head, and the safety of faith and charity, their chief graces; are to avoid hurtful company and influence, and carefully shun every seductive allurement, Matt. x. 16.—The Chaldeans, and other wicked men, are represented as *serpents*, because of their craft, malice, and ruinous influence, Jer. viii. 17. Matt. xxiii. 33. and so they are represented as biting, as having poison under their tongue, &c. *Serpents* and *scorpions*, are put for things extremely dangerous, Luke x. 19. King Uzziah and Hezekiah are likened to *serpents*, because they terribly harrassed and destroyed the Philistines, Isa. xiv. 29. See BITE, DRAGON, LEVIATHAN.

SERVANT. The Hebrews had several kinds of servants: (1.) Some were mere slaves for life, and were sold or disposed of by their masters as they thought fit. Such were the strangers bought or taken in war, Lev. xxv. 44, &c. Such are also called *bodies*, because their master's rigour reaches only to their body, Rev. xviii.† 13. (2.) Hebrew slaves or bond-servants, who could only at the first be bound six years, and at the end thereof were to be dismissed with presents from their master: but their children, born during their servitude, continued to be their master's property; but if they declined to go free, their master, with an awl, bored their ear to the door-post, as a token they could not thereafter have their freedom, at least till the year of ju-

bilee. If a master struck a bond-servant till he died, he was only punished, not condemned to death. If an ox gored to death a bond-servant, the owner paid 30 shekels of silver as his price, and the ox was stoned. If a master struck out the eye of a slave, he was to give him his liberty as a compensation. Maids had no title to a release at the seventh year; but if a master had defiled, or he or his son had betrothed, a maid-slave, and not kept her as a wife, she was to have her liberty, as a compensation of the injury done her, Exod. xxi. 1—11, 20, 24, 26, 27. Deut. xv. 1—18. (3.) *Hired servants*, or *hirelings*, whose term of service, it seems, was ordinarily three full years: and so a servant of six years, was worth a double hired servant, Job vii. 1. Isa. xvi. 14. Deut. xv. 18. As hirelings from among the Heathen did not eat of the passover, so Hebrews of other families, hired into the family of the priests, were not allowed to eat of the holy food; but all servants were to have their wages as soon as due, Lev. xix. 13. Did these represent carnal and selfish pretenders to the service of Christ, who have no true title to the seals of the new covenant, or fellowship with God; and who have their portion in this present life? Exod. xii. 45. Lev. xxii. 10. (4.) Voluntary servants; so Joshua was the servant of Moses; Elisha, of Elijah; and the apostles, of Christ. (5.) Subjects of a prince, especially if reduced to a kind of slavery and bondage, are *servants*, 2 Sam. viii. 6. God's *servants* are, (1.) Christ, who in obedience to his will, assumed our nature, fulfilled the law, and administers the blessings of the covenant to us, Isa. xlii. 1. and xlix. 3. (2.) Such as are employed in a particular calling in church or state; so Moses and Paul, &c. were his servants, Deut. xxxiv. 5. Rom. i. 1. (3.) Distinguished instruments of his mercy or wrath; so Nebuchadnezzar and Cyrus were his servants, Jer. xxv. 9. Isa. xlv. 1. (4.) The saints, who are *servants of obedience and to righteousness*, as being delivered from the slavery of sin and Satan, they obey, serve, and worship God in holiness and righteousness, Rom. vi. 16, 18, 19, 22. The *servants of men*, in an emphatic sense, are such as submit to their lusts, 1 Cor. vii. 23. A *servant of servants*, is one debased to the lowest slavery, Gen. ix. 25. Paul became *servant to all*; to the Jews, as a Jew; to them who were under the ceremonial law, as under the law; and to them that were not under it, as without law; *i. e.* he denied himself his liberty, and complied with every innocent custom and infirmity among his hearers, that he might gain them to Christ, 1 Cor. ix. 19—21. *Servants* also signify persons of a base temper, unfit for government, Eccl. x. 7. To mark the different degrees of freedom under the old and new dispensations of the covenant of grace, Jewish professors are represented as servants, whose service is carnal and burdensome; and Christians, as children, whose labour is free, honourable, and easy, Gal. iv. 3, 7, 22, 31. Wicked men are *servants of sin*, as they are under its ruling power, and fulfil its lusts, John viii. 32.

SERVANT, UNMERCIFUL. Two things are particularly intended by this parable: first, the method God takes in his dealings with mankind, expressed by the king's taking account of his servants: and, secondly, his great displeasure against those who will not imitate his example in forgiving such as have injured them, expressed by the king's being angry with his unmerciful servant. The prodigious debt of ten thousand talents (above a million of our money,) and the impossibility of paying it, shews the greatness of our offences against God, and our inability to make him satisfaction. The sad consequence of this is expressed by the lord's commanding the debtor to be sold, and all that he had, and payment to be made. The great mercy of God in forgiving sin, is signified by the lord's being moved with com-

passion to forgive the debt; and our duty to be merciful; and the consequence of not being so, is shewn by what followed,—he was delivered over to tormentors, Matt. xviii. 23.

SERVICE, is the serving or obeying of a superior, or being useful as means to answer an end. Service is fourfold: (1.) Civil, as of a servant fulfilling his master's task of duty laid upon him, Gen. xxix. 29. (2.) Sinful; thus we serve inward lusts, by yielding to, and acting according to them, Tit. iii. 3. Eph. ii. 3. (3.) Religious, when attached to God's law as our binding rule, we study to act according to it in our office and station, and worship him as our supreme Lord and portion, Josh. xxii. 6. and xxiv. 15. This service is to be performed in the spirit, Rom. i. 9. without servile, but with filial fear of him, Luke i. 74. Psalm ii. 11. with gladness, Psalm c. 2. and in newness of life, Rom. vii. 6. (4.) Idolatrous, when one has his heart addicted to creatures, or gives them outward worship, Matt. vi. 24. Rom. i. 25. *Eye-service*, is that which servants take care to perform when their master is present, while they neglect his work when he is absent, Eph. vi. 6. The old men advised Rehoboam to *serve* the Hebrews, that is, to yield a little to their humours, in speaking and acting mildly towards them, 1 Kings xii. 7.—SERVILE work, is what is ordinarily done on labouring days, as plowing, reaping, &c. SERVITUDE, is hard service, slavery, Lam. i. 3. SERVITOR, a servant, 2 Kings iv. 43.

SERUG, *branch*, or SARUCH, *layer*, the son of Reu or Ragau, and father of Nahor, the grandfather of Abram, Gen. xi. 20—22. It is said, that he first after the flood set on foot the idolatrous worship of creatures, and maintained, that such mens' images as had been remarkably useful, might be adored. This introduced the worship of dead men, and by consequence all kinds of idolatry and polytheism.

SET, (1.) Fix in a place, Gen. 1. 17. (2.) To mark out, rear up, Exod. xix. 12. (3.) To appoint, Gen. xli. 33, 41. (4.) To be earnestly bent or inclined to, Exod. xxxii. 12. (5.) To extend, Exod. xxiii. 31. (6.) To march, Numb. ii. 9. To *set* the Lord before us, is to regard his authority, live as in his presence, follow his pattern, trust in him as our assistant and protector, and endeavour to enjoy him as our portion, Psal. xvi. 8. To *set* a thing before one, is to explain it, to shew it, especially that one may take his choice, Exod. xxi. 1. Deut. xi. 26. To *set forth*, is to manifest, Rom. iii. 25. or preach up, Acts xvii. 18. To *set one's heart* to a thing, is diligently to consider it, Exod. vii. 23. Men are *set on fire*, when filled with outrageous malice and envy, Psal. lvii. 4. Man's tongue *setteth on fire the course of nature*, and is set on fire of hell; with its angry and otherwise mischievous words it does great hurt, and stirs up mischief all around, James iii. 8. Jeremiah was *set* over the nations, to root out, pull down, and to build and plant them; that is, to foretel their ruin or deliverance, Jer. i. 10.

SETH, or SHETH, *set, or put*, (1.) The son of Adam, born *A. M.* 131. and father of Enosh; he lived 912 years. For a long time his posterity followed the true worship and service of God; but at last mingling with the wicked posterity of Cain, they brought the flood upon themselves, Gen. iv. 25, 26. and v. 3 to 8. and vi. 1—4. (2.) A noted person or place in the land of Moab, Numb. xxiv. 17.

SETTLE, (1.) To make stedfast on a proper foundation, 1 Pet. v. 10. (2.) To mark out, appoint, Psalm lxv. 10. The *settle of the altar*, was the projection or jutting out of it, Ezek. xliii. 14—20.

SEVEN. As from the beginning this was the number of days in the week, it has always had a kind of emphasis annexed to it, and is by some called a number of perfection. God added *seven* days to his pro-

mised patience towards the old world: clean beasts were taken into the ark by *sevens:* the years of plenty and famine in Egypt, and their emblems, were marked by *sevens*, Gen. vii. and xli. With the Jews, not only was there a seventh-day Sabbath, but every *seventh* year was a Sabbath of rest, and every *seven times seventh* year was a jubilee. Their great feasts of unleavened bread, and of tabernacles, were observed for *seven* days; the number of animals in sundry of their oblations, were stinted to *seven*. The golden candlestick had *seven* branches: *seven* priests, with *seven* trumpets, surrounded the wall of Jericho *seven* days, and *seven times* on the *seventh* day. In John's New Testament Revelations, we find *seven* churches, *seven* candlesticks, *seven* spirits, *seven* stars, *seven* seals, *seven* trumpets, *seven* thunders, *seven* vials, *seven* plagues, and *seven* angels to pour them out on the *seven-headed* monster, Antichrist. *Seven* often signifies a great many, a complete number, Matt. xii. 45. Prov. xxvi. 16, 25. Isa. iv. 1. 1 Sam. ii. 5. Jer. xv. 7. Job v. 19. *Sevenfold;* frequently means, completely, Lev. xxvi. 24. Psal. lxxix. 12. Gen. iv. 15, 24. Psal. xii. 6. and *seven times seven*, or *seventy times seven*, imports very often, Matt. xviii. 21, 22. Thus Christ's *seven* horns, may denote his great and perfect power; his *seven* eyes, his perfect knowledge, Rev. v. 6. his *seven lamps, and seven pipes*, his fulness of revelation, and gracious influence, Zech. iv. 2. his *seven pillars*, the fulness of fundamental truths and promises, Prov. ix. 1. The Holy Ghost is called *seven spirits, seven lamps of fire*, to denote his perfect knowledge, and diversified gifts and operations, Rev. i. 4. and iv. 5. So *seven eyes* on Christ, denote many, Zech. iii. 9. *seven thunders*, many troubles; and *seven stars*, many ministers, Rev. x. 3. and i. 16.

SEVERAL, one by itself, 2 Chron. xi. 12. and xxvi. 11. *Severally;* to one by one, 1 Cor. xii. 11.

SEVERITY, a punishing of evil-doers according to the rigour of the law, Rom. xi. 22.

The word rendered SEWED, necessarily signifies no more than to fix upon, Job xvi. 15. Gen. iii. 7.

SHAALBON, or SELBON, *pertaining to foxes*, a place on the east of Jordan, and which gave name to the Canton Selbonitis. Here Eliahba, one of David's mighties, was born, 2 Sam. xxiii. 32.

SHADRACH, *a tender breast*, MESHACH, and ABEDNEGO, were originally princes of Judah, and, when very young, were carried captive to Babylon, and there educated for the king's service in all the lawful wisdom of the Chaldeans. Having by prayer assisted Daniel in the relation and interpretation of the king's dream, they were made governors in the province of Babylon. Some time after, for refusing to worship king Nebuchadnezzar's image which he had set up, they were cast into a burning fiery furnace; but being miraculously delivered, were further advanced in the government of the province of Babylon, Dan. i. to iii. See DANIEL, and NEBUCHADNEZZAR.

SHADOW, the representation which any solid body interposing between the sun, or light, and another body, makes of itself. In allusion to this, the ancient ceremonies are called a *shadow* of good things to come; they were rude draughts, and unsubstantial resemblances, of the future incarnation, obedience, death, resurrection, and glory, and blessings of Jesus Christ, and of the form and state of his church, Heb. x. 1. As a shadow follows the sun or interposing body, and is perpetually varying, till at last, perhaps of a sudden, it comes to an end, we, and our days, are likened to a *shadow*, to mark how unsubstantial our mortal appearances are, how transient our life, and sudden our death, 1 Chron. xxix. 15. Job xiv. 3. and xvii. 7. As darkness and gloominess attend shadows, so terrible darkness, trouble, or death,

are called a *shadow of death*, Job iii. 5. and xvi. 16. and xxiv. 17. Psal. xxiii. 4. As in warm countries it is very agreeable to be shaded from the scorching heat of the sun, so government, protection, and refreshing influence, are called a *shadow*, Lam. iv. 20. Ezek. xxxi. 6. Song ii. 3. Psal. xci. 1. and lxiii. 7. Christ and his Father are a *shadow*, because they govern, protect, and refresh persons and churches, Isa. iv. 6. and xxv. 4. and xxxii. 2. *Make your shadow as the night, in the midst of noon;* in the Jews' troubles, protect and conceal them, ye Moabites, to the utmost of your power, Isa. xvi. 3. The evening, or time when shadows abound, is called the *shadow*, Job vii. 2. The signs of approaching desolation and ruin, are called *shadows of the evening*, Jer. vi. 4. The *shadows flee away*, when Old Testament ceremonies are abolished; and at last all troubles, and even instituted ordinances, give place to the day of everlasting glory, Song ii. 17. *Shadow* also is put for any small appearance of a thing, Jam. i. 17. SHADY, or SHADOWING, is what casts a shadow over, Job xl. 21. or covering, Heb. ix. 5.

SHAFT, (1.) That part of the golden candlestick from whence the seven branches proceeded; and which might represent the person of Christ, from whence all diversified illuminations in every church do proceed, Exod. xxv. 31. (2.) An arrow. Christ is a *polished shaft;* fully qualified to execute every saving office, and fulfil every divine purpose of grace, Isa. xlix. 2.

SHAHARAIM, *black, lofty*, a descendant of Benjamin, who, it seems, either sojourned in or governed the country of Moab. By his wives Hushim and Hodesh he had a very numerous posterity, who distinguished themselves in the building and peopling of Lod or Lydda, Ono, and Aijalon; from the last of which they drove the Philistines of Gath, and after the captivity dwelt partly at Jerusalem, 1 Chron. viii. 8—28.

SHALEM, SHALIM: see SALEM, not Jerusalem, Gen. xxxiii. 18. 1 Sam. ix. 4.

SHAKE: so leaves of a tree are shaken with the wind. The *shaking* of the heavens and the earth, or of the foundations of the earth, or of the nations or isles, denotes great revolutions and distress, Heb. xii. 26. Isa. xxiii. 13. Hag. ii. 6, 21. and xxiv. 18. Matt. xxiv. 29. Rev. vi. 13. Ezek. xxxviii. 19. A nation is as the *shaking of the olive-tree*, when they are distressed with repeated calamaties till few be left, Isa. xxxiv. 13. The *shaking of dry bones*, in order to come one to another, may import the tremulous activity of the captive Jews to prepare for a return to their own land from Babylon, and the trembling exercise of sinners under the convincing operations of God's Spirit, Ezek. xxxvii. 7. The *things shaken* were removed, that the *things which cannot be shaken might remain*, when the Jewish state and ceremonies were overturned, that the unchangeable person, office, and mediation of Christ might appear, Heb. xii. 27. To *shake one's self*, is to begin to be active, particularly in attempting to obtain deliverance, Isa. lii. 2. *Shaking of hands*, imports threatening of ruin, or easy accomplishment of it, Isa. x. 32. Zech. ii. 9. To *shake the hand from holding of bribes*, is to be free from receiving them, and to refuse and detest them, Isa. xxxiii. 15. See DUST, HEAD.

SHALLUM, or SHILLEM, *peaceable*. (1.) A son of Naphtali, and father of the Shillemites, 1 Chron. vii. 13. Numb. xxvi. 49. (2.) The son of Jabesh, a king of Israel, who murdered king Zachariah, and almost all the family of Jehu; and, after a month, was murdered by Menahem, 2 Kings xv. 10—12. See JEHOAHAZ.....

SHALMAN, or SHALMANESER, *peace, perfection*, king of Assyria, and probably the same as Enemessar, whom we suppose to have been the son as well as the successor of Tig-

lath-pileser. He began his reign about *A. M.* 3276, and reigned 12 or 14 years. He subdued the kingdom of Israel, and obliged Hoshea their king to pay tribute. Informed, about three years after, that Hoshea had concerted measures with the king of Egypt to render himself free, he marched a powerful army into the land of Israel, took and ravaged the fenced cities, murdering the inhabitants in the most inhuman manner. After three years siege, he took Samaria the capital, and Hoshea, and transported most of the people to Media, and other eastern parts of his empire; but if we may credit the history of Tobit, he was not unfavourable to the captives, 2 Kings xvii. 1 to 10. Hos. x. 14. Invited by the men of Gath, he commenced a war against the Tyrians, and after besieging their capital five years, died without taking it, and was succeeded by Sennacherib.

SHAMBLES, the flesh-market, 1 Cor. x. 25.

SHAME, (1.) That affection which appears from an inward apprehension of guilt, dishonesty, or filthiness. In the state of innocency there was no shame, nor any occasion for it, Gen. ii. 25. (2.) Trouble and perplexity of mind, on account of guilt and disappointment, Ezra ix. 6. Rom. vi. 21. and v. 5. (3.) Derision, contempt, harrassment, Ezek. xxxvi. 6. (4.) What is shameful; as an idol, whose worship was abominable, and tends to bring its practisers to shame, Hos. iv. 10. or those parts of the body which modesty requires to be covered, Isa. xx. 4. or scandalous corruptions, of which men ought to be ashamed, Jude 12. or disgrace, dishonour, Prov. ix. 7. or a base and disgraceful condition, Isa. xlvii. 3. The *shame* of sinners' nakedness, is their abominable guilt and corruption, Rev. iii. 18. When pride cometh, then cometh *shame* of others, and at last *shame* to the proud person, Prov. xi. 2. To *shame*, or *put to shame*, is, (1.) to render one's condition disgraceful, and to fill him with shame, Psal. xliv. 7. 2 Sam. xix. 5. (2.) To make transgressors blush at their conduct, by chastising and reproving them for it, Judg. xviii. 7. (3.) To mock at, Psal. xiv. 6. (4.) To disappoint, Prov. xiii. 6. SHAMEFACEDNESS, is an agreeable modesty, whereby one behaves in a grave and decent manner, ready to blush at the smallest approach to any thing obscene, 1 Tim. ii. 9.

SHAMGAR, *astonished, stranger*, the son of Anath, and third judge of Israel. The Philistines having invaded his country, he slew 600 of them with an ox-goad, Judg. iii. 31.

SHAMMAH, *loss, desolation*, the son of Agee the Hararite, the third of David's mighties. Along with Eleazar the son of Dodo, he routed the Philistines on a field of lentiles, and killed prodigious numbers of them. They also breaking through the host of the Philistines, together with Jashobeam, brought David water from the well of Bethlehem, 2 Sam. xxiii. 11—17. Two others of David's worthies were called Shammah, the one a Harodite, the other a Hararite, 2 Sam. xxiii. 25, 33.....

SHAPHAN. See JOSIAH.

SHARON, SARON, *a princely plain*, the name of several delightful spots in Canaan; the first lay between Cesarea and Joppa, on the west of the promised land, Acts ix. 35. A second lay between Tabor and the sea of Tiberias; this was perhaps but a continuation of the other. A third lay on the east of Jordan, 1 Chron. v. 16. Sharon was noted for its excellent roses, and pasture for flocks, Song ii. 1. It is made an emblem of a fruitful country, Isa. xxxiii. 9. and of the church of Christ, fruitful in the beauties of holiness, and abounding with Jesus's spiritual flocks, Isa. xxxv. 2. and lxv. 10.

SHARP, (1.) Fit, easily to cut or penetrate into matter, Isa. v. 24. Psal. lii. 2. (2.) What is very pow-

erful and piercing, Isa. xlix. 2. Psal. xlv. (3.) Vehement and eager, Acts xv. 39. (4.) Very pernicious and hurtful, Psal. lvii. 5. Prov. v. 4. To SHARPEN, make sharp. Men *sharpen their tongues like serpents*, when they slander in a malicious and outrageous manner, Psal. cxl. 3. They *sharpen their eye upon one*, when they look at him with malice and contempt, Job xvi. 9. We *sharpen a friend*, when we stir him up, and render him more ready for action, Prov. xxvii. 17. SHARPLY, (1.) Angrily, vehemently, Judg. viii. 1. (2.) In a cutting and convincing manner, Tit. i. 13. SHARPNESS, very cutting admonitions and censures, 2 Cor. xiii. 10.

SHAVE. See BEARD, HAIR.

SHAVEH, denotes *a valley or dale*, such as that belonging to the kings of Salem, and that of Kirjathaim, Gen. xiv. 5, 17.

SHAUSHA, or SERAIAH, one of David's scribes, 1 Chron. xviii. 16. with 2 Sam. viii. 17.

SHEAF, a bundle of corn. To *take the sheaf from the hungry*, is to deprive the poor of their just and necessary provision, Job xxiv. 10. To bring home *sheaves*, is to enjoy the happy fruit of one's labour, Psal. cxxvi. 6. See FEAST of unleavened bread.

SHEAR, (1.) To cut off hair, 1 Cor. xi. 6. but particularly to take off the wool of sheep. In China they shear their sheep thrice a-year. The Jews used to shear them in June or July, and had houses for that purpose, and a feast on occasion thereof, 2 Kings x. 12. 1 Sam. xxv. 4—11. and xiii. 23, 24.

SHEATH, or scabbard, the case or covering of a sword, 1 Sam. xvii. 51.

SHEBA, *captivity*, or SEBA, the son of CUSH, who also gave name to a country in Arabia, or Abyssinia, Gen. x. 7. Psal. lxxii. 10. Isa. xliii. 3. (2.) Sheba the son of Raamah, and grandson of Cush, Gen. x. 7. (3.) The son of Joktan, Gen. x. 28. (4.) The son of Jokshan, and grandson of Abraham, Gen. xxv. 3. All these seem to have taken up their residence in Arabia, and perhaps most of them in the south part of it. One or more of these Shebas gave name to a country, and whose queen came to visit Solomon, and brought him large presents of gold, spices, and precious stones; but where this Sheba was situated, whether in Arabia the Happy, or in Abyssinia, is not agreed. It is certain that both of them lie southward of Canaan; and as Arabia was bounded with the ocean, and Abyssinia was then the southmost known country, both may be called the *uttermost ends of the earth*. Spices, gold, and precious stones, were produced, or might easily be had, in both. In Abyssinia, their language, and their ancient, nay their present religion, are not a little similar to the Jewish; and they pretend to give us an account of a queen of theirs, who visited Solomon, and had by him a son, whose posterity continued on their throne 1930 years, if they do not so still, 1 Kings x. Matt. xii. 42 Luke xi. 31. The inhabitants of Sheba traded with the Tyrians, in spices, precious stones, and gold, Ezek. xxvii. 22. I suppose there were one or more Shebas in Arabia, and another in Abyssinia; but it is more certain that the men of Sheba and Seba were in the primitive ages of Christianity, and shall in the millennium, be turned to the Lord, Psal. lxxii. 10, 15. Isa. lx. 6. No doubt the SABEANS were the offspring of some of the above-mentioned Shebas or Sheba. We find one tribe of them in Arabia the Desert, near the land of Uz, who carried off Job's cattle, Job i. 15. and to whom the Jews sold the Tyrian slaves which they brought from Alexander's troops, Joel iii. 8. They were conquered by Cyrus, Isa. xlv. 14.

SHEBA, the son of Bichri, who decoyed 11 of the Hebrew tribes into a revolt from king David, immediately after the death of Absalom; but Joab following him at the heels

with an army, his partizans were soon scattered, and the inhabitants of Abel-beth-maachah, whither he fled, cut off his head, and delivered it to Joab, who thereon raised his siege of the place, 2 Sam. xx.

SHEBA, the name of a well or city, is the same as Beersheba, Gen. xxvi. 33. and Josh. xix. 2. where the text should be read *Beersheba* or *Sheba*, and then we have just 13 cities, as is said ver. 6.·····

SHEBAM. See SIBMAH.

SHEBARIM, *hopes*, a place near Ai, Josh. vii. 5.

SHEBAT, *a sceptre*, the fifth month of the civil, and eleventh of the ecclesiastical year, among the Hebrews, answering to our January. See Judges vii. 10.

SHEBNAH, *who rests himself*, a treasurer and secretary to king Hezekiah. He was one of those who with Eliakim, were sent to hear Sennacherib's proposals. He was extremely proud, affecting the most sumptuous buildings. He had prepared himself a magnificent sepulchre; but being carried into captivity, either by Sennacherib, or by Esarhaddon, he died in a miserable exile, 2 Kings xviii. 18. Isa. xxii. 15—20.

SHECHEM, SICHEM, or SYCHEM, *part, portion, the back, shoulders, early in the morning;* a son of Hamor the Canaanite, and prince of Shechem, Sychem, or Sychar, who, by defiling Dinah the daughter of Jacob, and in order to have her in marriage, consenting that he and all the males of his city should be circumcised, occasioned the death of himself, his father, and all the inhabitants of the city, Gen. xxxiv. See JACOB. The city called by his name stood on mount Ephraim, about 10 miles north from Shiloh, and 30, or rather, according to Reland, 35 north of Jerusalem. Near this place, Jacob bought a piece of ground, and had it afterward to recover by force from the Canaanites. This he bequeathed to Joseph, who was long after buried in it, Gen. xxxiii. 19. and xlix. 22. Acts vii. 16. Josh. xxiv. 32. It fell to the tribe of Ephraim, was given to the Levites, and was a city of refuge; and here Joshua, just before his death, convened the Hebrews to give them a solemn charge, Josh. xx. 7. and xxiv. The inhabitants hereof, with the family of Millo, set up ABIMELECH, the bastard of Gideon, for king; but in about three years after, he rewarded them with the murder of the inhabitants, and the total ruin of their city, Judg. ix. It was however rebuilt; and here Rehoboam was rejected, and Jeroboam was made king of the ten tribes. He further repaired it, and, it seems, made it his capital for a time, 1 Kings xii. 1—25. Long after, the Samaritans made it their capital, and on account of their *drunkenness* it was called Sychar. About *A. M.* 3870, Hircanus king of the Jews took and pillaged and razed it. It was rebuilt by Vespasian about 40 years after Christ's death, and called Flavia and Neapolis, or the New city. At present it is called Naplouse, and is the capital of a small government under the Turks; and here the remaining Samaritans chiefly reside. Near to this place was Jacob's well, where our Saviour converted the harlot, and over which Superstition erected a church that was standing about 900 years ago, John iv.

SHED. See POUR.

SHEEP, a most cleanly, patient, harmless, useful, and exposed kind of brutes. Anciently the great wealth, even of kings and princes, lay in sheep, goats, &c. 2 Kings iii. 4. In some countries, their tails are said to be very large, and all covered with fat. In Madagascar, these tails sometimes weigh about 16lb. In Arabia and Syria, it is asserted, some of them are 3 cubits long, and weigh about 25 or 30lb. and, it is said, have little boards below them, lest, by trailing along the ground, they should become ulcerated. Kinson says, there are some in

Tartary, whose tails weigh 80lb. but I cannot believe all this. Rams are the uncastrated he-sheep, and which are strong and violent fighters. In Mesopotamia, Italy, &c. the ewes bring forth their LAMBS twice a-year. All the sheep offered in the ancient sacrifices represented Christ. He and his people are likened to *sheep*, to mark their innocence, patience, harmlessness, usefulness, and exposure to manifold troubles and enemies, Isa. liii. 7. John x. 1—26. and xxi. 15—17. Christ is called *the lamb of God*, prophesied of, Isa. liii. 7. and typified by the paschal lamb, and the daily sacrifice, John i. 29. Men in general are compared to *sheep*, to denote their stupidity, their weakness, exposure to danger, and need of government, 1 Kings xxii. 17. Hos. iv. 16. Isa. lx. 7. or for their innocency and harmlessness as to a particular sin, 2 Sam. xxiv. 17. Sinners are likened to *sheep*, to mark their unthoughtfulness, their readiness to wander, their exposure to ruin, their inability to defend or recover themselves, and their need to be saved, led, and nourished, by Jesus the great Shepherd, Psal. xlix. 14. Isa. liii. 6. 1 Pet. ii. 25. Luke xv. 4—6. The *rams*, *goats*, and *lambs*, denote the various classes of people in a country; great and powerful, or poor and weak, and less or more innocent, Isa. xxxiv. 6, 7. and lx. 7. Ezek. xxxiv. 17. and xxxix. 18. Darius, and his two kingdoms of Persia and Media, are likened to a *two-horned ram*, pushing its conquests northward, westward, and southward, but destroyed by the Greeks, Dan. viii. 3—7.

Battering-rams were instruments of war anciently used for making breaches in walls. They were huge beams like the masts of ships, capped with an iron-head somewhat like a ram's. Being hung by ropes to another cross-beam supported on poles, and equally balanced, a number of men thrust it backward and forward, and so beat the wall with its iron-head till they made a breach in it. The workers of the ram were meanwhile covered with a vinea, to protect them from the arrows of the besieged, or the stones thrown by them. They afterwards had battering rams that run on wheels. Whether these rams were invented by Epæus the Greek at the siege of Troy, or by the Carthaginians at the siege of Cadiz, we know not. It is certain that no author before Ezekiel mentions them, Ezek. iv. 2. and xxi. 22.

SHEET. Probably the Jews used linen-sheets in the same manner our country people do, Judg. xiv. 12, 13. Mark xiv. 15. The sheet full of all kinds of beasts, thrice let down from heaven, and then taken up for good and all, which Peter saw in his vision, some think might represent the Christian church as constituted of all nations, Jews and Gentiles, thrice eminently enlarged in the apostolic age, in Constantine's time, and then in the Millennium, and at last received up into heaven, Acts x. 11—16.

SHEKEL, *weighing*, the name both of a weight and a coin among the ancient Hebrews, from the custom of paying money by weight, which is the literal signification of the term shekel. The silver shekel is said to be worth 2*s*. 3.375*d*. sterling. The gold shekel to be worth 1*l*. 16*s*. 6*d*. Some distinguished between the common shekel and that of the sanctuary, which last is made double the former; but most authors make them the same. Moses says, Numb. xviii. 6. and Ezek. xlv. 12. that the shekel is worth 20 gerahs or oboli. Dr. Arbuthnot makes the weight of the shekel equal to 9 dwt. 2.57 gr. English troy weight.

SHEKINAH, a rabbinical term, by which is understood a visible symbol of the divine presence, which rested over the propitiatory or mercy seat, the covering of the ark, in the shape of a cloud. It was from this that God gave forth his oracles in an articulate and audible voice, when consulted by the high-priest; hence

it is said in Scripture, that God dwelleth between the cherubim, Psal. lxxx. 1. that he sitteth between the cherubim, Psal. xcix. 1. The rabbins tell us, that the shekinah first resided in the tabernacle erected by Moses in the wilderness, descending on the day of its consecration in the figure of a cloud; and that it passed thence into the sanctuary of Solomon's temple, on the day of its dedication by that prince; where it continued down to the destruction of Jerusalem and of the temple by the Chaldeans. See Ezek. ix. 3.

SHEM, or SEM, *name, renown*, the second son of Noah, born *A. M.* 1558. To reward his filial duty in assisting his brother Japheth in the covering of his father's nakedness, he had his father's signal blessing, which imported, that in his posterity the church of God should long remain, and Canaan should be his servant; but at last the posterity of Japheth should dwell in his tents. By his sons ELAM, ASHUR, ARPHAXAD, LUD, and ARAM, he peopled most of the south part of Asia, and the isles adjacent. In Shem's posterity, especially the Hebrew nation, the church almost wholly continued for about 2000 years before Christ; since which, multitudes of the posterity of Japheth are entered into it. See CANAAN and JAPHETH. Perhaps Shem was the Pluto or Typhon of the Heathen; and from him the city Zama, near the head of the Tigris, seems to have had its name.

SHEMAIAH, *hearing of the Lord*. See REHOBOAM, JEREMIAH, NEHEMIAH. There are about 18 of this name in scripture.

SHEMER, *a keeper, or guard*, the name of him who sold the mount of the same name to Omri, king of Israel, upon which that prince built Samaria, 1 Kings xvi. 24. This hill was famous, before the building of Samaria upon it, for the battle fought there between Abijah, king of Judah, and Jeroboam, king of Israel, 2 Chron. xiii.

SHEMINITH, *the eighth*, a musical instrument of eight strings; but others think it was a certain musical air, Psal. vi. and xii. *title*, 1 Chron. xxv. 21.

SHEPHAM, a city on the south of Syria, is perhaps the same as Apamea, Numb. xxxiv. 10, 11.

SHEPHERD. See PASTOR.

SHERD, (1.) A piece of a broken potter's vessel, Exod. xxiii. 34. (2.) A small remnant, Isa. xxx. 14.

SHERIFF. We cannot say that the TIPTAYE had the same kind of power in the Chaldean kingdom that our sheriffs have, Dan. iii. 2.

SHESHACH, a name given to Babylon. It was probably derived from one of their idols, which might be the same as the moon, and to which they observed their Sacæan feasts, much in the manner of the Roman Saturnalia, in revelling, drunkenness, and all manner of debauchery, Jer. xxv. 26. and li. 41.

SHESHBAZZAR. See ZERUBBABEL.

SHETHAR-BOZNAI. See SAMARITANS.

SHEW, (1.) To make known; to set a thing as before one's eyes, Exod. ix. 16. (2.) To bestow, to shew favour, Psal. cxii. 5. A SHEW is an appearance, Psalm xxxix. 6. Christ made a *shew of principalities and powers*, openly on his cross: he openly triumphed over evil spirits as conquered by him, even as conquerors did over those they had conquered, leading them along by their chariot, Col. ii. 15. To *make a fair shew in the flesh*, is to make a *specious appearance* in opposing the truth, and, in conformity to the Jews, in order to avoid persecution, Gal. vi. 12.

SHIBBOLETH. See EPHRAIM.

SHIELD. See BUCKLER.

SHIGGAION, or SHIGGIONOTH, *a song of trouble, or comfort*; it either denotes a musical instrument, or tune whose notes were exceedingly diversified, and perhaps also that those songs varied in their matter from one opposite to another, as from deep sorrow to exultation and triumph, Psal. vii. *title*. Hab. iii. 1.

SHIHON, or SEON, a city of the tribe of Issachar, near the foot of mount Tabor, and which was of some note about *A. D.* 330.

SHILOAH, or SILOAM, *sent, or who sends,* is said to have been the same as the Gihon, and to have had its spring on the west of the city. It is said to have had two pools; the pool of Siloam near the south-east of the temple, and the pool of Shelah or Shiloh, somewhere to the westward, Neh. iii. 15. Sometimes the stream of Shiloah is said to be on the south of the city, and yet in the Talmud mention is made of Shiloah in the midst of the city. I am apt to think, the water which came from fountains near the same place for ordinary ran partly thro' the city eastward, and partly along the south side of it, and met near the pool of Siloam, where our Saviour healed the blind man, John ix. The family of David in their weak condition, and Jesus in his humiliation, and his Spirit and grace, are likened to the soft-flowing waters of Shiloah, Isa. viii. 6. Psalm xlvi. 4.

SHILOH, (1.) A name of the Messiah. Some, by a mistake of the last letter, render it *sent.* Some render it *his son*; others, *he to whom it,* viz. the kingdom, *belongs.* Le Clerk foolishly enough renders it *the end;* and makes the passage run thus: *The sceptre shall not depart from Judah—till the end of it come,* i. e. it shall not depart till it depart. Gousset explains it of the Messiah, as a *wearied sufferer.* But as the word comes from SHALAH, which signifies quietness, Job iii. 26. and prosperity, Psalm cxxii. 6, 7. it is most properly rendered, *The prosperous author of salvation and rest:* and the whole text might run thus, *The power of government shall not depart from Judah, nor a Judge from among his descendants, till the prosperous Saviour come, and to him shall the gathering and obedience of the Gentiles be,* Gen. xlix. 10. The accomplishment of this prediction is evident. Nothing is more plain, than that the offspring of Judah preserved their distinct existence as a tribe, together with a power of government, and judging of causes, till Jesus came in the flesh. The tribe of Judah were most numerous when they came out of Egypt; they led the van in the wilderness; they were divinely ordered to make the first attack on the remaining Canaanites, Judg. i. 2. and against the Benjamites at Gibeah, Judg. xx. 18. Othniel, the first of the judges, was of this tribe, Judg. iii. 9. Long the family of David, who belonged to this tribe, had the royal power. Even under the Chaldeans and Persians, Jehoiakin, Zerubbabel, and Nehemiah, all of this tribe, held a superiority, 2 Kings xxv. Ezra i. to vi. Neh. i. to xiii.—For about 160 years before Christ, the Maccabean priests, and the family of Herod, ruled over the Jews, both of which were in a manner incorporated with the tribe of Judah; and besides, the sanhedrim of Jewish elders had much power in their hand. Not long after our Saviour's incarnation, Judea was reduced to a Roman province. Not long had the Gentiles begun to gather to and obey him, when the Jewish church and state were quite overturned, and the distinction of tribes for ever finished, the genealogies being lost. It is true, they pretend since to have had heads of their captivity; but where is their evidence? or where is the nation wherein they have authority from their tyrannic masters to judge and determine in any important point? If they cannot produce tokens of power for more than 1700 years past, the Messiah must certainly be come, and Jesus of Nazareth be the person.

(2.) SHILOH, a famous city of the tribe of Ephraim, about ten miles south of Shechem, and 25 north of Jerusalem. Here Joshua divided the Western Canaan to the nine tribes and a half: and here he fixed the tabernacle of God; and here it continued about 310 years, if not 350. After the Philistines carried off the

ark, it was never returned to Shiloh, and the place gradually dwindled away, till its ruinous condition became a proverb, and a pattern of desolation, Josh. xviii. Psal. lxxviii. 60. Jer. vii. 12, 14. and xxvi. 6, 9. The inhabitants of it are perhaps called Shilonites, 1 Chr. ix. 5. At least Abijah the prophet was one, 1 Kings xiv. 2. So many of their daughters, as they danced in their vineyards, were seized by the remaining 200 men of the Benjamites, Judg. xxi.

SHIMEI, *hearing or obeying*, the son of Gera, a Benjamite, and a kinsman of Saul. When David, in a most mournful condition, fled from Jerusalem for fear of Absalom, Shimei met him at Bahurim, and bitterly cursed him as a murderer and wicked monster, and threw stones at him. David would not suffer him to be killed for his insolence. After Absalom's death, Shimei, with 1000 men of his tribe, came with the first, particularly of the three tribes of the camp of Ephraim, to welcome David home to his capital. He confessed his crime, and begged forgiveness. Notwithstanding Abishai's pleading, David gave Shimei his oath, that he would spare his life, and never put him to death, 2 Sam. xvi. 5 to 11. and xix. 16—23. But as it was dangerous to let such an affront of royal majesty go unpunished, David, on his death-bed, charged Solomon to resent it as he thought proper. In full consistency with his father's oath, Solomon ordered Shimei, under pain of death, not to go without the limits of Jerusalem. Shimei was content with the restriction. About three years after, some of his slaves fled off, and took shelter with Achish, king of Gath. Informed hereof, Shimei went after them, and brought them back to Jerusalem. Solomon having heard of it, called Shimei before him, and after convicting him of his wickedness, ordered Benaiah to dispatch him with his sword, 1 Kings ii. 36—46.

SHINAR, the province of Babylon, where the famed tower was built. It was probably so called, because thence the Lord *shook* out, or dispersed, the nations, Gen. xi. 2. Dan. i. 2. In this country we find the mountains Zagræi, or Singares, and the city and river of Singara. Shinar may not only mean Babylonia, but the whole countries whither the Jews have been for many ages dispersed, and whence they shall be brought back at last, Zech. v. 11. Isa. xi. 11.

SHINE, to appear bright as the sun in a clear day, Job xxxi. 26. God *shines* forth, when he manifests his glorious excellencies, and confers his favours, Psal. l. 2. and lxxx. 1. and cxix. 135. His gospel or truths *shine*, when they are clearly published, and powerfully applied, Isa. ix. 2. 2 Pet. i. 19. Men *shine*, when they appear clearly to be sound in doctrine, holy in practice, and abound in outward honour and power, Matt. v. 15, 16. Job xi. 17. Dan. xii. 3. The light or candle of prosperity *shines* on men, when they enjoy much of it, Job xxii. 28. and xxix. 3.

SHIPHRA, *handsome*, and PUAH, were two noted midwives in the land of Goshen; but whether they were Hebrews or Egyptians, we know not. To prevent the increase of the Israelites, Pharaoh sent for them, and charged them to stifle in the birth all the Hebrew male children. They neglected to obey his orders. He sent for them again, and expostulated with them. They told him, that the Hebrew women were not like the Egyptians, but could, and often did, bring forth their infants without the help of midwives. Possibly there might be a great deal of truth in this. But whatever falsehood was in their speech, God did not reward it; but he rewarded their fear of him, and their love to the Hebrews, and he *built them houses*, that is, he rewarded them with numerous and prosperous families. Calmet thinks, it was

not the houses of the midwives, but of the Hebrews, that God built up, Exod. i. 15—19.

SHIPS. Probably Noah's ark gave the first origin to shipping. The tribes of Zebulun and Dan appear to have early begun a sea-trade, Gen. xlix. 13. Judg. v. 17. Solomon, and after him Jehoshaphat, set on foot a considerable trade by shipping, 1 Kings x. and xxii. The Trojans were early powerful at sea; but the Tyrians and Sidonians for many ages were much more so. Nor were their colony at Carthage inferior in shipping. The Greeks, both in Asia and Europe, were also in their turn famous by sea; particularly those of Miletus, Rhodes, Athens, Sicily; and the Alexandrians in Egypt. After the Saracens had ruined the Grecian sea-trade, the Venetians, Pisans, and Genoese in Italy, became famous in that way. About 280 years ago, the Spaniards and Portuguese, by pushing their African, Indian, and American, discoveries, engrossed much of the sea-trade: but at present the English cut by far the greatest figure at sea. Some of the ancient ships were enormously big. Ptolemy Philadelphus, king of Egypt, had one of a stupendous magnitude and form presented to him by Hiero, king of Syracuse. Ptolemy Philopater had one of 280 cubits long, 38 broad, and 48 high, and capable to stow 3800 men. *Ships of Tarshish,* are put for the merchants and mariners concerned in them, Isa. xxiii. 14. and for the glory and strength of God's enemies, Isa. ii. 16. Psal. xlviii. 7. The Chaldeans *cried in the ships,* when busied in their trade, on the river Euphrates; and when hasting to flee away from Cyrus, as he took the city, and the water of the river was diverted, Isa. xliii. 14. The church is likened to a *tossed* ship, to denote her troubled and unsettled condition in this world, Isa. liv. 11. The Assyrian kingdom is likened to a ship, whereof the king was the *mast,* the princes and rulers the *tacklings,* and the common people and army the *sail,* Isa. xxxiii. 23, 24. The *third part of ships destroyed* under the second trumpet, may denote the ships, islands, and maritime cities, destroyed by the Goths and Huns, about the end of the 4th, and beginning of the 5th century of Christianity; and the corruption of multitudes of useful ministers in the Church, troubled by the Arians, and other heretics, Rev. viii. 9. Man's life is likened to *swift ships,* or *ships of pleasure;* how quickly it hastens to an end! Job ix. 26. SHIPWRECK, is the loss of a ship and its loading, by storms, rocks, or the like. Men make *shipwreck of faith and a good conscience,* when they totally apostatize from the love, profession, and practice of divine truths, which they once believed, 1 Tim. i. 19.

SHISHAK, *thy flax, thy joy,* king of Egypt, and, we suppose, brother-in-law to king Solomon. We, with Sir Isaac Newton, believe him to be the same as Sesostris, Bacchus, Osiris, and the Egyptian Hercules, and perhaps the Belus of the Chaldeans, and Mars, or Mavors, of the Thracians. Offended with Solomon, perhaps for dishonouring his sister by his insatiable lust after new wives, he protected Jeroboam when a fugitive in Egypt. After enlarging his kingdom to the west, probably to the ocean, he turned his arms against Asia, with 1200 chariots of war, 60,000 horsemen, and an innumerable multitude of Egyptians, Lubims, Lukims, and Cushims; he invaded the kingdom of Judah, took Jerusalem, and carried off the riches of the palace and temple: but he does not appear to have distressed the kingdom of Israel, because perhaps Jeroboam was his ally. After ravaging Asia from the north of India to the Black sea, he crossed over into Greece, and was there routed by Perseus; or rather was obliged to hasten home to chastise his brother Danaus, who being left governor of Egypt, had assumed the royalty. On his return, Danaus was

forced to flee, and sailed to Greece, and was there celebrated by the names of Neptune, Python, Typhon, if not also Japetus. In his arrogancy, Shishak is said to have caused his captive kings to draw his chariot, till one day he observed one of them in his draught keep his eye steadily fixed on the wheel; and being asked the reason, said, that he took the turning of the wheel to suggest how quickly those in high station would be brought low, and those in low stations be exalted. This speech affected Shishak, and indeed was verified in his kingdom; for not long after his death, his empire fell to pieces, and the Ethiopians or Cushims were masters of Egypt, 2 Chron. xii. 1 Kings xiv.

SHITTIM-WOOD, *whips, thorns,* a kind of timber very valuable, and much used by Moses in the formation of the tabernacle, and its furniture. Jerome represents it as similar to the white thorn. It is most likely to have been the black Acacia, which is said to be the only tree that grows in the Arabian desert. Its wood is smooth, beautiful, tough, hard, and almost incorruptible. As used in the tabernacle, some think it might denote the excellency and durableness of Christ's manhood, and the strength and beauty of his true saints. It was probably from the plenty of this wood growing there, that a place on the east of Jordan was called SHITTIM, and where the Hebrews encamped a considerable time, Numb. xxv. 1. Mic. vi. 5. Josh. ii. 1. In Joel iii. 18. it may represent the dry, barren Gentile world, when watered by the word and Spirit of Christ.

To be broken to SHIVERS, or very small pieces, is to be utterly ruined, Rev. ii. 27.

SHOBACH, or SHOPHACH. See HADADEZER.

SHOBI. See NAHASH.

SHOCK, sheaves of corn set up in the field for drying them. One comes to his grave as a *shock* of corn in his season, when, being well prepared for death, he dies in a good old age, Job v. 26.

SHOE. Among the Hebrews, slaves went barefooted: others generally had their feet and legs covered when they went abroad; and their women of quality had these parts covered with materials very rich and beautiful, Song vii. 1. Ezek. xvi. 10. but it seems their shoes were ordinarily of no great value, and so a *pair of shoes* denotes a very inconsiderable bribe, Amos ii. 6. Probably their soldiers often wore *shoes of iron* and *brass;* and to this day many of the eastern people wear iron plates on the heels and the fore-sole of their shoes: but Asher's *shoes* being *of iron* and *brass,* may denote the abundance of these metals in their territory, and their strength to conquer and crush their enemies, Deut. xxxiii. 25. The Hebrews' eating of the first passover with their *shoes on, loins girded,* and *staff in their hand,* imported that they were immediately after to begin their journey, Exod. xii. 11. *Putting off shoes,* imported reverence of the presence of God, Exod. iii. 5. Josh. v. 5. *Want of shoes,* imported mourning, debasement, and slavery, 2 Sam. xv. 30. Ezek. xxiv. 17. Isa. xx. 2, 4. The *plucking off a shoe, and giving it to another,* imported resignation of right to him, Ruth iv. 7. But a widow's loosing the shoe from his foot who refused to marry her, and raise up seed to his deceased brother, imported that he deserved to be treated as a slave and base person, Deut. xxv. 9. To *bear* or *unloose one's shoes,* imports doing him the meanest offices, Matt. iii. 11. Luke iii. 16. David *cast his shoe over Edom,* when he took possession of the country, and used the people as slaves, Psal. lx. 8. and cviii. 9. The saints have their feet *beautiful with shoes,* have *shoes of* badger's skins, and are *shod with the preparation of the gospel of peace,* when by the truths of the gospel, their souls are made free, are enabled, and disposed to, and ready in all holy obedience,

Song vii. 1. Ezek. xvi. 10. Eph. vi. 15.

SHOOT, (1.) To move quickly, Exod. xxxvi. 33. (2.) To launch arrows from a bow, 2 Kings xiii. 17. (3.) To sprout, grow up as corn, Job viii. 16. Isa. xxvii. 8. God *shoots* at men, when he suddenly destroys them, Psal. cxliv. 6. and lxiv. 7. Men *shoot* at the saints, when they oppress and persecute them, Psal. xi. 2. and lxiv. 3, 4.

SHOPHAN, or ZAPHON, *a cony laid up*, a city of the Gadites a little eastward of the sea of Tiberias, Numb. xxxii. 35. Josh. xiii. 27.

SHORE, the bank of land at the side of a sea or river, Matt. xiii. 2.

SHORT, (1.) Of small length and duration, Job xx. 5. Job's light or prosperity seemed *short*, because of the darkness, the sore trouble that followed it, Job xvii. 12. (2.) Of small power and ability, Numb. xi. 23. *Shortness* of spirit, imports grief, vexation, Exod. vi. 9. To *come short*, is not to obtain, Rom. iii. 23. To *cut short*, is to destroy, consume, 2 Kings x. 32. For the preservation of the righteous, called elect, and in answer to their prayer, among the Jews, the days or time of the Roman ravages were *shortened*, Matt. xxiv. 22. The seventh head of the Roman government continued but for *a short space*. The Christian emperors there continued but about 160 years, till *A. D.* 476. The kingdom of the Ostrogoths continued about 60 years, till 553: the exarchs of Ravenna continued about 160 years, till 727, when the city fell under the power of the pope, Rev. xvii. 10.

SHOULDER, (1.) A part of the animal body fit for bearing of burdens. Hence *burdens on the shoulder* import labour, servitude, oppression, Gen. xlix. 15. Isa. ix. 4. and x. 27. Psal. lxxxi. 6. To serve with one *shoulder*, is to do it with one consent, Zeph. iii. 9. To *pull away the shoulder*, is rebelliously to refuse subjection to God's law, as an unruly beast refuses to draw in a yoke, Neh. ix. 27. Zech. vii. 11. To be *carried on the shoulder*, is to be carried honourably as royal persons, Isa. xlix. 22. (2.) Ability to execute an office. The government is on Christ's *shoulder:* the whole care and rule of the church is committed to his power, and wisdom, and love, Isa. ix. 6. As badges of honour and rule were worn *on the shoulders*, keys on the shoulder denote the power of government, Job xxxi. 36. Isa. xxii. 22. (3.) The border of a country, as perhaps, Isa. xi. 14. God dwelt between Benjamin's *shoulders*, as his temple stood on Moriah, in their border, Deut. xxxiii. 12.

SHOUT, a great noise of alarm, 1 Thess iv. 16. or of joy and triumph, Exod. xxxii. 18. Psal. xlvii. or of lamentation and earnest prayer, Lam. iii. 8. of encouragement and excitement, 1 Sam. xvii. 20. of terror, given to affright an enemy, Jer. l. 15. and li. 14. or of applause, 1 Sam. x. 24. Acts xii. 12.

SHOWER. See RAIN.

SHRED, to cut in pieces, and cast into a pot, 1 Kings iv. 39.

SHRINES, either small forms of the temple of Ephesus, with Diana's image in them: or medals with the figure of the temple impressed thereon, Acts xix. 24.

SHROUD, a covering, top, a grove, Ezek. xxxi. 3.

SHRUB, such wood as grows, or is grown but to a small height, as bushes.

SHULAMITE, *peaceable, perfect*, a name given to the church, to denote that she pertained to Jerusalem; or rather was *reconciled* to God, *peaceable* in disposition, and made *perfect* through Jesus's comeliness put upon her, Song vi. 13.

The family of the SHUMATHITES, were so called either from one Shumath their chief, or from one Shema, a city of Judah, 1 Chron. ii. 53.

SHUNEM, *a sleeping of them*, a city of Issachar, about five miles south of Tabor, Josh. xix. 18. Here, in a great plain, the Philistines' army encamped, while Saul's lay at Gilboa,

1 Sam. xxviii. 4. Abishag, David's concubine, was a native of it, 1 Kings i. 3. Here Elisha was kindly entertained, and procured a child to his kind hostess, and afterwards restored him to life, 2 Kings iv. See ELISHA, JEHORAM.

SHUR, or SUR, *a wall*, a city of Arabia, on the north-east side of the Red sea, and which gave name to the adjacent part of the desert, which consisted of about the 4th part of the wilderness of Etham, Gen. xvi. 7. Exod. xv. 22. It appears to have been the west border of the Amalekites, 1 Sam. xv. 7. and xxvii. 8. and here the Surratte of Ptolomy stood.

SHUSHAN, or SUSA, *a lily*, on the bank of the river Ulai, and the capital of Susiana or Shusistan in Persia; and seems to have had its name from the plenty of lilies growing about it. It is said to have been built by Memnon, a little before the Trojan war. It was the winter residence of the Persian kings, from the time of Cyrus, as a high ridge of mountains sheltered it from the north-east wind: but the bright sun so scorched it in the summer, that the inhabitants were obliged to cover their houses with earth, to about the depth of a yard; and if a lizard or serpent crept out of his hole in the streets, they were almost sure to be burnt to death. Here Daniel had his vision of the ram and he-goat, Dan. viii. Darius Hystaspis, or Ahasuerus, exceedingly adorned this place. From hence he issued his decree for perfecting the rebuilding of the temple, in gratitude for which, the Jews called the eastern gate of their temple, the gate of Shushan, and had a kind of resemblance of it carved thereon. Here also he kept his splendid feast, Esth. i. 6. When Alexander seized this city, he found in it 50,000 talents of gold, besides jewels, and golden and silver vessels, to an immense value. It now, and I suppose for about 1100 years back, lies in ruins, and is called Valdak: but Tavernier thinks, that the present Shustera is built near to the spot.

SHUT, to close up, bar, Judg. ix. 5. To *shut out*, is to put out to another place, to refuse to regard, Numb. xii. 14. Lam. iii. 8. To *shut up*, or *shut in*, implies imprisonment, restraint, Job xii. 14. Rev. xx. 3. To *shut the eyes*, imports a disregarding of means of conviction, Prov. xvii. 30. or an abhorrence, Isa. xxxiii. 15. To *shut the lips*, is to speak sparingly, Prov. xvii. 28. To *shut the hand*, is to deny alms, and refuse assistance, Deut. xv. 7. To *be shut* of a hand, is to be lame of it, Judg. iii. † 15. To *shut* up mercies and bowels, is to shew no pity, sympathy, or help, Psal. lxxvii. 9. 1 John iii. 17. To *shut* up a vision or word, is to conceal it, or the meaning thereof, from the most, Dan. viii. 26. and xii. 4. Heaven is *shut up*, when rain natural or spiritual is denied, 1 Kings viii. 35. Rev. xi. 6. Men *shut up the kingdom of heaven*, when they misrepresent the true method of access to everlasting happiness, and hinder and discourage others from the use of proper means of salvation, Matt. xxiii. 13. Men are *shut up in unbelief*, when God, for the punishment of former sin, justly gives them up to Satan, and their own corrupt lusts, till they be further fixed in their disregard of Christ, Rom. xi. 32. Men are *shut up to the faith*, when God's providences, ordinances and influences, concur to promote their believing in Jesus as the only Saviour, Gal. iii. 23. The *doors are shut in the streets*, when the dying man's teeth are gone, or he can scarcely open his lips; or when betwixt his death and interment business in the house is stopt, Eccl. xii. 4.

SHUTTLE, an instrument used by weavers, for intermingling their woof with the warp. As it very quickly moves from one side of the web to the other, our days are represented as *swifter than a weaver's shuttle*, to denote the shortness of life, and quick motion of time, Job vii. 6.

SIBMAH, SHEBMAH, or SHEBAM, *conversion, return*, a city about half a mile from Heshbon. The very best

vines grew about it, Isa. xvi. 8. It was originally the property of the Moabites; but Sihon having taken it from them, it fell to the Reubenites after his overthrow, Numb. xxxii. 31. Josh. xiii. 19. During the decline of the kingdom of Israel, the Moabites seized on it. It was destroyed or pillaged by the Assyrians, Isa. xvi. 8. and afterwards by the Chaldeans, Jer. xlviii. 32.

SIBRAIM, a city or place on the north-east of Canaan, between Hamath and Damascus, Ezek. xlvii. 16.

SICHEM, SYCHAR. See SHECHEM.

SICK. A body is *sick*, when diseased, Gen. xlviii. 1. A kingdom or nation is *sick*, when corrupted with sin, and oppressed, perplexed, and almost ruined, Isa. i. 15. Mic. vi. 13. Hos. v. 13. A soul is *sick*, when distressed with trouble, or with the want of things hoped for, Prov. xiii. 12. when guilty, and corrupted with sin, Matt. ix. 12. when pained with ardent love to, and desire after fellowship with Christ, Song v. 8. and when overpowered and ravished with the sweet enjoyment of Christ and his fulness, Song ii. 5.

SICKLE, an instrument for cutting down corn, Deut. xvi. 9. God's judgments, whereby he destroys Antichrist and other nations, are likened to it, Rev. xiv. 14. to 17. Joel iii. 13.

SIDE, (1.) Out-part of a thing, Josh. viii. 33. (2.) Party, Exod. xxxii. 26. (3.) The frontiers of a country, or gates of its cities, Ezek. xxv. 9. To know the signification of the phrases, on *this side*, on *that side*, or on *the other side*, we must know where the speaker or writer was at the time; Moses being on the east of Jordan, calls the east side of it, *on this side*, Numb. xxxii. 19. and xxxv. 14. In Joshua, Judges, Samuel, Isaiah, Chronicles, *on this side* of Jordan, denotes the west side, Josh. ix. 10, &c. As Ezra and Nehemiah were written on the west of the Euphrates, *on this side of the river*, denotes the west of the Euphrates, Ezra v. 3. Neh. iii. 7.

SIDON, ZIDON. See PHENICIA.

SIEGE, the surrounding of a city or castle with an army, in order to starve or force the inhabitants to a surrender. The scriptures mention the sieges of Samaria, Nineveh, Babylon, Jerusalem, and Tyre, as most noted. The other famed sieges of antiquity, are those of Troy, Ashdod, Tyre, Alexandria, and Numantium. The more noted sieges of modern times are those of Constantinople, Ostend, and Graves; but especially that of Candia in CRETE. The surrounding judgments of God, reducing men to great hardships, are called a *siege*, Isa. xxix. 3.

SIEVE, an instrument for separating the finer parts of powder, &c. from the coarser; or for cleansing corn from sand, chaff, or light grain. God *sifts* his people in a *sieve*, when by his judgments he scatters and tosses them till the naughtier part be separated from them, Amos ix. 9. He *sifted* the Assyrians *with a sieve of vanity*, that passes every thing, when he almost cut off their whole army, Isa. xxx. 28. Satan *sifts* men as wheat, when he tempts and harasses them, studying to shake them from their stedfastness in religion, till they are in apparent danger of losing all, Luke xxii. 31.

SIGH, to shew grief for sin or misery by a kind of groaning, Isa. xxiv. 7. To *sigh with the breaking of loins*, is to be in extreme grief, Ezek. xxi. 6. *All the sighing thereof I have made to cease.* Babylon's destruction shall come so suddenly, as that they shall have scarcely time to sigh; and then shall the Jews and other captives cease from their sorrow, and be glad, Isa. xxi. 2.

SIGHT. See SEE.

SIGN. See MARK.

SIGNET. See RING.

SIGNIFY, (1.) To mean, point out, Acts xxv. 27. 1 Pet. i. 11. (2.) To foretel, Acts i. 28. Rev. i. 1.

SIHON, *a plucking up*, king of

the Amorites, on the east of Jordan. About *A. M.* 2540, he invaded the kingdom of Moab, and seized a considerable part of it about *A. M.* 2552. He refused a passage to the Hebrews through his country. Moses therefore attacked him in war, took his country from him, and gave it to the tribe of Reuben, Numb. xxi. and xxxii. Deut. ii. 26—37. Josh. xiii. Psal. cxxxvi. 19, 21.

SIHOR, SHIHOR. See NILE.

SIHOR, or SICHOR, a word which literally signifies *blackness;* and the name whereby the Nile is sometimes called in Scripture, its waters being generally troubled or turbid, Josh. xiii. 3. See NILE. (2.) SIHOR-LIBNATH, a place near Carmel, Josh. xix. 26. in the west part of the tribe of Asher, according to some. Reland imagines it to be either the city or river of Crocodiles, placed by Strabo and Pliny in this country. But Calmet takes Libnath to be the white promontory between Ecdippe and Tyre, and Sihor to be a rivulet in this district.

SILAS, SYLVANUS, or TERTIUS, *the third.* It is thought that he and Carpus were John's two messengers to Jesus, Matt. xi. 2, 3. He was a chief man among the primitive preachers, and a pretty close attendant of Paul. He was sent with him from Antioch to the synod at Jerusalem; and he and Judas were sent by the synod with Paul and Barnabas, to bear their decrees to the churches, Acts xv. 22. He went with Paul to Lycaonia, Phrygia, Galatia, Macedonia, and at Philippi was his fellow-prisoner, Acts xv. and xvi. He and Timothy remained at Berea, instructing the disciples, after Paul was obliged to flee. Nor does it appear that they came up to him, till he came to Corinth; and there Silas fervently preached the gospel, Acts xvii. 15. and xviii. 5. 2 Cor. i. 19. It is thought, Silas is the brother whose praise was in all the churches, and was chosen with Paul to bear the charitable contributions to Jerusalem, and who with Titus carried Paul's second epistle to the Corinthians, Cor. viii. 18, 19. Being with Paul, he sends his salutations to the Thessalonians, in both epistles directly to them. He wrote the copy sent to the Romans, and sends his salutation, Rom. vi. 22. By him, Peter wrote his first epistle to the dispersed Jews, 1 Pet. v. 12. He is said to have died in Macedonia; but whether by martyrdom or not, we are not certain.

SILENCE, (1.) Without speech or noise, Job xxix. 21. Jer. viii. 14. (2.) Quietness, submission, abstinence from murmuring, Zech. ii. 12. (3.) Inactivity, stillness, Prov. xxvi. † 20. Isa. xxiii. † 2. Death, and the utter ruin of cities, are called *silence,* as noise has ceased; and in the grave and ruined city, there is a dreary silence, Psalm xciv. 17. Jer. viii. 14. Isa. xv. 1. *Silence in heaven* for the space of half an hour, is thought to denote the calm in the Christian church, between *A. D.* 323 and 338, Rev. viii. 1. God keeps *silence,* when he delays to grant his people's requests, Psalm xxviii. 1. or to punish the wicked for their sins, Psal. xxxv. 22. and l. 21. Men are *put to silence,* when they are so baffled, by the force of arguments, or holy conversation, that they have nothing to say, Matt. xxii. 34. 1 Pet. ii. 15.

SILK. Perhaps the ancient Hebrews knew nothing of silk; for their SHESH and MESHI, which is so rendered, may signify *cotton* or *fine linen,* Gen. xli. 42. Prov. xxxi. 22. Ezek. xvi. 10, 13. Silk is a commodity much traded in by the Antichristians, Rev. xviii. 12. It is now well known that a certain kind of worms spin the silk out of their bowels; and it is only twisted and woven by us. There are some very curious mills for winding and twisting it. The Seres, perhaps the same as the Chinese, were the first improvers of it. Thence the art was introduced into Persia. Nor till after the conquests of Alexander, was silk known in Europe; and even then, it was valued at its weight in gold. Tiberius the emperor prohi-

bited his male subjects to wear any of it: and about 200 years after, Aurelian obstinately refused his empress a gown of it, as too costly and luxurious for her high station. Till about *A. D.* 555, the art of manufacturing it, was kept a close secret in the east. At last, Justinian the emperor got some of the worms to Constantinople. They succeeded so well, that very soon silken manufactures were established there, and at Athens, Thebes, and Corinth. At present, silk is so common, both in Asia and Europe, and pride of apparel so extravagant, that it is hard to say how quickly our kitchen-girls may daily wear what was once thought too grand for a Roman empress.

SILLA, *an exalting*, a place near the house of Millo in Jerusalem. Some think it was a part or suburb of the city; but I am apt to think it was a terrace, or raised way, between the two hills on which the city was built, 2 Kings xii. 30.

SILOAM. See SHILOAH.

SILVANUS. See SILAS.

SILVER. We read nothing of it before the flood, as in use; but in Abraham's time traffic was carried on with it, though it was not coined till long after. See MONEY. Its ore is considerably impure, and it must be often purged to render it fine, Psalm xii. 7. It is found mingled with lead, tin, &c. The fine silver of the ancients was found in the mines of Tarshish, Jer. x. 9. Great quantities of it were used in the building of the Jewish temple by Solomon, 1 Chron. xxix. 4. It is put for all temporal wealth, Hos. ix. 6. As an emblem, it denotes what is useful, precious, pure, and glorious. Rulers of church and state are likened to *silver*, to shew how precious and useful they ought to be, Isa. i. 22, 23. Saints are like *tried silver*, to mark their true excellency; and they are proved in the fire of manifold tribulations, Isa. lxvi. 10. Zech. xiii. 9. Wisdom, and her revenue, or merchandise, that is, Christ and his graces, are more pure, precious, comely, and useful, than silver, Job xxviii. 15. Prov. xvi. 16. and viii. 10, 19. and iii. 14. The Jews were like *reprobate silver*, not capable to abide the trial: they had the appearance of goodness; but when tried by the law, or providence of God, their naughtiness and dross became evident, Jer. vi. 30. The tongue of the just is as *choice silver;* their speech is pure, useful, and edifying, Prov. x. 20. To seek a thing *as silver*, and dig for it as hid treasures, is to seek it earnestly, and by all proper methods, Prov. ii. 4. *They that bear silver*, are the wealthy, the merchants, the exchangers, Zeph. i. 11. A SILVERLING, or *piece of silver*, is the same as a SHEKEL. Lost sinners, especially the Gentile nations, are represented as a *lost piece of silver*, sought out by Christ in the day of their visitation, Luke xv. 8.

SIMILITUDE. See LIKENESS.

SIMEON, *hearing, obedient*, the second son of Jacob, was born about *A. M.* 2247. When he was about 18 years of age, he and Levi his younger brother, contrary to treaty, murdered the people of Shechem, while they were at the sorest by their circumcision, Gen. xxxiv. After Joseph had kept all his brethren in prison for three days, he liberated the rest, but retained Simeon, perhaps because he was of a violent temper, or because he had been most inhuman to him, Gen. xlii. 17—24. On his death-bed, Jacob cursed not the persons, but the rage and murder, of Simeon and Levi, in the case of the Shechemites; and prophesied, that their combination in sin should issue in their perpetual dispersion among the rest of the Hebrew tribes, Gen. xlix. 5, 6. The sons of Simeon were Jemuel or Nemuel, Jamin, Ohad, Jachin, Zoar or Zerah, and Shaul. Ohad seems to have died childless; but by the rest he had a numerous issue. When this tribe came out of Egypt, they amounted to 59,300 men capable of war, under the command of Shehumiel the son of Zurishaddi, and marched the

fifth in order of the tribes. Shaphat the son of Hori was their spy to view the promised land, and Shemuel the son of Ammihud was their agent to divide it, Gen. xlvi. 10. Exod. vi. 15. Numb. xxvi. 12--14. and ii. 12, 13. and xiii. 5. and xxxiv. 20. It seems they had been signally guilty in the affair of Peor, as well as Zimri their chief prince; and that the 24 thousand cut off in that affair, were mostly of this tribe; for, at the reckoning immediately after, it was decreased to 22,200, Numb. xxv. and xxvi. 14, 15. This their recent wickedness was perhaps the reason why Moses did not expressly bless them, along with the other tribes, Deut. xxxiii. They got their portion out of the inheritance of Judah; and they and the tribe of Judah assisted one another in the clearing their lot of the Canaanites, Josh. xix. 1—8. Judges i. 1—20. The Simeonites never made any distinguished figure. We scarcely find a noted person among them: but it is said, that the narrow limits of their inheritance obliged many of them to become scribes, and disperse themselves among the other tribes. At David's coronation to be king of Israel, 7100 of them were present, 1 Chron. xii. 25. They revolted to Jeroboam with the other nine tribes; but many of them afterwards submitted to Asa, king of Judah, 2 Chron. xi. and xv. 9. When Canaan was ravaged by the Assyrians, it seems a body of the Simeonites retired southward, and seized on the country of the Amalekites, about the west end of mount Seir, 1 Chron. iv. 39--43. Josiah purged their country from idols, 2 Chron. xxxiv. 6.

Simeon, an old man at Jerusalem, who earnestly waited for the incarnation of the Messiah. God, by his spirit, assured him that he should not die till he had seen him. Moved by a supernatural impulse, he came to the temple, just as Mary and Joseph presented their divine babe. He clasped him in his arms, and blessed God for his coming: he declared his desire of immediate death, as he had seen the Saviour, the light to lighten the Gentiles, and the glory of Israel: he blessed Joseph and Mary, and told them that their child was set up as an occasion of the ruin, and as the author of the salvation, of many Israelites, and as a sign to be every where spoken against: he assured Mary, that her heart should be pierced with grief at the sight of the mal-treatment and death of her Son, and that strange discoveries should by the gospel be made of mens' hearts, Luke ii. 25--35. It has been said, that this Simeon was the son of the famed Hillel, and teacher of Gamaliel.

SIMON, *that hears or obeys*, the Cyrenian, and father of Alexander and Rufus, who, it seems, were afterwards noted Christians. He is thought by some to be the same as Niger, the teacher at Antioch, Acts xiii. 1. We know not whether he was a Jew or a Gentile; but it is certain that the Jews who led Jesus to be crucified, finding him ready to sink under his cross, and meeting with Simon as he came in from the country, compelled him to assist in bearing one end of it, Matt. xxvii. 32. It is said, that he was afterwards bishop of Bostra, or *Bezer*, and died a martyr for the faith.

Simon Zelotes, or the Canaanite; one of Christ's apostles. Why he was called Zelotes, is not hard to guess. It seems he had been one of those Galileans, or furious bigots, who obstinately refused to pay tribute to the Romans. Perhaps his name *Canaanite*, signifies no more than he was such a zealot, or that he was of Cana in Galilee, Luke vi. 15. Matt. x. 4. It is said that he preached the gospel in Egypt, Cyrenaica, Lybia, and Mauritania, if not also in Britain. Others will have him to have been murdered at Lunir in Persia, along with Jude.

Simon, the brother or cousin of our Saviour, and the son of Cleophas. He is said to have been bishop of Jerusalem, after the death of his brother James the Less; and that when

Trajan made strict enquiry for all those of the family of David, he was for some days terribly tortured, and then crucified, *A. D.* 107, after he had for above 40 years governed the church at Jerusalem: but as most of that time, that city lay in mere rubbish, I know of small use for a bishop to it.

SIMON the Pharisee, who having invited our Saviour to an entertainment, though he scarcely shewed him due civility when he came, yet took offence at his suffering Mary Magdalene to wash and anoint his feet: but Jesus, by the parable of the two debtors, convinced him of his mistake, Luke vii. 36—50. Whether it was he whom Jesus healed of a leprosy, and in whose house at Bethany Jesus supped a few days before his death, and had his head anointed by Mary the sister of Lazarus, I know not, Mark xxvi. 6. John xii. 3—5.

SIMON MAGUS, or the sorcerer. By his enchantments he acquired himself a great fame in his country of Samaria, as some very extraordinary person. He was so affected with the doctrine and miracles of the apostles Peter and John, that he professed himself a Christian, and was baptized. Observing how they conferred the singular influence of the Holy Ghost, by the laying on of hands, he offered them money for a share of their power. Peter bid his money perish with him, because he had thought to purchase the free gift of God with money; and told him, he had need to ask the forgiveness of such wicked thoughts as they shrewdly marked him to be still in an unregenerated state. Struck with terror at this reply, Simon begged they would intercede with God for him, that the evils threatened him might be averted, Acts viii. 5—24. It seems, that afterwards he did what he could to oppose the gospel, and the preachers thereof. He seems to have abandoned himself to the vilest whoredoms, and is said to have founded the sect of the Gnostics, who believed men would be saved by their knowledge, be their lives as vicious as they would; and held a vast number of Eons, or inferior gods. It is said that he gave out himself to be a divine person, and the Messiah sent to the Samaritans, as Jesus of Nazareth was to the Jews; and that Helena his whore was the Holy Ghost, and the Pagan Minerva, Helena, &c. His followers pretended to be a sort of Christians, and yet worshipped him and her under the notion of Jupiter and Minerva. Nay, Justin Martyr says, that about *A. D.* 150, almost all the Samaritans worshipped him as their god. The senseless fable of his conflict with, and overthrow by the apostle Peter at Rome, is unworthy of a place here.

SIMPLE, (1.) Harmless, free from deceit: and to be *simple concerning evil*, is to have little knowledge of the art of committing it, and to be ready to shun the least appearance of it, Rom. xvi. 19. The *simplicity that is in Christ*, is either the plain self-consistent truths of the gospel, which centre in Christ; or an unfeigned faith in, and obedience to these truths, 2 Cor. xi. 3. Men live in *godly simplicity*, when, with a single view to the glory of God, they live in a fair, open, and candid manner of profession and practice of gospel-truths, 2 Cor. i. 12. (2.) Ignorant, credulous, and easily cheated by men, by Satan, and by their lusts, Prov. xiv. 15. and ii. 23. and ix. 4. and so this *simplicity* lies in a silly easiness to be deceived, 2 Sam. xv. 11. Prov. i. 22.

SIN, or that conduct whereby we miss the mark of God's law, and our own happiness, is called INIQUITY, or UNRIGHTEOUSNESS, as it implies a withholding of what is due to God or men. It is called WICKEDNESS and UNGODLINESS, as it implies an obstinate opposition to the nature, worship, and service of God. It is called TRESPASS and TRANSGRESSION, as it is a contrariety to the precepts of the divine law. Sin,

iniquity, or wickedness, denotes, (1.) What in general is contrary to the law of God, 1 John iii. 5. Matt. vii. 23. Ezek. iii. 19. (2.) Original sin, whereby our whole nature is defiled, and rendered contrary to the nature and law of God, Psal. li. 5. and hence the inward part is said to be *very wickedness;* the heart is filled with enmity against God, and malice against men, Psal. v. 9. This corruption of nature is the sin that dwells in us, Rom. vii. 17, 20. and works in us all manner of concupiscence, Rom. vii. 8. wars in us, Rom. vii. 23. reigns in and over us, Rom. vi. 11, 12, 14. and deceives and slays us, Rom. vii. 11. It is called *lust*, James i. 15. the *flesh*, Rom. viii. 1. the *body of sin*, Rom. vi. 6. the *body of death*, Rom. vii. 24. the *law of the members*, Rom. vii. 23. the *law of sin and death*, Rom. viii. 2. (3.) Actual sin, or a particular kind of it, James i. 15. Psal. vii. 3. Actual sin is that which, proceeding from our inward corruption, is daily committed in our thoughts, words, and deeds; and is formed according to the particular lusts that reign, or are in our heart, whether of the flesh or mind, Tit. iii. 3. Eph. ii. 3. and it is called the *iniquity of the heels*, or conversation, Psal. xlix. 5. Actual sins are either secret, or open and scandalous, Psal. xix. 13. 1 Tim. v. 22. They are either of *infirmity*, done through ignorance, inattention, and hurry of temptation; or *presumptuous*, done boldly, and against light and conviction, Psal. xix. 13. Unbelief, or the rejection of Christ and his truths when revealed and offered, is the worst of actual sins, and in comparison of which other sins are as it were no sins, John ix. 41. and xv. 22. and this carried on to the highest degree of presumption and malice, is equal to, if not the very thing, *blasphemy against the Holy Ghost*, as it rejects and tramples on all his evidence and convictions. (4.) The wicked men who commit sin, Job v. 16. hence the Jews seem to be called *wickedness*, Zech. v. 8. and evil angels are called *spiritual wickednesses in high places*, as with great power and vigour they work wickedness, Eph. vi. 11. (5.) The punishment of iniquity, Gen. iv. 7. and xix. 15. Lev. v. 1. so God lays up mens' *iniquity* for their children, when he delays the temporal punishment of it till it be executed on their children, Job xxi. 19.—In allusion hereto, sin is taken for the *offering* which makes atonement for sin; and what we render *sin-offering*, is often the same in the Hebrew as what we render *sin*, Lev. iv. 3, 25, 29. and the priests are said to *eat sin*, i. e. with pleasure feast on sin-offerings, Hos. iv. 8. God, *for sin*, i. e. by the sin-offering of his Son, *condemned sin in the flesh*, Rom. viii. 3.

Christ is said to be *made sin*, that we might be made the righteousness of God in him, *i. e.* he was made *a sin-offering* for us when he suffered without the gates of Jerusalem, that we might be made righteous by faith in him, and be conformed to his law in all things, 2 Cor. v. 21. Psal. xl. 12. 1 Pet. ii. 24. Isa. liii. 6. He *died unto sin*, i. e. to make full satifaction for it, Rom. vi. 10. and all saints are dead to it, freed from the reign and curse of it, Rom. vi. 11. (6.) Idols, idolatrous altars, and high places, and the like, are called *sin*, because they are the occasions of committing it, Amos viii. 14. Hos. x. 8. and viii. 11. Jer. xvii. 3.—*The sin unto death*, mentioned by the apostle, 1 John v. 16. is a sin which is punished in the death of the body, but not in the damnation of the soul. What sin a man is peculiarly addicted to, is emphatically called his own, Psal. xviii. 21, 23. *Whatsoever is not of faith, is sin:* whatever a man doth while he doubts the lawfulness thereof, it is sinful to him; whatever proceeds not from true faith in Christ, is sinful in its source, motive, manner, and end, Rom. xiv. 23. The *plowing of the wicked is sin*, and their prayer and sacrifice an *abomination*, as it is not done in faith, and from a principle of love to God, and regard

to his authority, nor with a superlative aim to his glory, Prov. xxi. 4. and xv. 8. The prayer of the wicked *becomes sin*, when God rejects it, and punishes them for a wickedness included in it, Psal. cix. 7. To *cast iniquity* on men, is to charge them falsely with crimes, Psal. lv. 3. *Iniquity is found hateful*, when its facts and abominable nature are clearly discovered; when men are permitted to run on in gross acts of it, and when severe punishment is inflicted on account of it, Psal. xxxvi. 2. To be servants of *iniquity unto iniquity*, is to commit the worst crimes with the worst ends, or to proceed from one sin to a worse, Rom. vi. 19. God sets mens' *sins in the light of his countenance*, when they are fully known, and openly punished, Psal. xc. 8.

To SIN, or *do iniquity*, or *wickedly*, is often taken for disobedience to God's law in general, Eccl. vii. 20. But sometimes in an emphatic sense, it signifies, to live in a course of sin with constant pleasure and delight. In this sense, he that *committeth sin* is *of the devil*, and is the *servant of sin*; but the children of God do not, and cannot *sin*, John viii. 32. 1 John iii. 6. 9. and v. 18. Thou shalt visit thine habitation, and *not sin*, i. e. shalt not live in a wicked manner at home, nor be disappointed of thy good hopes, Job v. 24.—SINNERS and wicked persons, are such as are guilty of sin, and under the power of it, 1 Tim. i. 15. Psal. ix. 17. but emphatically, such as are notorious malefactors before men, to some noted degree, Luke vii. 37, 39. Numb. xvi. 38. and ix. 10. Luke vi. 32, 33. Gen. xviii. 23. Isa. liii. 12. Satan is called the *wicked one*, because he, in the most malicious manner, exerts himself to the utmost against God and his law, 1 John ii. 13, 14. and iii. 12. and v. 18. By one man's disobedience, many were *made sinners*; by the disobedience of Adam, we were constituted guilty persons; and, in consequence thereof, our whole man was laid under the reigning power of sin, Rom. v. 19. 1 Cor. xv. 56.

SIN, or SINIM, *bush*, (1.) A strong city in the land of Egypt, perhaps the same with Pelusium, now called Damietta, near the north-east border. It was ravaged by the Chaldeans, and has been often since pillaged, Ezek. xxx. 15. From hence some Jews returned to Canaan, and many of the inhabitants embraced the Christian faith, Isa. xlix. 12. Whether the SINITES, who descended from Canaan, dwelt near Lebanon, where Strabo mentions a castle called Sinnæ, or whether they dwelt at Tripoli in Phenicia, or whether they lived about Sin, in the north-east of Egypt, we cannot determine, Gen. x. 17. (2.) The wilderness of SIN, on the east side of the western gulph of the Red sea, and to the north-west of Sinai, Exod. xvi. 1.

SINAI, SINA, or HOREB, *a bush* or *bramble*, a famous mountain of Arabia the Rocky, stands on the south corner of the bosom of the Red sea, between the gulph of Colzum on the west, and the Elanitic gulph on the east. It stands about 260 miles eastward of Cairo in Egypt. The desert on the south and west of it, is a pretty high ground for about 12 miles, and is distinguished with a variety of lesser hills. This mountain is of a small extent, but very high, and hath two tops, the western of which is called Horeb; and the eastern, which is a third higher, is properly called Sinai. It is said there are some springs and fruit trees on Horeb; but nothing but rain-water on the top of Sinai. The ascent of both is very steep, and is by steps, which the empress Helena, the mother of Constantine the Great, caused to be cut out in the marble rock. At the top of Sinai there is an uneven and rugged place, sufficient to hold 60 persons. Here stands a chapel sacred to St. Catharine; and near to it, on the brow of the barren rock, is a fountain of fresh water. The laborious monks that dwell here, have, with ashes and sweepings, made a

kind of soil for a garden. From the top of this mount God proclaimed his law to the Hebrews, from amidst terrible flames of fire; and here Moses had long an almost immediate fellowship with God; and hence the place came to be called the *mount of God;* and here he spoke to Elijah, 1 Kings xix. 8. At present, the Arab's call it Moses's hill, Exod. xix. xx. and xxiv. It was a mount that *might be touched;* though the Hebrews were forbidden to touch it, yet it was touchable, and not of a spiritual nature, as the mount Zion of the church, Heb. xii. 18. It is made an emblem of the Mosaic dispensation, which gendered to bondage, affecting all that were under it with a spirit of bondage, Gal. iv. 24.

SINCERE, (1.) Pure and unmixed with error, deceit, or dross, 1 Pet. ii. 2. (2.) Single, candid, and upright; the heart, speech, and actions, all harmoniously agreeing together, Phil. i. 10. And SINCERITY or SINGLENESS of heart, is pure uprightness, and candour, without any sinful bias to a side, Josh. xxiv. 14. 2 Cor. i. 12. Acts ii. 46. Eph. vi. 5.

SINEWS, are as the cords whereby the body of animals is bound together, and which are the great means of feeling. They shrink when they become short or benumbed, Gen. xxxii. 32. *Sinews* may be taken for power, strength, Ezek. xxxvi. 6, 8. Mens' neck is as an *iron sinew*, when they are obstinate in their sinful courses, Isa. xlviii. 4.

SING. See SONG.

SIRION. See HERMON.

SIRNAME, a name added to a man's principal one, denoting his family, &c. Men *sirname* themselves *by the name of Israel*, when, being Gentiles and sinners, they join themselves to Jesus and his church, Isa. xliv. 5.

SISERA, *a horse, a moth*, general of the Canaanites, under king Jabin the 2d. After his army was quite routed by Deborah and Barak, and multitudes of them drowned in the river Kishon, Sisera, to avoid discovery, fled away on foot towards Harosheth. As he passed the tent of Heber the Kenite, who was then at peace with his master Jael, his wife invited him into her house to hide himself. After she had given him some milk to refresh him, he laid himself down to sleep, and desired her to watch in the door, and to deny him if any body asked for him. He had scarcely fallen into a deep sleep, through his excessive fatigue, when Jael, in order to destroy this murderous idolater, and devoted Canaanite, drove a nail through his temples, and fastened his head to the ground, that he died. Barak pursuing him, had a sight of him in this condition. For a while, his mother and her ladies, though wearied in waiting for his return, comforted themselves with the fancy that he would be taken up in dividing the spoil, chiefly the fine robes, and in receiving his share of the captive girls, for the use of his lust, Judg. iv. and v.

SISTER. See BROTHER.

SIT, a well known posture of the body, used in taking rest, Gen. xviii. 11. in taking meat, Gen. xxxvii. 25. in giving judgment, Ruth iv. 1. 1 Kings ii. 12. in grief, Ezra ix. 1, 4. in teaching and hearing, Matt. xxiii. 2. Luke x. 39. 2 Sam. vii. 18. Judg. xx. 26. SITTING also denotes fixed continuance, Mic. iv. 4. 2 Kings v. 3. Acts viii. 28. To *sit with one*, imports intimate fellowship with him, Psal. xxvi. 5. To *sit* in dust or darkness, imports being in great poverty, contempt, ignorance, and trouble, Isa. xlvii. 1. Luke i. 79. Mic. vii. 8. To *sit* on thrones, imports fixed glory, power, and authority, Matt. xix. 28. *Sitting*, ascribed to God, or Christ as Mediator, imports their undisturbed rest and authority, Psal. xlvii. 8. and xxix. 10. or their judging and punishing of men, Dan. vii. 9, 26. Joel iii. 12. Matt. xxvi. 64. Christ's *sitting at God's right hand*, imports his fixed possession of the nearest fellowship with God, and his continued power

of governing the church and her concerns, Psal. cx. 1. Eph. i. 20. The saints *sit together in heavenly places;* in Christ their head, they are already possessors of the celestial glories, and shall quickly enjoy them in their own person, Eph. ii. 6. Antichrist's *sitting in the temple of God,* imports his residence in the church, and his pretence to rule the consciences of her members, 2 Thess. ii. 4.

SEAT, a place for sitting in, for rest, or for judgment, 1 Sam. iv. 18. Job xxix. 7. A magnificent *seat* for a king to sit upon, in receiving the homage of his subjects, or in giving audience to ambassadors, and in dispensing justice, is called a THRONE. Solomon had one very grand: it was all of ivory, and overlaid with gold; it had six steps, at the twelve ends of which were carved lions: the top was round behind; and it had two arms, supported by two carved lions; 1 Kings x. 18, 19. SEAT, also denotes a station of authority, Esth. iii. 1. and a throne, the royal authority of kings, Gen. xli. 10. Angels are called *thrones* and *dominions,* because of their great power and authority, Col. i. 16. The ceremonial mercy-seat that covered the ark with a cherubim on either side, typified Jesus's atonement, as the rest and *throne of grace,* for a reconciled God, ready to declare his love, and bestow his blessings on poor sinful men, 2 Kings xix. 15. Heb. iv. 16. God's *seat* or *throne,* is also either the Jewish temple, where the symbols of his presence resided, Jer. xvii. 12. Psal. lxxviii. 69. or heaven, where his glory and authority are chiefly manifested, Isa. lxvi. 1. or a symbol of his glorious presence, Rev. iv. 9. or his sovereign power and authority to execute judgment, or bestow favours, Job xxiii. 3. Psal. lxxxix. 14. Heb. iv. 16. or the high degree of his authority and happiness, Ezek. xxviii. 2. And the Jewish royalty, and the state of emperor of the Christian world, is called God's *throne,* as he bestows it, 2 Sam. xiv. 9. Rev. xii. 5. Christ's *sitting on his Father's throne,* at *the right hand of it,* or *in the midst of it,* imports his fixed exaltation to the highest dignity, authority, and happiness, Rev. iii. 21. and v. 6. Heb. xii. 2. The saints *sit on thrones,* or *seats before the throne,* and *with Christ on his throne;* they have an honourable station in their new-covenant union with Christ; they have honourable offices or stations in the militant church: chiefly in heaven, they have as much holiness, rest, honour, nearness to God, vision, and fruition of him, and joy in him, as they can desire, Rev. iv. 6. and xi. 16. Luke xxii. 30. Rev. iii. 21. *Moses's seat,* is the station of civil power and authority among the Jews, and of judging according to Moses's law, Matt. xxiii. 1. *Satan's seat,* is the place where he hath great power and authority, Rev. ii. 15. The *seat* of the dragon, or of heathenish power, and of Antichrist, is Rome, where their authority was or is established, Rev. xiii. 2. and xvi. 10. The *seat of violence* comes nigh, when men hold courts, and exercise their authority, to commit injustice and oppression, Amos vi. 3. To *sit in the seat of scorners,* is to have an habitual and fixed intimacy with them, and to act after their manner with pleasure, Psal. i. 1. Eliakim and Christ, are a *glorious throne* to their Father's house; their administration was, or is, an eminent honour to him that employed them, Isa. xxii. 23.

SITUATE, placed. The SITUATION, or placing of the temple, was very beautiful, as it stood on a mountain, whence it was seen all around, Psal. xlviii. 8.

SIVAN, the third month of the Jewish sacred year, and ninth of their civil, answering to part of our May and June, and consisting of 30 days. On the sixth day was the feast of Pentecost. On the 15th and 16th, is a feast to commemorate the victory of the Maccabees over the Heathens of Bethshan. On the 23d, a fast, to bewail Jeroboam's stopping of the first-fruits from being brought to Je-

rusalem. There are in it some other superstitious festivals of small note, Esth. viii. 7.

SKILL, knowledge, especially what is gained by study and experience, Dan. i. 17. and v. 18. Psal. lxxviii. 72.

SKIN, (1.) The covering of an animal's flesh, Lev. vii. 8. The human skin is covered with scales so fine that the naked eye cannot perceive them, and each foot square contains about 144 millions of pores. Mens' first clothing was of skins of beasts, Gen. iii. 21. Prophets, persecuted saints, and barbarous nations, have often since used coats of skin, Heb. xi. 37. (2.) The outward colour of the skin, Jer. xiii. 23. To *flay off the skin, pluck off skin* or *flesh,* imports, to oppress men till nothing but the mere life is left them, Mic. iii. 2, 3. To *escape with the skin of one's teeth,* is to escape with nothing but life, having as it were the very teeth dashed out, and scarce a mouth left to complain, Job xix. 20. *Skin for skin,* was an ancient proverb, importing, that a man will gladly save his own life at the expence of the death of relations, or any other outward loss, Job ii. 4.

SKIP. See LEAP.

SKIRT, that part of upper garments which is below the waist. A mans' *spreading his skirt over a woman,* imported his taking her under his care and protection, and to be his wife, Ruth iii. 9. God's *spreading his skirt* over the Hebrews, imported his taking them into a special church-relation to himself, and giving them his kind and honourable protection: his *spreading his skirt* over persons, imports his uniting them to Christ, clothing them with righteousness, and granting them his spiritual protection and comfort, Ezek. xvi. 8. Jerusalem had filthiness and blood in *her skirts;* her shameless sinning was marked in her disgraceful afflictions, Lam. i. 9. Jer. ii. 34. The Lord *discovered the Jews' skirts* on their faces, when he removed every covering of their sin, and reduced them for it to a most debased and shameful condition, Jer. xiii. 26. A mans' *uncovering of his father's skirt,* imported lewd behaviour with his step-mother, Deut. xxii. 30.

SKY, the region which surrounds this earth beyond the atmosphere: it is likened to a *molten looking-glass,* because of its bluish and transparent colour. This bluish azure colour, Sir Isaac Newton thinks, is owing to the thin vapours in the upper part of the atmosphere, reflecting only the most reflexible rays of light, which are those of a violet colour: but Leonarda and La Hire think it is owing to our viewing a dark space beyond the atmosphere through a white and lucid medium. Stars, clouds, and thunders, are represented as in the *sky,* Heb. xi. 12. 2 Sam. xxii. 12. Psal. lxxvii. 17. God's *riding on the skies,* imports his thundering, his raising storms at pleasure, and the quick and majestic work of his providence, Deut. xxxiii. 26. Righteousness *poured down from the skies,* or heaven, imports God's abundant bestowal of his gracious influences, and the fruits of his Son's righteousness on men, Isa. xlv. 9. Judgments are *lifted up to the skies,* when they are very terrible and conspicuous, Jer. li. 9.

SLACK, inactive, given to delays, Josh. xviii. 3. God is *not slack* concerning his promises or judgments, but fulfils the one, and executes the other, with proper activity, and in due time, 2 Pet. iii. 9. Deut. vii. 10. Let not *thy hands,* O Zion, be *slack,* but be active in rebuilding the temple, and settling the affairs of religion and liberty, Zeph. iii. 16. He becomes poor that deals with *a slack hand;* i. e. is lazy and lingering in his business, Prov. x. 4.

SLANDER, a charging one falsely with faults; or rehearsing his *real faults* with a bad end, and without a proper call. It is most ordinarily done when the persons charged are absent, and proceeds from hatred of their person, or envy of their excel-

lency. The name *slanderer* is the same in Greek as that of a *devil*, 1 Tim. iii. 11. Yet what multitudes of men seem ambitious of the character! Meals, and civil fellowship, are seasoned with *slander*, as if men had got their tongues for no other end but to speak evil of their neighbour. In respect of this sin, our tongue is full of deadly poison; has underneath it the poison of asps; is a world of iniquity, set on fire of hell, and setting on fire the course of nature; is a deceitful razor; is like a sword and spear, a bow of lies shooting bitter words, James iii. 6, 8. Psal. cxl. 3. and lii. 2. and lv. 21. and lvii. 4. and cii. 3. and lxiv. 3, 4. Prov. xii. 18. Jer. ix. 3.

SLAVERY, a state of servitude, in which the slave or servant is at the absolute disposal of his master. The term is usually applied to the most horrid, most disgraceful of all commerce, that of trafficking in the human species. Surely the all-wise Creator of mankind never intended, that one part of the human race should sell for lucre the other. This is evident from the scriptures, for, Exod. xxi. 16. it is said, "He that *stealeth* a man and *selleth* him, or if he be *found* in his hand, he *shall surely be put to death.*" The trading in the persons of men, Ezek. xxvii. 13 in the manner that several European nations do in the persons of the Africans, is altogether repugnant to the doctrines taught by our Lord himself, and to the dictates of the glorious gospel of peace, which preaches universal and general philanthropy and good-will to men. Paul, with reference perhaps to the detestable custom of kidnapping men, for the purpose of carrying them into slavery, says, "The law is not made for a righteous man, but for *murderers* of *fathers* and *murderers* of *mothers*, for *manslayers*, — for MEN-STEALERS," &c. In this passage man-stealing is classed with such crimes as are most detestable in the eyes of God, most pernicious to society, and most deserving of death by the sword of the magistrate. Man-stealing, therefore, must be considered as a gross evil, in every age, and every nation. This practice is not merely an evil, or trifling crime, but one of the first magnitude against our neighbour. If he who pilfers another's property, steals a sheep, robs on the high-road, or commits a burglary, be considered and treated as a thief, a robber, a pest to society,—of what enormous villany must he be guilty, who kidnaps my honest neighbour, my faithful servant, my dutiful child, or my affectionate wife, to transport the one or the other to a country entirely unknown, and never thence to return! This outrage on the sacred rights of liberty, of justice, and of humanity, is greatly enhanced, if that worst of thieves intend, either to treat them himself as the most abject of slaves, like those in the British West-India islands; or to sell them for that most infamous and cruel purpose. In either of these cases, and much more when both are united, reason and conscience, the common sentiments and feelings of mankind, will all unite, if not debauched by avarice, or blunted by habit, in approving this law of Jehovah as just: "He that *stealeth* a man, and *selleth* him; or if he be *found* in his *hand*; he *shall surely be put to* DEATH." Nor is there a man upon earth, not even among those who are grown hoary in the iniquitous trade of kidnapping and man-stealing, or in the bartering *brandy and baubles* for *human flesh and blood*, that would not execrate the character of him, to whose power or subtilty he had fallen a victim for similar purposes, and that would not pronounce him *worthy of death*. But, as the vulgar saying imports, "If there were no receivers, there would be no thieves;" and he who receives the stolen bodies of men, ought to be punished with death, according to the law of the Lord, if not according to the law of England, because they are *found in his hand*. How insulting to moral justice, and how affronting to common sense,

that those persons who, in England, would be flogged at the cart's tail, or be transported to Botany Bay, for secretly purchasing a few shillings worth of property, knowing it to have been stolen, should have it in their power publicly to buy and sell whole families of stolen, innocent Africans, with complete impunity, and without violating any prohibitory law of the land! as if rectitude and robbery were local things! the former losing its respectability, and the latter its turpitude, whenever the liberty and the lives of harmless negroes become the object of British avarice! or as if it were consistent with private justice and national honour, annually to fit out a number of ships, furnished with manacles, chains, and fetters, for cargoes of harmless men, women, and children! The Bible is not in any manner a favourer of the absurd system of enslaving mankind. It forbids nothing to the African, that is equitable in the conduct of an European. It knows no more of a *white man* buying and enslaving a *black one*, than it does of a *black man* buying and enslaving a *white one*. In its impartial estimate, and under its commanding power, Africans and Europeans, Pagans and Christians, are all on a level. If the lawfulness of purchasing innocent persons for the most degrading and cruel slavery exist among men, it must be a common right, and equally possessed by all nations. It would then be as equitable, benevolent, and humane, for the Africans, laden with productions of their own country, annually to visit our English ports as we do theirs, and for similar purposes. Yes, they might, if it were in their power, with equal justice and less dishonour, fit out a fleet of ships, for London, Bristol, or Liverpool, adapted to the *stowage of man*, and furnished with a frightful apparatus to render the confinement of Britons completely miserable, as well as perfectly secure. The officers of those ships might practice all the arts they might be masters of, to get cargoes of men, women, and children; the peaceable and innocent inhabitants of whole villages might be captured; so that the ships, at every returning season, might be freighted with 40,000 Britons, who might be taken to the best market for human species; exposed in the most indecent manner to public sale; handled and examined like so many head of cattle by their purchasers; consigned over, with their unborn posterity, to the most cruel slavery, from generation to generation; and all for—what? Here let humanity blush, let mercy weep, and let justice be roused into indignation: but let not Britons forget, that this is a picture in miniature only, of their own base behaviour to the poor inhabitants of Africa. Were the conduct of our men-merchants lawful, neither the principles of morality, nor of religion, could lie in the way of their purchasing, and selling for slaves, the innocent natives of Holland, France, Germany, or any other neighbouring nations. For, as it is impossible to prove that the natural rights of humanity are not equally sacred in Africa, as they are in Europe; so the cruel and bloody hand of rapacity might with equal justice lay hold of the Dutchman, the Frenchman, or the German, as of the swarthy Guinea-man. Nay, would the law of this country permit, as it did a few years ago, the trafficker in men would no more scruple to encourage kidnapping in England than in Africa, and be as ready to purchase the son of his next-door neighbour, as he would the inhabitant of a remote continent. It was not uncommon in England for people, when reduced to poverty, to expose their children to sale; but this barbarous commerce was prohibited in a great council of the nation held at St. Peter's, Westminster, *A. D.* 1102, in these words: "Let no man, for the future, presume to carry on the wicked trade of selling men in markets, like brute beasts, which hitherto hath been the common custom of Eng-

land." But at the close of the eighteenth century, the *great council* of the nation could *permit*, nay, even *sanction*, the detestable, the disgraceful, commerce in the human species! In Ireland, so long ago as 1171, the following decree was passed: "That all the English slaves in the whole island of Ireland, be immediately emancipated, and restored to their former liberty."

"All things whatsoever ye would that men should do to you, do ye even so to them," is a golden rule which ought to be constantly in the minds of all men; it recommends itself to every man's reason and conscience, as completely wise and good. Every one implicitly appeals to it as worthy of the highest regard, when his own rights are violated by his neighbour: nor must the slave-merchants be considered as insensible to the excellence of this moral precept, when their own persons, families, or interests, are concerned. Nay, would not the *indignation* and *anguish* of the *slave-merchant* himself be almost inexpressible, were his affectionate wife and dutiful children stolen from his bosom, and sold as slaves for the remainder of their lives: and surely if any man upon earth deserve to be so treated, it must be he who has made it his business to trade in the persons of men, Ezek. xxvii. 13. and to enslave his innocent fellow-creatures. But if the sovereign Lord of all regard the cry of the prisoner, the voice of the captive, the lamentation of human misery: if he avenge the blood of his servants, so cruelly tortured and murdered in the West-India islands, by the cruel, hard-hearted task-masters appointed over them: if he say, "O earth, earth, earth, cover not thou their blood," Job xvi. 18. if their blood cry to heaven for vengeance upon this nation: and if their blood be required at our hands,--O England! England! words would be impossible to describe the horrors, the dreadful horrors of thy doom! See SERVANT.

SLAY. See KILL.

SLEEP, or SLUMBER, is fourfold: (1.) Natural, when the life of the animal body continues, but its sensations in a great measure cease, in order to the refreshment and invigorating thereof, Gen. xxviii. 11. (2.) Spiritual, consisting in ignorance, indolence, stupidity, and unconcern, in a sinful state or course, Eph. v. 14. (3.) Civil, when men are inactive in their work, or careless about it, Isa. v. 27. Nah. iii. 18. (4.) The *sleep* of death, wherein man's soul being separated from the body, the body becomes quite insensible, Jer. li. 39. Dan. xii. 2. John xi. 11. 1 Cor. xv. 51. God's *sleeping*, imports his seeming unconcern and inactivity to deliver his people, or punish their enemies, Psal. xliv. 23. and lxxviii. 65. *I slept, but my heart waketh*; my soul was under the prevalence of great dulness; yet there was a secret working of my conscience, desire, and affection towards Christ, Song v. 2.

SLEIGHT, crafty and juggling tricks, Eph. iv. 14.

SLIDE, (1.) To forsake God and his truths, and our duty, and to fall into sin, Jer. viii. 5. Hos. iv. 16. (2.) To lose happiness and comfort, and fall into misery and dreadful calamities, Deut. xxxii. 35. Both significations are joined in the word, Psal. xxvi. 1. and xxxvii. 31.

SLIGHTLY. The false prophets healed the hurt of the Jews *slightly*, when they insinuated to them that their sins were but small, and so their calamities would be light, and soon over, Jer. vi. 14. and viii. 11.

SLIME, or BITUMEN, is a kind of clayey pitch, got out of the earth. The river Is carried down a great deal of it in ancient times, and mingling with the Euphrates, carried it to the very walls of Babylon. The tower of Babel was built with it, instead of mortar; and Diodorus tells us, that the people thereabouts not only built their walls of it, but dried and burnt it instead of coals. There was and is a great deal of the finest of it, very heavy and of a shining

purple colour, and strong smell, about the Dead sea; and, it seems, they had a vast number of pits out of which they dug it, e're the valley of Siddim was turned into a lake, Gen. xiv. 10. Jochebed pitched her ark with this slime; and perhaps Noah did so too, Exod. ii. 3. The bitumen, or asphaltus, sold in our shops under the name of Jewish, is not really of this kind of slime, but is a composition of oil, brimstone, and pitch.

SLING, an instrument of cords for throwing stones with great violence. The invention hereof is ascribed to the Phenicians, or their colonies in Majorca and Minorca, anciently called the Baleares, or *masters of the sling*. It is certain, that not long after the death of Joshua, the Hebrews, particularly some of the Benjamites, were such expert slingers that they could hit their mark almost to an hairs-breadth, Judg. xx. 16. and some of them, in the time of David, could sling with both hands, 1 Chron. xii. 2. Uzziah had slings on the walls of Jerusalem, for throwing great stones, 2 Chron. xxvi. 14. The Lord *slings out men*, when he suddenly destroys them, or drives them from their country, 1 Sam. xxv. 29. Jer. x. 18.

SLIP. (1.) To fall off, Deut. xix. 5, 12. (2.) To fall inadvertently, or suddenly, into sin and trouble, Job xii. 5. Psal. xvii. 5. We let the things which we have heard *slip out of our minds*, when we are not careful to retain them, Heb. ii. 1.

SLIPPERY, unstable, ready to make one fall at every turn, Psal. xxxv. 6. and lxxiii. 18.

A SLIP. See Twig.

SLOTHFUL, sluggard, lazy and inactive, with respect to the concerns of time or eternity, Judg. xviii. 19. Slothful persons desire, but are at no pains to obtain, Prov. xxi. 25. Every thing affrights them, as if it was a thorn-hedge or lion in their way, Prov. xx. 4, and xv. 19. and xxii. They retain not what they got by hunting or labour, Prov. xii. 27, 24. They hide their hand in their bosom, and can hardly take pains to use what they have, Prov. xix. 24. and yet are extremely wise in their own conceit, Prov. xxvi. 16. hence, no wonder their houses go to ruin, their vineyard or business be mismanaged, Eccl. x. 18. Prov. xxiv. 30. and they be under tribute, deprived of their liberty, Prov. xii. 24. and their soul suffer hunger, and they come to deep poverty, Prov. xviii. 19. and xxiii. 21. and be cast into a deep sleep, rendered more and more inactive and stupid, Prov. xix. 15.

SLOW. To be *slow of speech* or tongue, is to speak in a stammering and lingering manner, Exod. iv. 10. To be *slow to anger*, is to be very meek, bearing many injuries without revenging them, Neh. ix. 17. *Slowness to wrath*, shews much wisdom to be in one, Prov. xiv. 29. Men are *slow of heart to believe*, when averse to do it, without uncommon, or even improper, evidence, Luke xxiv. 25.

SLUICE, a dam for catching fish, Isa. xix. 10.

SLUMBER. See Sleep.

SMALL. See Little.

SMELL. See Savour.

SMITE, (1.) To give a stroke to a person or thing, Exod. xxi. 26. and xvii. 6. (2.) To distress, afflict, Deut. xxviii. 22, 27. Prov. xix. 25. (3.) To kill, Deut. xiii. 15. To *smite an army*, is to rout it, Deut. xxix. 7. To *smite with the tongue*, is to reproach, Jer. xviii. 18. To *smite the hands*, imports, to give an alarm, to mourn, or to rejoice, Ezek. xxi. 14. To *smite on the thigh* or *breast*, is expressive of repentance, grief, Jer. xxxi. 18. Luke xviii. 13. To *smite one on the cheek*, imports insolent contempt, Mic. v. 1. One's *heart smites him*, when his conscience, with challenge of guilt, affects him with remorse and grief, 1 Sam. xxiv. 6. *Smiting by the righteous*, is faithful and friend-

ly reproof, Psal. cxli. 5. To *smite men on the cheek-bone*, is to confound and destroy them, Psal. iii. 7.

SMITH, (1.) A worker in metal, gold, silver, iron, &c. Acts xix. 24. (2.) An executioner of God's judgments, Isa. liv. 16.

SMOKE. The glorious display of God's excellencies is likened to SMOKE; it is mysterious and incomprehensible, Isa. vi. 4. His protection of his people is likened to SMOKE; it is terrible to their enemies, and conceals them from hurt, Isa. iv. 5. It being usual for angry persons to breathe hard, and emit from their mouth a kind of smoke, God's wrath is likened to *smoke;* it is very awful, and confounding, Psal. xviii. 8. Terrible calamities are like *smoke;* they proceed from the fire of God's wrath, and bring on fearful perplexity, darkness, and desolation, Isa. xiv. 31. The *smoke in the temple* at Antichrist's downfall, is either God's full protection of his church, barring out his enemies from hurting her, or the terrible calamities that shall deter people from praying for the Papists; and till which be over, men shall be afraid to join themselves to the true church, Rev. xv. 8. Saints, and their prayers and praises, are likened to the *smoke ascending from the sacred incense*, of old; how heaven-tending, and how acceptable to God! Rev. viii. 4. See FLAX. The Jewish Pharisees, and other hypocrites, are *a smoke* and *burning fire* in God's nose; are very offensive and disagreeable to him, Isa. lxv. 5. Men and their devices are likened to *smoke*, to denote how unsubstantial, short-lived, easily destroyed, and full of perplexity and darkness they are, Psal. xxxvii. 20. and lxviii. 2. and cii. 3. Isa. ix. 18. Ignorance and delusion are a *smoke* arising from hell, and stupifying men, that they know not what they do, or where they are, or what is a-doing around them, Rev. ix. 2. 17. In allusion to the case of Sodom, and its neighbouring cities, the *smoke of a land* is said to ascend up unto heaven, when the judgments inflicted thereon are very visible and terrible, Isa. xxxiv. 10. Rev. xviii. 9, 10.

SMOOTH *stones* are such as are not rough, 1 Sam. xvii. 40. of such idols were made; or men worshipped them, as they saw them by the sides of books, or rivers, Isa. lvii. 6. A *smooth skin* is one not overgrown with hair, Gen. xxvii. 11, 16. *Smooth ways* are such as are plain, without any thing to make one stumble, Luke iii. 5. *Smooth words*, or *mouth*, denotes flattering speech, that has no tendency to convince or alarm, Isa. xxx. 10. Jer. xxiii. 31. Psal. lv. 21. Prov. v. 3.

SMYRNA, *myrrh*, a city of Lesser Asia, on the east shore of the Mediterranean sea, and about 46 miles north of Ephesus. It was built by the Eolians, and destroyed by the Ionians; but quickly after rebuilt, and was a famous city as early as the time of Homer. About *A. M.* 3400, the Lydians destroyed it; but Antigonus, one of Alexander's successors, rebuilt it, near 300 years after. About the time of our Saviour's birth, it was one of the most wealthy and populous cities in Lesser Asia: nor, except Ephesus, was any more honoured and favoured by the Romans; nor did the inhabitants of any other shew equal regard to Rome. Besides a variety of sieges, Smyrna has suffered six dreadful earthquakes which destroyed the most part of it: but its delightful situation, and conveniency for sea-trade, occasions its being always rebuilt. A Christian church was planted here very early; and whatever persecution they suffered from Jews or Gentiles, they maintained the Christian faith with such exactness, that in the divine epistle sent them by John, there is not a sentence of reproof, but of praise and direction, Rev. ii. 8, 9, 10. and ever since, Christianity has continued in this place. About *A. D.* 1676, this city was repaired by Achmet the Turkish vizier. At present, it is one of the most flourishing

places in all the Levant, or east side of the Mediterranean sea, and is resorted to by the traders in Asia, Africa, and Europe. It contains about 28,000 souls, of which above 10,000 are Christians of the Greek church, and the rest are Turks and Jews.

SNAILS are well-known animals, exceeding fat, and easily melted to death by a scorching sun, or by the application of salt. Nay, they waste their substance by their own motion, leaving always a moisture where they creep. They are not a little hurtful to corns and garden-herbs. They have their eyes in their horns; and, it is said, that each, at least of those snails that live in shells, formed of the moisture of their own bodies, has in itself the qualities of both male and female. The Romans and others have used them as food; but they were forbidden to the ancient Jews. Men pass away as a *snail*, when quickly, easily, and even by their own means, they are destroyed, Psal. lviii. 8.

SNARE, TRAP, GIN, GRIN, a device for catching fishes, fowls, &c. Job xl. 24. Amos iii. 5. Prov. vii. 23. and in metaphoric language, signifies whatever tends to entangle one to his hurt. Jesus Christ is a *gin* and *snare*, and stumbling-block, and rock of offence, to men, when, on account of his appearances so opposite to our sinful corruption, he is rejected, and so our guilt and ruin increased, Isa viii. 14. God rains *snares* on men, when, by his providence, he involves them in perplexing straits, that they cannot get out; and their own conduct plunges them deeper and deeper into misery, Psal. xi. 6. Ezek. xii. 13. The Jewish priests and rulers were a *snare on Mizpah*, and a *net spread upon Tabor*; they, in the most open manner, by their example and enticement, tempted the people to idolatry and other wickedness, Hos. v. 1. The Canaanites which were sinfully left in their land, were *snares and traps* to the Hebrews, and *scourges in their sides*, and *thorns in their eyes*, and their idols and idolatries were *snares* to them; they were means of decoying them into sin, and instruments by which God punished them, Josh. xxiii. 13. Exod. xxiii. 33. Psal. cvi. 36. The Jewish table, or ceremonies, were a *snare and trap* to the Jews, as leaning on these, they encouraged themselves to despise the promised Messiah, Psal. lxix. 22. Rom. xi. 9. The temptations of Satan, the lips or speech of a fool, breach of vows by sacrilege, bad example, slavish fear of men, and the flattering tongue of an harlot, are *snares* and *traps*, Prov. xviii. 7. and xx. 25. and xxix. 6, 25. Eccl. vii. 26. Men are *snared*, when, by the devices or traps laid for their hurt, they are decoyed into sin, and exposed to punishment, Deut. vii. 25. Psal. ix. 16. Eccl. ix. 12. Scornful men bring a city into a *snare*, by their bad example and enticement, or by provoking their superiors or neighbours against them, Prov. xxix. 8.

SNATCH, to catch at, rend off a piece to eat it. *They shall snatch on the right hand, and be hungry, and eat on the left, and not be satisfied;* they shall greedily seize on whatever comes in their way, but find no comfort therein, Isa. ix. 20.

SNORT, to make a noise through the nostrils, as a mettlesome horse. To mark the terror of the Chaldean invasion of Judah, it is said that the *snorting* of their horses was heard from Dan, a place about 150 miles distant, Jer. viii. 16.

SNOW is formed of vapours frozen in the air. It is soft, and sometimes broad as locks of wool, Psal. cxlvii. 16. It and rain are very unseasonable in summer or harvest, Prov. xxvi. 1. It is most pure and white; and its whiteness and purity are made an emblem of freedom from guilt and corruption, Isa. i. 18. Psal. li. 7. and of glory and excellency, Lam. iv. 7. God's scattering of the Canaanitish kings, and their armies, was *white as snow* in Salmon; the providence was most just and

glorious; and the carcases lay deep on the surface of the ground, Psal. lxviii. 15. Sometimes God has made snow an instrument of his judgments, burying towns and armies amidst it, Job xxxviii. 22, 23. *Snow-water* is reckoned excellent for washing with, Job ix. 30. and for refreshing the earth, and rendering it fruitful, Isa. lv. 10. at least, that of the snow of Lebanon was esteemed an excellent and refreshing drink. God is compared to the *snow of Lebanon*, and the *cold flowing waters* that proceed from it, so useful to refresh men in these hot countries; for, how delightful, how refreshing, his goodness and grace! and how foolish to forsake him for other enjoyments! or, the words might be translated, *Will a man leave pure waters*, springing *from a rock*, for the melted *snow of Lebanon*, all mixed with mud? *Will they ever dig up the* dirty *waters of an inundation, rather than waters flowing from a fountain?* i. e. Will ever men forsake the true God, for mere dross and dung? Jer. xviii. 14, 15.

To SNUFF, (1.) To draw up the air into the nose, Jer. ii. 24. and xiv. 6. (2.) To shew contempt, by a sneer, or the like, Mal. i. 13.

SNUFFERS, a kind of tongs for snuffing of burning lamps, and making them burn more brightly: and the *snuff-dishes* were small dishes for holding what was snuffed off, that it might not pollute the floor of the sanctuary. Both were appointed of God, and were formed of gold. Did they figure out to us the divinely-instituted ordinances of church-discipline, whereby the purity of the church is preserved, and the truths of God, and practice of his people, made to shine clear and bright? Exod. xxxvii. 23. and xxv. 38.

SO, *a measure or vail*, a king of Egypt, who engaged to assist Hoshea against Shalmaneser king of Assyria, but it seems did it not, at least not effectually, 2 Kings xvii. 4. Probably this So is the same as Sabachon the Ethiopian, who burnt to death Bocchoris the former king of Egypt; and after retaining the government of the country for 50 years, was succeeded by Sevechus or Sethon, who it seems was priest of Vulcan, and whose prayers the Egyptians pretended to Herodotus brought ruin on the Assyrian host.

SOBER, considerate, thoughtful, humble, grave, and temperate, Rom. xii. 3. Tit. ii. 4, 12. SOBERNESS, soundness of mind, Acts xxvi. 25. SOBRIETY includes prudence, gravity, humility, and temperance, 1 Tim. ii. 9, 15. To live *soberly, righteously, and godly*, is to live rightly managing ourselves, doing justice to our neighbours, and duly honouring, worshipping, and serving our God, Tit. ii. 12.

SOCHO, or SHOCHOH, *tents or tabernacles*, the name of two cities belonging to the tribe of Judah; one in the valley, and another in the hill-country, westward of Jerusalem, Josh. xv. 35, 48. Near to one of them, David killed Goliath, and occasioned the rout of the Philistines, 1 Sam. xvii. 1. Shochoh was one of the fifteen cities which Rehoboam repaired and fortified, 2 Chron. xi. 7.

SOCKET, a kind of foot in which erect pillars are fixed by hollow mortises. A vast number of sockets were made for the erection of the tabernacle; of which 100 were of silver, a talent to each, Exod. xxxviii. 27. The five sockets of the entrance of the sanctuary, and the 60 which supported the pillars around the court, were of brass, Exod. xxvi. 37. and xxvii. the weight of these sockets tended to make the pillars stand firm. They might represent, some think, the glorious, fixed, and lasting purposes of God, whereon Jesus's mediatory office and church are founded and established, Song v. 15.

SODER, to make different pieces of metal join fast together, Isa. xli. 7.

SODOM, *their secret*, Gomorrah, Admah, Zeboim, and Zoar, were five of the ancient cities of the Canaanites, which stood to the south-

east of the mouth of the brook Kidron, or thereabouts. In the days of Abraham, they had each a king, viz. Bera of Sodom, Birsha of Gomorrah, Shinab of Admah, Shemeber of Zeboim, and one, whose name is not mentioned, of Bela or Zoar. Chedorlaomer reduced them all to be his tributaries. After twelve years servitude, they rebelled; but, in the 14th, were attacked, and had been almost totally ruined, had not God, by Abraham, routed the conquerors. As they proceeded in their wickedness, particularly in abuse of themselves with mankind, God, about 16 years after, told Abraham, and Lot, who now dwelt in Sodom, of his intention to destroy the city. Lot and his two daughters were preserved, and the city of Bela, or Zoar, *i. e.* the *little one*, was, at his request, preserved for shelter to him; but the other four were destroyed with fire and brimstone from heaven. As Sodom stood near to Zoar, it seems to have been situated near the south point of the Dead sea. Strabo talks of the ruins of Sodom, as seven miles and a half in compass. The ecclesiastical writers, mention a bishop of Sodom, in the primitive ages of Christianity: but, with the judicious Reland, we cannot believe that Sodom ever was rebuilt, or any city of that name built near to the spot. Most writers believe, that the place where these cities stood, was swallowed up by an earthquake; and that now the Dead sea occupies the spot: and some, we suppose without ground, pretend that the ruins of them are still to be seen at low water. But as the scripture represents the country as suffering the vengeance of continued fire; as neither plowed nor sown; as a dry desert inhabited by owls and wild beasts; as a dry place for breeding nettles, and as heaps of salt, Jude 7. Deut. xxix. 22. Jer. xlix. 18. and l. 38. Zeph. ii. 9. Reland thinks their place is not covered with the Dead sea, but is at the side thereof. Whenever the sacred prophets would mark some fearful and lasting destruction, they compare it to that of these four cities, as Hos. xi. 8. Amos iv. 11. Isaiah i. 9. Zeph. ii. 9. Jer. xlix. 18. Isa. xiii. 19. Jer. l. 38--40. Nay, the terrible ruin of these cities is used as an emblem of the torments of hell, Jude vii. Rev. xx. 12--15. Those who in after times abused males for the gratification of their filthy lust, were called *Sodomites*. They were not only common among the Heathens, Rom. i. 26, 27. but numbers of them were among the Jews. Asa and Jehoshaphat cut off multitudes of them, and Josiah demolished the houses where they practised that horrible villany, 1 Kings xiv. 34. and xxii. 46. 2 Kings xxiii. 7. The Jewish rulers and people are likened to those of Sodom and Gomorrah, on account of their great wickedness, Isa. i. 10. Jer. xxiii. 14. Rome, or the Antichristian state, is called *Sodom*, because of the wickedness, particularly of the fleshly kind, that there abounds, Rev. xi. 8.

SOFT clothing, is what is fine and gorgeous, Matt. xi. 8. A *soft heart*, is one tender, and broken with grief, Job xxiii. 16. *Soft words*, are either such as are mild and gentle, Prov. xv. 1. and xxv. 15. or such as are flattering and deceitful, Psal. lv. 21. SOFTLY, (1.) Slowly, Gen. 33. 14. (2.) Mildly, gently, without any noise, Acts xxvii. 13. (3.) In a debased and humble manner, Isa. 38. 15. 1 Kings xxi. 17.

SOJOURN, to dwell in a land without any fixed abode or possession, as the Hebrew patriarchs did in Canaan, Egypt, &c. Gen. xx. 1. Psal. cv. 23. Saints are *sojourners on earth*; they have no portion here, but only tarry in this world till they be ready for their proper country in heaven, Psal. 39. 12. 1 Pet. i. 17.

SOLACE, to comfort, delight, Prov. vii. 18.

SOLDIERS, stated warriors for protecting or preserving the peace of a country, and fighting with the enemy. We find no stated warriors among the Hebrews till the time of

Saul. Ministers and saints are *soldiers*, enlisted under, armed and directed by, Jesus the captain of our salvation; they fight for him and his cause, in a spiritual manner, against sin, Satan, and the world, 2 Tim. ii. 3. See ARMY.

SOLEMN, suited to a particular occasion, done with awe and reverence, Numb. x. 10. Psal. xcii. 3. SOLEMNITY, the time of an appointed feast, and the meeting of the people thereat, as at the feast of Passover, Pentecost, Tabernacles, &c. Isa. 30. 29. Deut. 31. 10. SOLEMNLY, in a grave, firm, and earnest manner, 1 Sam. viii. 9.

SOLITARY. See DESOLATE.

SOLOMON, *peaceable, perfect*, the son of king David by Bathsheba, born about *A. M.* 2971. He was called Solomon, to signify his peaceable temper and reign, and Jedidiah, to denote him the darling of the Lord, 2 Sam. xii. 24, 25. His father knowing that he was to build the temple, made great preparations for it, and trained him up with great care. As his brother Adonijah thought to usurp the throne, David, by the direction of Bathsheba and Nathan, caused Solomon to be anointed king while himself yet lived, which was done with great solemnity. After his father had directed him concerning the temple, concerning Joab and Shimei, and solemnly charged him to walk in the way of the Lord, and blessed him, he died, Prov. iv. 1 King i. and ii. 1 Chron. xxii. xxviii. and xxix. Solomon, who about two years before had married Naamah the Ammonitess, and had Rehoboam by her, was now about 18 years of age when he entered on the sole government of the kingdom. Having put Adonijah, Joab, and Shimei, to death, and confined Abiathar the high-priest, for their respective crimes, he married the daughter of Pharaoh king of Egypt, who seems to have become a Jewish proselyte; for Solomon appears not to have fallen into the idolatry of her country. To procure divine assistance and success in his government, he and his nobles offered 1000 burnt-offerings at Gibeon, where the tabernacle then was. That night the Lord appeared to him, and offered to grant him whatever he should ask. He requested wisdom, to qualify him for the government of so great a people. His request pleased the Lord, and he granted him such wisdom, honour, and wealth, as none before or after him ever possessed. Rising from his sleep, he came to Jerusalem, and offered a great number of sacrifices before the ark, and then made a feast for his family. Soon after, he had an opportunity for trying his wisdom. Two harlots lived together in one house, and were brought to bed about the same time. One of them killing her own child by overlaying it, laid it in her neighbour's bosom, and took the living child into her own. Her neighbour, on viewing the dead infant, knew it was not her's, and claimed the living one. The other no less vehemently denied the dead babe to be her's, and claimed the quick one. The cause came before Solomon; and as parties on both sides were equally stiff, and the matter admitted of no formal proof, Solomon conceiving that the real mother would show a distinguished regard for the life of her child, called for a sword, that he might cut the living infant in two, and give each of the claimants an half. The pretended mother was content it should be so; but the other begged that the life of the babe might be preserved, and given to her competitor. By this evidence of affection, Solomon knew her to be the real mother, and ordered the child to be given to her, 1 Kings ii. and iii.

—Solomon's kingdom, which extended from the north-east border of Egypt to the Euphrates, if not a little beyond, was altogether peaceful and affluent. He divided it into cantons, under the direction of proper governors, who, each in his month, provided for the subsistence of the royal family, which might amount to thirty

or forty thousand, nay the Jews say 60,000 persons. His horses and chariots, which were many, were properly disposed of. Himself exceeded all men in wisdom and knowledge. He collected or framed 3000 proverbs, and 1005 songs. He sensibly explained the nature of vegetables and animals of every kind then known. His fame made all the kings around, who were generally either his tributaries or allies, send to enquire of his wisdom. By his trade with Egypt, he introduced plenty of fine horses, and a manufacture of linen; and by his trade with Ophir and other places, he rendered gold and silver as common in Jerusalem as the stones of the street, and cedar-trees as plentiful as sycamores. The fleet which he sent from Elath, on the Red sea, and managed by Tyrian mariners, once in three years, brought him from Opher near 2,000,000l. sterling, 1 Kings iv. and ix. 28. and x. 14, 26--28. 2 Chron. i. and ix. 27. When Hiram, king of Tyre, heard that Solomon succeeded his father, he sent him a solemn embassy, to congratulate his accession to the throne. Solomon returned him another, requesting his assistance to build a magnificent temple for the Lord, as his people were more skilful in cutting timber and stone. Hiram returned him word, that he would cause his subjects to cut cedars in Labanon, and bring them to Joppa in floats. To reward which, Solomon gave Hiram, for the maintenance of his family, and workmen, 20,000 measures of wheat, and as much of barley, and 20,000 baths of oil, which last are also called 20 measures; or there were 20 measures added to them for some other use. In the 4th year of his reign, *A. M.* 2993, the temple began to be built, and was finished in seven years. Besides the servants of Hiram, there were 153,600 Canaanites employed in this work; 70,000 of which were bearers of burdens, and 80,000 diggers and cutters of stone; and 3,300 were overseers; and 300 more were a reserve, to supply the places of such officers as fell sick. All the materials were prepared at a distance, so that there was nothing to do on the spot but to join them together. Hiram, an excellent artist from Tyre, had the charge of the foundery. In the seventh month, *A. M.* 3001, it was finished and dedicated with great solemnity, Solomon, and the elders of Israel, and almost all the people, being present. After carrying in the ark, and some presents which David had left for it, and fixing its various utensils and ornaments in their proper places, the temple was filled with the cloud of the divine glory, which obliged the priests for a while to discontinue their ministrations. After prostrating himself, Solomon stood up on a high scaffold, where his throne was placed, and turning his face to the temple, did, in a most solemn manner, beg that God would accept and bless the house for his service, and hear the various prayers which the Jews should make towards it in their various afflictions, and that he would fulfil the promises made to David and his seed. He then turned himself to the people, and blessed them. As a token of acceptance, a fire from heaven consumed the sacrifices on the altar, and the glory of the Lord again filled the temple. Awed herewith, the people fell upon their faces, and worshipped God. At this time, Solomon sacrificed 22,000 oxen, and 120,000 sheep, for peace-offerings; and as the altar of burnt-offering was too small for the fat of all these, the middle of the court was consecrated to be an occasional altar. Soon after, perhaps the night following, God appeared to Solomon, and assured him that he had accepted his prayers, and would grant his requests; but would bring ruin on David's family, and on Israel, and on the temple, if they rebelled against his commandments. After 14 days spent in this dedication, and in the feast of tabernacles that followed it, Solomon gave the people a solemn dismission; and

they returned home rejoicing, and praying for blessings on their king, 1 Kings vi. vii. viii. and ix. 2 Chron. iii. iv. v. vi. and vii.

After Solomon had finished the temple, he built a magnificent palace for himself, another for his Egyptian queen, and a third called the forest of Lebanon, where he sometimes, if not chiefly, resided. These were all finished in about 22 years. To reward Hiram for his kind assistance, Solomon made him a present of 20 cities in the land of Galilee, which, it seems, he or his father took from the Canaanites; but as the cities and soil did not please Hiram, it seems he restored them to Solomon, who repaired them, and gave them to the Hebrews; and no doubt repaid Hiram his 120 talents of gold and his friendly assistance some other way. He also seized on Hamath-zobah, and built Tadmor, and other cities in these parts. He also repaired the two Beth-horons, and Baalath, and Gezer. In carrying on these structures, Solomon allowed none of the Hebrews to work, but caused the remains of the Canaanites to be his drudges. It seems, however, that his taxes on the Hebrews, raised in order to carry on these works, provoked them against him. It appears, that his annual revenue was about 666 talents of gold, besides what he had in presents from his allies and tributary kings, and what he had from merchants.—It is said, that Hiram king of Tyre and Solomon maintained a correspondence, trying one another with hard questions. It is far more certain, that the queen of SHEBA, hearing of his fame, came from the utmost parts of the south, to hear and see his wisdom; and having heard his answers to her puzzling questions, having seen the beauty and worship of the temple, and the magnificence and order of his court, table, and attendants, she fainted with surprise, and confessed that it far exceeded all she had heard. Loaded with presents, she returned to her country, 1 Kings x. Hitherto every thing in Solomon's character appears grand and admirable; but his abominable conduct in the after part of his life, has marked him with lasting disgrace. He had 700 wives, and 300 concubines, mostly Heathenish idolaters. In compliance with these, he forsook the Lord, and worshipped, and built temples to, their idols, Ashtaroth, Moloch, Chemosh, and others. The Lord appeared to him, and told him, that as he had so wickedly broken his covenant, he would rend off ten of the Hebrew tribes from their subjection to his seed. Alarmed herewith, Solomon repented of his sin, and it is likely about this time wrote his ECCLESIASTES, wherein he declares all things vanity and vexation of spirit, and that he had found wicked women more bitter than death: and, it is thought, a part of his PROVERBS, wherein he so earnestly warns his son against whorish women. His temporal punishment was not turned away. E're he died, Hadad the Edomite, Rezon the Syrian, and Jeroboam the son of Nebat, began to give him uneasiness. After a reign of 40 years he died, and was succeeded by Rehoboam. The history of his reign was written by Nathan, Ahijah, and Iddo. If he wrote any more besides his Song of Songs, Proverbs, and Ecclesiastes, it was uninspired, and is now lost, 1 Kings xi. Jesus Christ is called Solomon, and was typified by that prince. What a darling of heaven is he! how infinitely wise and peaceful! Notwithstanding all opposition, how solemnly installed in his throne by the Father! and how extensive his kingdom! How justly he punishes the guilty! how wisely he judges! and how plentifully he enriches his people! What multitudes come to, and admire his wisdom and glory! How he builds the temple of his church, and consecrates her to the Lord, by his unmatched sacrifice, and all-prevalent intercession! Song iii. 6, 11. and viii. 10.

SOME, a part, either smaller or

greater, few or many, Matt. xxviii. 17. Rom. iii. 3. SOMETHING, or SOMEWHAT, denotes both what is of small and what is of much value, 2 Chron. x. 4, 6. Gal. ii. 6. and vi. 3. and what is good, as alms, Acts iii. 5. and what is distressing, as affliction, 1 Sam. xx. 26.

SON. See CHILD.

SONG, or HYMN, (1.) A poem, to be sung either in joy and thanksgiving, as of Moses at the Red sea; of Deborah, Hannah, David, Hezekiah, Habakkuk, Mary, Zacharias, Simeon, &c. Exod. xv. Judg. v. 1 Sam. ii. 2 Sam. xxii. Isa. xxxviii. Hab. iii. Luke i. and ii. or of lamentation, as of David over the death of Saul and Jonathan, and of Abner, 2 Sam. i. and iii. 33. and of Jeremiah, on the death of Josiah, and the destruction of Jerusalem, 2 Chron. xxxv. 25. Lam. i—v. or of predictory warning, as of Moses before his death, Deut. xxxii. (2.) The subject-matter on which a song is composed: thus God is the *song* of his people; his excellencies and favours are the subject matter of it, Exod. xv. 2. Job and David were the *song* of their enemies; *i. e.* were the object of their mockery and derision, Job xxx. 9. Psal. lxix. 12. *New songs*, are such as are newly made, or for new mercies, and are ever sweet and delightful, Psal. xxxiii. 3. and xl. 3. *Spiritual songs*, are those whose subject-matter is spiritual and divine, in opposition to empty, false, fulsome, and lascivious songs, called the *song of fools*, Eph. v. 19. Col. iii. 16. Eccl. vii. 5. They are called the *Lord's song*, or the *song of the Lamb*, because God and his Christ are the subject-matter of them, and to his honour they are sung, Psal. xlii. 8. and cxxxvii. 3. Rev. xv. 3. The Jews had songs sung almost the whole night of their more solemn feasts, especially on the first night of the passover, Isa. xxx. 29.

SOOTHSAYER. See DIVINATION.

SOPE, a kind of paste made of ashes and tallow, or of these and lime, and much used for washing and whitening of cloth, and sometimes in medicine. Perhaps the Jewish BORITH was only the herb sopewort, or allum. Jesus Christ is likened to *fullers' sope*, as, by his word, his Spirit, and blood, he reforms the world, and cleanses the souls of men, Mal. iii. 2. Mens' endeavours to hide or dissemble their vices, or even attempts in their own strength, to forsake them, are called *much sope*, Jer. ii. 22.

SORCERY, SORCERER. See DIVINATION.

SORE, (1.) Painful, 1 Kings xvii. 17. (2.) Very much, with much pain and grief, Isa. xxxviii. 3. Psal. lv. 4. A SORE is, (1.) A boil, Lev. xiii. 42. (2.) Any disease, Deut. xxviii. 59. (3.) A great calamity, Rev. xvi. 21. Men are *sore*, when pained with a wound, Gen. xxxiv. 25. or distressed with some calamity, Job v. 18. *Putrefying sores* are sins, and the punishments thereof, which tend to waste and ruin persons and nations, Isa. i. 6. Men know their own *sores and griefs*, when they have an hearty and kindly feeling of their sins and miseries, 2 Chron. vi. 29.

SOREK, *a vine*, a brook that runs westward through the country of the Danites and Philistines, Judg. xvi. 4. I am apt to think it had its name from the *choice vines* or *yellowish grapes* which grew on the banks of it; compare Gen. xlix. 11. Isa. v. 12. and Jer. ii. 21. *Heb.*

SORROW. See GRIEF.

SORT, (1.) Manner, 2 Cor. vii. 11. (2.) Kind, Psal. lxxviii. 45. (3.) Materials, Deut. xxii. 11.

SOSIPATER, *saving the father*, whom Paul salutes as his kinsman, Rom. xvi. 21. is supposed to have been a real kinsman of the apostle; others think that he calls him kinsman only because he was of the same nation, tribe, city, and religion. Possibly he is the same as Sopater of Berea, who attended Paul part of his way from Corinth to Jerusalem, Acts xx. 4.

SOSTHENES, *strong, saviour*, the chief ruler of the Jewish synagogue at Corinth. When Gallio refused to hear the Jews' accusation against Paul, the Heathen Greeks severely beat Sosthenes before the tribunal, Acts xix. 12—19. Whether this Sosthenes was afterwards converted, and is called a brother by Paul, we know not, 1 Cor. i. 1.

SOTTISH, quite ignorant, stupid, and foolish, Jer. iv. 22.

SOUL, signifies, (1.) That spiritual, reasonable, and immortal, substance in men, which distinguishes them from beasts, and is the source of our thoughts and reasonings, Matt. x. 28. and so mens' glory may be their soul, Psal. lvii. 8. Gen. xlix. 6. (2.) A whole human person, of which the soul is the principle part, Gen. xiv. 21. and xii. 5. (3.) Human life, which begins at our birth, and ends at our death, Psal. xxxiii. 19. and vii. 5. 1 Thess. ii. 8. (4.) Affection, desire; so Jonathan's soul was knit to the soul of David, 1 Sam. xviii. 1. When *soul and spirit* are joined, some think *soul* may denote the will and affections, and *spirit*, the understanding and conscience, 1 Thess. v. 23. Heb. iv. 12. (5.) Appetite, stomach, Prov. xxvii. 7. Job xxxiii. 20. Isa. xxix. 8. (6.) The Jews called dead bodies *souls*, because they were once their residence, Numb. ix. 16. and vi. 6. *Heb.* God's *soul* is himself, his nature, will, or delight, Jer. vi. 8. and v. 9. Isa. i. 14. Heb. x. 38. Thou wilt not *leave my soul in hell;* thou wilt not detain my soul in unsupportable troubles, nor my body in the grave, Psal. xvi. 10. Antichrist trades in *bodies and souls of men*, in relics of dead bodies; and in pardons, indulgences, deliverances from purgatory, &c. for souls of men, Rev. xviii. 13. The officers, especially the general, is the *soul* of an army, and the common soldiers are the *body* of it, Isa. x. 18. To love, or do any thing with the *soul*, is to do it with the utmost ardency and affection, Luke i. 46. Psal. lxi. 10. and xxv. 1.

SOUND, (1.) Whole, healthy, Luke xv. 27. (2.) True and substantial, Prov. ii. 7. and iii. 21. (3.) Free from error, 2 Tim. i. 7. Tit. i. 9. (4.) Well instructed, and candid, Psal. cxix. 8. *From the sole of the foot, even to the crown of the head, there is no soundness;—but wounds and bruises, and putrefying sores; that have not been closed, nor bound up, nor mollified with ointment.* In the whole state, among ruled or rulers, small or great, country or city, there is nothing but sin unrepented of, and miseries quite unredressed; and in their whole nature and life, there is nothing but corruptions, vices, and troubles, Isa. i. 6.

To SOUND, (1.) To make a noise with a trumpet or otherwise, Neh. iv. 18. (2.) To examine the depth of a sea or pond, Acts xxvii. 28. (3.) To search out one's intentions and designs, 1 Sam. xx. 12. The *sounding* of God's bowels, is the discovery of his compassion, mercy, and love, Isa. lxiii. 15. The gospel is called *a joyful sound*, in allusion to the proclamations at the Jewish feasts, or of the year of release or jubilee, by the sound of trumpets. It is preached far and wide, and delightfully reaches mens' hearts, and brings them the good tidings of peace, salvation, and happiness, Rom. x. 18. Psal. lxxxix. 15. Christ's voice is like the *sound of many waters;* his gracious word and influence are powerful to awaken and quicken mens' souls, and his providence to terrify and overwhelm his enemies with ruin, Rev. i. 15. The *sound of the cherubims' wings*, like the *voice of the Almighty*, denotes the terrible and alarming nature of providences executed by the angels or ministers of God's designs, Ezek. x. 5. The day of trouble is near, and *not the sounding again of the mountains;* not mere echoes, or empty alarms, fit only to startle children; not shoutings of the vintage, in the mountains; nor the sound of joyful festivals observed to idols in high places, Ezek. vii. 7.

SOUTH, a place or country ly-

ing southward from some other place. Thus Sheba, Egypt, and Arabia, were *the south* in respect of Canaan, Matt. xii. 42. Dan. viii. 9. and xi. 5. &c. Numb. xiii. 29. Obad. 19. The south part of Judea, or Canaan, is called the *south*, Ezek. xx. 46. Gen. xiii. 1, 3. The *south country*, into which Zechariah's grizzled horses went, may be Africa, Lesser Asia, Syria, Palestine, Egypt, &c. which lie south of Italy, Zech. vi. 6. Though in most parts of Dan. xi. the kings of the *south and north* are the Syro-Grecian kings of Egypt and Syria; yet in verse 40. the kings of the *south and north* pushing at Antichrist, may be the Saracens and Sultans of Egypt, and the northern Turks; or, that the northern Ottomans having become masters of Egypt, and othern southern countries, shall harrass the Papists. But the church is represented as on the *south side* of a mountain, to denote her quiet, comfortable, and flourishing state, Ezek. xl. 2.

SOW, to scatter seed in the earth, that it may grow up, and yield increase, Gen. xxvi. 12. God *sows* people, when he scatters them abroad, or makes them to dwell and increase in a place, Zech. x. 9. Christ *sows seed*, when he publishes the truths of his word, and bestows the influences of his grace, in order that churches may be formed, and men may bring forth good works unto eternal life, Matt. xiii. 18, 19. The preaching of the gospel, which is good seed, that grows up in an increase of saints and good works, is called a *sowing;* and preachers are distinguished into such as *sow*, and such as *reap*.

The prophets, and John Baptist, sowed the principles of divine truth; but by the ministry of the apostles, men were more eminently cut off from their natural state, and gathered to Christ, John xxxvi. 37. Mens' charitable distributions are called *a sowing of seed;* they are scattered to the needy, and tend to their comfort; and, through the blessing of God, to the advantage of the giver, 2 Cor. ix. 6. Eccl. xi. 1, 4, 6. Mens' practice is called *a sowing*, as they shall quickly receive the reward or punishment thereof, Gal. vi. 7. A good practice is to *sow to the Spirit*, as one therein, by the influence of the Holy Ghost, and in the exercise of inward grace, lays out himself, and what he has, to the honour of God, and to promote his own spiritual holiness and comfort, Gal. vi. 8. It is to *sow in righteousness*, in receiving Jesus for righteousness, and in performing good works, Prov. xi. 18. Hos. x. 12. It is *sown in peace*, in embracing reconciliation with God, and promoting peace with all men, as far as may consist with holiness, James iii. 18. It is *a sowing beside all waters*, when one improves every opportunity of getting or doing good, Isa. xxxii. 20. Men go forth weeping, bearing precious seed with them, and *sow in tears*, when, amidst trouble and sorrow for sin, they serve God; and *they reap in joy*, and *bring their sheaves with them*, when they are gloriously rewarded, Psal. cxxvi. 5, 6.—A bad practice is *a sowing to the flesh*, as therein one is influenced by sinful principles and motives, and acts to gratify sinful and corrupt lusts, Gal. vi. 8. It is *a sowing of wickedness*, or of iniquity, as men scatter abroad their sinful thoughts, words, and deeds, to be the seed of eternal woe, Job. iv. 8. Prov. xxii. 8. It is *a sowing among thorns*, a practice that will not turn out to any good account, Jer. iv. 3. To *sow discord* or *strife*, is to be instrumental in stirring it up, Prov. vi. 14, 19. and xvi. 28. The Jews trusting to idols, or the assistance of Egypt, is called the *sowing of wind;* it was altogether foolish and ineffectual, Hos. viii. 7. The death or burial of men is called a *sowing;* the laying of them in the grave, issues in a resurrection to life and immortality, 1 Cor. xv. 36, 37.

SEED, is, (1.) That grain, which being sown, produces corn, &c. Gen. xlvii. 19. And the Jews were

not to sow their fields with *mingled seed*, to teach us that God's truth and mens' inventions, and that works and grace, should not be mingled together as the ground of hope, Lev. xix. 19. (2.) The fluid substance in animals from which their young is produced, Gen. xxxviii. 9. (3.) Children or posterity, Rom. i. 3. Psal. cxii. 1. Gen. iv. 25. and vii. 6, 8. Abraham had a threefold seed, (1.) A natural seed, comprehending all his natural descendants, Rom. ix. 7. (2.) A spiritual seed, comprehending all, both Jews and Gentiles, which possess like precious faith in Christ, Rom. iv. 16. (3.) A supernatural seed, viz. Christ, descended from him according to the flesh, Gal. iii. 16. Christ is the *seed* of the woman; he is the most noted of the posterity of Eve, and was born of a virgin, Gen. iii. 15. The saints are a *seed*, are but a small part of mankind; but by the grace of God, and the care of his providence, are made exceedingly useful to bring forth glory to God, and blessings to the world, Rom. ix. 29. They are the *seed* of the church, begotten to God in her, Rev. xii. 17. are an *holy seed*, sanctified and set apart to the service of God, Isa. vi. 13. are *good seed*, fixed in a good state, endowed with good qualities, and productive of good works, Matt. xiii. 38. a *godly seed*, are truly in covenant with God, conformed to his image, and do worship and serve him, Mal. ii. 15.—The *seed of men*, are the Goths and other barbarians, that were mingled with the Romans a little before the fall of their empire, Dan. ii. 43. A *seed of evil doers*, or *increase of sinful men*, is a generation descended from wicked parents, and given to wicked works, Isa. i. 4. The word of God is likened to *seed;* as applied to our heart, it produces excellent graces and good works, Luke viii. 11. The principle of grace in the saint's heart is called *seed*, and said to secure against sinning: residing in every power of the soul, and bringing forth holy thoughts, desires, and acts, it prevents from following sin, and produces a fixed hatred to it, 1 John iii. 9. 1 Pet. i. 23.

SOUR. Their drink is *sour;* either they offered *sour* wine to the Lord in their drink-offerings; or their idolatrous offerings and practice were abominable, Hos. iv. 18.

SPACE, (1.) A distance or interval of place, Gen. xxxii. 16. (2.) A certain length of time, Gen. xxix. 14.

SPAIN, *rare or precious;* a large country in the west end of Europe. It anciently comprehended both Spain and Portugal, and is surrounded by the sea on every side, except towards the east, where it borders on Gaul or France. Perhaps it was the most noted Tarshish of the ancients. The Spaniards suppose Tubal the son of Japheth to have come hither about 143 years after the flood, and to have brought the true religion of the patriarchs along with him. But we suppose it was peopled by the Celtian descendants of Gomer, who might be almost 1000 years after the flood before they settled here. The country was afterwards invaded by the Egyptians, Phenicians, and Carthaginians, who no doubt brought with them many of their customs. With prodigious difficulty, the Romans wrested it from the valiant natives, and the Carthaginians, stript it of its immense wealth, ruined its golden mines, and kept it in bondage almost 700 years.—About *A. D.* 468, the Goths and other barbarians, after a war of about 70 years, seized on the country, and reigned in it till about *A. D.* 710; when count Julian, to revenge an affront done to his daughter, called in the Saracens and Moors from Africa. After a battle of eight days continuance, and in about eight months, they seized on most of the kingdom. After about 900 years struggling, they were at last driven out. A little more than 200 years ago, its internal strength, and their conquests of America, had rendered this nation noted; but since they finished their horrid murders in

America, and began to persecute the Protestants in the Netherlands, it has, on the main, dwindled into weakness, and few of their monarchs have been capacitated for government. The banishment of about 1,400,000 Jews and Moors also mightily weakened the kingdom. A Christian church was early planted here; but whether by Paul, we know not. For some ages, the Christian church here continued in greater purity than some of her neighbours; but since the inquisition was here established, a stupid subjection to the pope, and his delusions, has been almost all the religion they durst think of, Rom. xv. 24, 28.

SPAN, a measure of three handbreadths, or near 11 inches, Exod. xxviii. 16. God's *spanning*, or measuring, *out the heavens*, imports how easily he knows and governs the heavens, and all their contents, Isa. xl. 12. and xlviii. 13.

SPARE, (1.) In pity to refrain from due severity, 2 Pet. ii. 4. (2.) To hold back, Prov. xvii. 27. God *spared not his Son;* he did not withhold him from being our Mediator; nor, in punishing him, did he, out of pity, abate the least degree of what was due, Rom. viii. 32.

SPARK of fire; the excessively warm breath of the leviathan is compared thereto, Job xli. 19. Idolaters, and other wicked men, are like a *spark*, easily blown away, and ruined in an instant, Isa. i. 30. Mens' vain imaginations of their wisdom or religion, and their ill-grounded hopes of happiness, are likened to *sparks of fire*, which are of little use, and of short continuance, Isa. l. 11.

SPARROW, a well-known bird, with a black throat and brown temples; it seems they were ordinarily food among the Jews, and were sold two for a farthing, or five for two farthings, Matt. x. 29. Luke xii. 6. The Hebrew TZIPPOR, signifies any clean bird. To mark his afflicted and sorrowful condition, David likens himself to *a sparrow alone upon the house-top*, Psal. lxxxiv. 3.

SPEAK, SAY, (1.) To tell, to relate, Gen. 37. 20. (2.) To pronounce, Judg. xii. 6. (3.) To will and command with efficacious power, Gen. i. 3, 6, 9. (4.) To promise, Luke xxiii. 43. (5.) To ask, Mark xi. 31. (6.) To answer, Exod. iii. 13, 14. (7.) To teach, affirm, Matt. xvii. 10. (8.) To expound, Heb. v. 11. (9.) To warn, Col. iv. 17. (10.) To confess, acknowledge, Luke xvii. 10. (11.) To bear witness, Acts 27. 20. (12.) To reason, argue, James ii. 18. Jesus Christ, and the Holy Ghost, *speak* not of themselves. Christ said nothing but what his Father authorised him to do, and what had been materially said by God in the law and the prophets; and the Holy Spirit taught men concerning Christ, as sent by Christ and his Father, John xiv. 10. and xvi. 13. Christ *speaketh from heaven;* he does it now when ascended, and in a way more grand and efficacious than Moses, Heb. xii. 26. *Evil-speaking*, signifies slander, reproach, 1 Pet. iv. 4. To be *speechless*, imports to be dumb, Luke i. 22. to be confounded, having nothing to say for one's self, Matt. xxii. 12.

SPEAR, or HALBERD, seems to have been anciently a common piece of warlike armour; and hence their soldiers were called *spearmen*, Acts xxiii. 23. Kings and generals used them perhaps instead of colours, 1 Sam. xxvi. 7. Josh. viii. 26. Sometimes spear is put for all kinds of offensive armour, Nah. iii. 3. God's *spear*, is his destructive judgments, or his flaming thunderbolts, Hab. iii. 11. Company of *spearmen*, or wild beasts of the reed, are savage and wicked people, Psal. lxviii. 30. See TEETH.

SPECIAL, (1.) Chosen from among others, Deut. vii. 6. (2.) Extraordinary, Acts xix. 11.

SPECKLED, spotted with divers colours, Gen. 30. 32.

SPECTACLE, a sight to be gazed at, as when persons for a show were condemned to fight with wild beasts, 1 Cor. iv. 10.

SPEED, (1.) Haste, Acts xvii. 15. (2.) Success, Gen. xxiv. 12.—To wish one *God speed*, is to wish that God would succeed him in his work, 2 John 10.

SPEND, (1.) To make use of, Gen. xlvii. 18. (2.) To waste in a prodigal manner, Prov. xxi. 20. and xxix. 3. (3.) To labour till one's strength and life be wasted, 2 Cor. xii. 15.

SPICE, SPICERY, any kind of aromatic drug having hot and pungent qualities, as ginger, pepper, nutmeg, cinnamon, cloves, cassia, frankincense, calamus, myrrh, &c. With spices the ancients seasoned their flesh, Ezek. xxiv. 10. gave their wines what flavour they pleased, Song viii. 2. perfumed their women, and their beds and clothes, Esth. ii. 12. Prov. vii. 17. Psalm xlv. 8. and seasoned and embalmed their dead bodies, Mark xvi. 1. 2 Chron. xvi. 14. Jer. 34. 5. It seems they also burnt heaps of spices, to honour the death of their kings. The Arabians traded in carrying spices to Egypt, Gen. 37. 25. The saints, and their graces, are thought to be compared to *spices:* themselves season, preserve, and purify nations and churches; and their graces season, warm, and purify their hearts, Song iv. 12—14.

SPIDER, a well-known insect, of which there are about twenty-four kinds. Some are all over hairy; others are smooth; and, it is said, a kind in America are 50 times as big as ours. Many of the spiders are extremely venomous, and their bite, though very small, is dangerous, and sometimes speedily mortal. The tarantula of Italy, &c. hath eight eyes, and a most dangerous bite. There is no curing it, but by suiting music to the maddened patients, and making them dance till they sweat out the poison. The bite is not poisonous, but when the weather is hot. Spiders lay a vast number of eggs, sometimes to about 500 or 600. To entrap the flies, they weave webs, formed of a glue extracted from their own bowels; and in spinning which they can dart themselves a great way up into the air. When a fly is caught in this web, the savage spider, who was before hid, darts itself upon it, fixes its claws therein, and sucks out the juice of the poor creature, leaving the rest. After all, spiders are by some naturalists famed for their prudence, fortitude, equity, temperance, and cleanliness.—Mens' carnal confidence, and their foolish attempts to save themselves, are likened to a *spider's web;* after one has wearied himself therein, how unsubstantial and insufficient for every good purpose! Job viii. 14. Isa. lix. 5.

SPIKENARD, a plant of a very fragrant smell, and strong taste. Its shoots grow even with the surface of the ground, or even below it. The spica or ear is about the length and thickness of one's finger, and is very light, covered over with long redish hairs; and is of a strong smell, and bitterish taste. The plant is of a heart-warming and poison-expelling quality, and, as such, is used in the treacle of Venice. The ointment made of it was very precious, Mark xiv. 3. The best spikenard comes from the East-Indies; that which is found in the Pyrenian and Tirol mountains, has much the same virtue as the valerian. Christ and his gospel, and his people and their graces, are said to be likened to *spikenard:* how condescending, precious, heart-warming, delightful, and restorative, are Jesus and his truths applied to our soul! how useful and acceptable are saints and their graces! Song i. 12. and iv. 13, 14.

SPINDLE, an instrument for spinning with; and which is still used by some of our old women. Anciently, the wives and daughters of great men earnestly applied themselves to spinning, Exod. xxxv. 25. Prov. xxxi. 19.

SPIRIT, in Hebrew *Ruach*, in Greek *Pneuma*, and in Latin *Spiritus*, is in some places of scripture taken for the Holy Ghost, the third Person in the Trinity. In others it signifies

the reasonable soul which animates us, and retains its being even after the dissolution of the body. In a philosophical sense, an intelligent substance, endued with understanding and will; or a spiritual, reasoning, choosing substance, capable of eternal happiness, Numb. xvi. 22.— Christ's divine nature is called a Spirit, Spirit of holiness, and eternal Spirit, 1 Pet. iii. 18. Rom. i. 4. and Heb. xi. 14. and Christ is called a quickening Spirit, as he quickens his people, and gives them spiritual life, 1 Cor. xv. 45. But the third Person in the Godhead is particularly called the *Holy Spirit*, or *Holy Ghost*, to express the mode of his relation to the Father and Son; and because he, by spiritual methods, works spiritual qualities and affections in us, 1 Peter i. 2. He is called *seven Spirits*, because of his perfect and diversified fulness of gifts, graces, and operations, Rev. i. 4. He is called the *Spirit of God*; his nature is divine, and he is sent by God to perform his œconomic operations, 2 Chron. xv. 1. He is the *Spirit of Christ*, as he proceeds from him as the Son of God, qualifies him, and rests on him as Mediator, and is sent by him to execute the application of our redemption, Rom. viii. 9. He is the *Spirit of promise*, because promised to men, and he applies the promises of the new-covenant to our heart, Eph. i. 13. He is the *Spirit of truth*; he is the *true God*, and teacheth nothing but truth, John xiv. 17. He is a *holy, good, and free Spirit*; being holy and good in himself, he works holiness and goodness in us, of his own good will, and renders us of a noble and benevolent temper, Psal. li. 10, 11. and cxliii. 10. He is a *Spirit of judgment*, counsel, wisdom, and understanding: being infinite in knowledge and wisdom himself, he qualified Christ's manhood, and qualifies his people with wisdom and understanding, Isa. xxviii. 16. and xi. 2. Eph. i. 17. He is a *Spirit of bondage and fear*, when, by the application of the broken law to mens' conscience, he fills their mind with great pressure and fear, Rom. viii. 15. He is the *Spirit of adoption*, that brings us into the family of God, dwells in every one of God's children, and renders them conformable to his image, Rom. viii. 15. He is the *Spirit of life in Christ Jesus*, as, by uniting men to Christ, he bestows life on them; and by maintaining their fellowship with Christ, he increases, and perfects their spiritual life, Rom. viii. 2. He is the *Spirit of power, of faith, of love*, and *of a sound mind*, and *of supplication*: by his almighty power, he works faith, love, and sound wisdom, in the heart; and he directs and enables men to pray, and to wait for the answer thereof, 2 Tim. i. 7. 2 Cor. iv. 13. Zech. xii. 10. Rom. viii. 27. And the *love of the Spirit*, is love of him, or gracious love produced by him, Rom. xv. 30. He is the *Spirit of grace*, and *of glory*; as from the fulness of Christ, he conveys to the saints their gracious endowments, and glorious happiness, Heb. x. 29. 1 Pet. iv. 14. He is the *Spirit of the living creatures*, which is in the wheels, as he actuates angels and ministers, and the church, and the world managed by them, Ezek. i. 20. He is said to be *sent*, because authorised by the Father and Son, John xvi. 7. to be *given*, because freely bestowed in his person and gifts and graces, John vii. 39. to be *poured out*, because carefully and plentifully bestowed, Prov. i. 23. and to *come* upon, and *fall* upon men, in respect of his beginning to act on them, Acts i. 8. and xi. 25. and to *strive with them*, in opposition to their corrupt inclinations, Gen. vi. 3. and men, in their resistance of his operations, are said to *grieve, rebel against, resist, quench, do despite to*, and *blaspheme* him, Eph. iv. 30. Isa. lxiii. 10. Acts vii. 51. 1 Thess. v. 19. Heb. x. 29. Matt. xii. 31.— Angels and human souls are called *spirits*, because immaterial and thinking substances, Heb. i. 14. Acts vii.

59. Men are said to give up the *ghost*, when their soul is separated from their body, Gen. xxv. 17. Fallen angels are called *foul* or *unclean spirits*, Mark i. 27. The spirit going out of a man, and travelling through dry places, finding no rest, and at last returning to his old lodging, with seven other spirits worse than himself, may denote the devil as returning to the Jewish nation, to render them monstrously wicked, after he had been cast out of many, and could find no rest among the Gentiles, for the spread of the gospel, Matt. xii. 43—45. *Familiar spirits*, are such devils as converse with wizards and the like, 2 Kings xxi. 6.—Many things, on account of their source, their nature, their subject, or influence, are called *spirit*; as, (1.) The inspiring influences or uncommon gifts bestowed by the Holy Ghost, are called by his name, Matt. xxii. 43. Rev. i. 10. and iv. 2. Heb. vi. 4. John vii. 39. Acts viii. 15, 16, 17. Gal. iii. 2. 1 Cor. xiv. 15. (2.) The renewed nature of the saints, which is produced by, and conforms men to the Holy Ghost, Gal. v. 17. Matt. xxvi. 41. John iii. 6. In many texts, *Spirit* denotes both the new nature of believers, and the Spirit of God dwelling in and actuating it, Rom. viii. 1, 4. Gal. v. 21. (3.) A temper or disposition of soul; hence we read of a *right spirit*, an *humble spirit*, a *spirit of meekness*, Psal. li. 10. Prov. xvi 19. 1 Cor. iv. 21. Timothy was an example of the believers in *spirit*, i. e. in the spirituality and right temper of his soul, 1 Tim. iv. 12. Paul, though at Rome, was present with the Colossians *in spirit*, in care and affection, Col. ii. 5. and his *spirit*, i. e. his care, judgment, and authority, was with the Corinthians in their censuring the incestuous person, 1 Cor. v. 4. (4.) The gospel and word of Christ, by which, accompanied by the Holy Ghost, mens' natures are changed, and spiritual life begotten, maintained, and perfected, 2 Cor. iii. 6, 8. (5.) Persons inspired by the Holy Ghost, or pretending to be so, 1 John iv. 1. False teachers are called *spirits of devils*, and said to have the *spirit of error*, and *of Antichrist:* they have Satan in them, actuating and directing them in their erroneous judgment and corrupt inclinations, leading them out to oppose the Lord Jesus Christ, Rev. xvi. 14. 1 Tim. iv. 1. 1 John iv. 3, 6.—The *new spirit* put within men, is the Holy Ghost entering to dwell in them, and a gracious nature and temper newly produced by him, Ezek. xi. 19. and xxxvi. 26. The *four spirits*, or winds, *of the heavens*, are angels actuated by God to execute his providentia work in every part of the world; or, the Chaldean, Persian, Grecian, and Roman monarchies, raised up of God in different quarters, to accomplish his purposes; or, the New Testament preachers, under God's influence, spreading the gospel into the various parts of the world, Zech. vi. 5. To live, walk, or worship, or serve God *in spirit*, is to act in our worship, and other work, as influenced, directed, and drawn, by the Holy Ghost; and in the exercise of inward grace, and with all the powers of our soul, vigorously concurring therein, Gal. v. 25. Rom. viii. 1. John iv. 24. Phil. iii. 3. They that are joined to the Lord, are *one spirit;* Christ and they have the same Holy Ghost dwelling in them; and they are conformed to him in the gracious tempers of their soul, 1 Cor. vi. 17. The testimony of Jesus is the *spirit of prophecy;* faithful witnessing for his truths, is equally honourable as to have the inspiring spirit of prophecy, Rev. xix. 10. The *spirits of the prophets are subject to the prophets;* the opinions and tempers of prophets, must be subject to the trial of others; or rather, the impulses of the Holy Spirit, even in men really inspired, so suit themselves to their rational faculties, as not to divest them of the government of themselves, either as to the matter, manner, or time of their speaking, 1 Cor. xiv.

26. To have the *spirit of slumber*, is to have one's mind rendered stupid and senseless by Satan and indwelling corruptions, Rom. xi. 8.

SPIRITUAL, that which belongs to spirits. The church is a *spiritual* house; her members are renewed in the spirit of their minds; Jesus is her foundation; and his word, Spirit, and grace, connect them with him, and with one another, 1 Pet. ii. 5. Prophets and other church-officers, are *spiritual* men; their office lies in spiritual exercises, Hos. ix. 7. Christians are *spiritual;* they have the Spirit of God, and are chiefly concerned about spiritual and eternal things, Gal. vi. 1. Such as are much under the influence of God's Spirit, and of their own new nature, are *spiritual*, 1 Cor. iii. 1. God's law is *spiritual;* it is a transcript of the divine nature; it is given by the Holy Spirit, and extends its authority to every power and act of the soul, and chiefly requires duties of a spiritual nature, Rom. vii. 14. The gospel, the influence it conveys, the extraordinary gifts of the Holy Ghost, the blessings of justification, adoption, sanctification, gracious comfort, and eternal happiness, are *spiritual*, proceed from the Holy Spirit, and are of an immaterial nature, and suit the nature and desires of our soul, Rom. xv. 27. and i. 11. 1 Cor. xii. 1. Eph. i. 3. The manna and water whereon the Hebrews lived in the wilderness, were *spiritual* food, as they figured out Jesus, his person, righteousness, and Spirit, and blessings, which are the food of our soul, 1 Cor. x. 3, 4. The saints' prayers, praises, self-dedication, and the like, are *spiritual* sacrifices, not material and fleshly as those of the Mosaic law, 1 Pet. ii. 5. Such songs as turn upon spiritual things, and are sung with a gracious temper of soul, are *spiritual*, Eph. v. 19. Satan, who is a spirit, and pride, unbelief, and such like lusts of our mind as are enthroned in our heart, are *spiritual wickednesses* in high places, Eph. vi. 12. To be *spiritually* minded, is, under the influences of the Holy Spirit, to have all the powers of our soul concurring in spiritual thoughts, desires, and delights, in divine and eternal things, Rom. viii. 6. The things of the Spirit of God, *i. e.* things relative to Christ, and the method of our redemption, are *spiritually* discerned; are known, not by carnal reason, but by the peculiar assistance of the Holy Spirit, 1 Cor. ii. 14. Rome is *spiritually*, i. e. in the language of the Holy Ghost, called Sodom and Egypt, because so like these places in wickedness, Rev. xi. 8.

To SPIT upon one, or in his face, expresses the highest contempt, Numb. xii. 14. Job xxx. 10. Matt. xxvi. 67.

SPITE. See DESPITE.

SPOIL. See BOOTY. (1.) To *spoil*, is to take away the substance of a person or nation, Gen. xxxiv. 27. (2.) To waste, to render useless, Song ii. 15. Christ *spoiled* principalities and powers, when by his death he removed the guilt of sin, and the curse of the law; and so deprived Satan and his agents of their former power to hurt his people, Col. ii. 15. Church-members are *spoiled*, when deprived of their scripture principles, tempers, or exercises, and are as it were led bound and captive into some vain or sinful sentiment or practice, Col. ii. 8. A *spoiler*, is a plundering ravager, such as the Philistines, 1 Sam. xiii. 7. the Chaldeans, Jer. xii. 12. or the Medes and Persians, Jer. li. 48.

The use of the golden SPOONS, was to lift the frankincense to put it on the altar to be burnt, &c. Exod. xxv. 29.

SPORT, jest, diversion. He that loves it shall be poor, as it will hinder him from prosecuting his business, Prov. xxi. 17. Men *sport with their own deceivings*, when they make their jest or boast of the sinful and erroneous courses they bring themselves and others into, 2 Pet. ii. 13. Prov. xxvi. 19.

SPOT, (1.) A small mark different in colour from the rest about:

so leopards have multitudes of beautiful spots, Jer. xiii. 23. (2.) A stain or outward blemish, Numb. xix. 2. and xxviii. 3. Sin is called a *spot*, as it renders our nature, or the garments of our conversation, ugly before God and good men, 1 Tim. vi. 14. Jude 23. Sins which are inconsistent with a state of grace, are not the *spot* of God's children, Deut. xxxii. 5. Christ was without *spot and blemish;* was free from all sinful pollution of nature or practice, 1 Pet. i. 19. The saints in this life shall be *without spot or wrinkle, or any such thing;* freed from all remains of sin, Eph. v. 27. 2 Pet. iii. 14. Scandalous professors are *spots;* are a disgrace to the church, and a means of infecting others, Jude 12.

SPOUSE. See BRIDE, MARRIAGE.

To SPRING, (1.) To issue forth as water out of a fountain, Numb. xxi. 17. (2.) To shoot up and flourish, as corn and trees from their seed, Psal. xcii. 7. (3.) To proceed from, as a child from his parents, Heb. vii. 14. (4.) To move forward with great haste, Acts xvi. 29. — SPRING, (1.) A FOUNTAIN, (2.) The beginning of a thing, as of the day, 1 Sam. ix. 26.

The SPRINKLING of the blood, oil, and water of separation, under the law, figured God's cleansing of sinners from their sin, by the careful, close, and extensive sprinkling or application of Jesus's word, blood, and Spirit, to their soul, Lev. xiv. 7, 16. Heb. ix. 13. Isa. lii. 15. Ezek. xxxvi. 25. 1 Pet. i. 2. Heb. x. 22. and xii. 24. The *sprinkling* of blood, water, or oil, on the tip of the right ear, thumb, and toe, in the consecration of priests, or cleansing of lepers, imported a preparation to hear holy words, touch holy things, and walk in holy places; and signified a purification of the whole man, soul and body, by the blood, Spirit, and grace, of Christ, and a consecration thereof to the service of God, Exod. xxix. 20. Lev. viii. 23. and xiv. 14, 17.

To SPUE, VOMIT. God *spues* a church out of his mouth, when, with abhorrence of her sin, he gives her up to be a synagogue of Satan, Rev. iii. 16. Men *vomit up riches*, when, to their grief and shame, they part with them to others, Job xx. 15. Prov. xxv. 16. Men *drink, spew, and fall*, when God's judgments render them stupid, disgraced, and miserable, Jer. xxv. 27. Hab. ii. 16. Men return to their *vomit*, or what they had spued, when they return to sinful practices, which they had once forsaken, and repented of, Prov. xxvi. 4. 2 Pet. ii. 22. They *wallowed in their vomit*, when exposed to the most disgraceful distress, Jer. xlviii. 26. A land *spues* out its inhabitants, when they are driven out of it by slaughter and captivity, Lev. xviii. 28.

SPUNGE. Whether *spunges*, a sea production found adhering to rocks, shells, &c. be a vegetable, a mineral, or an animal, has been not a little disputed: but they are now generally allowed to be plants. They are distinguished for drawing up a great deal of moisture, and are of considerable use for fomenting wounds, for yielding volatile salt, and for choking noxious animals, Matth. xxvii. 48.

SPY, ESPY, to take a view of. God *espied a land* for Israel; he determined to give them a choice one, Ezek. xx. 6. SPIES are such as come from an enemy, to observe the nature and circumstances of a place or country, in order to the seizing upon it. Joseph pretended that his ten brethren were *spies* come to observe the nakedness of Egypt, how easily it might be taken, and what was the most proper method of doing it, Gen. xlii. 9, 14, 16. By the permission of God, Moses sent twelve *spies*, one for each tribe, to view the land of Canaan; they went through it to the very north borders, and after 40 days, returned to Moses at Kadesh-barnea. Ten of them brought up a bad report of it, as unwholesome, and as impossible to be conquered. These for their false report, and their oc-

casioning a mutiny in the congregation, were struck dead by the Lord in an instant; but the other two, Caleb and Joshua, who maintained that the land was exceeding good, and, it seems, brought a large cluster of grapes along with them; and affirmed, that, by the assistance of God, they could easily conquer it; were preserved, and 38 years after entered into Canaan, Numb. xiii. and xiv. When Joshua intended to pass the Jordan, he sent two *spies* to view Jericho, with the taking of which he intended to begin his conquests. They, after being preserved by Rahab, and lurking some days about the adjacent hill, returned safe to the camp, and informed him, that the Canaanites were in a terrible panic for fear of him, Josh. ii.

A SQUARE, is what has four equal sides. The general use of the square-form in the tabernacle, temple, or in Ezekiel's visionary structures and portions, or in John's vision of the New Jerusalem, may denote the stability and self-consistency of all things in Christ and his church, Ezek. xlv. 1—8. Rev. xxi. 16.

STABLE, (1.) A lodging place for horses, camels, and the like, Ezek. xxv. 5. (2.) Firm, fixed, and sure, 1 Chron. xvi. 30. and to STABLISH, is to make firm and sure. See ESTABLISH. Wisdom and knowledge are the STABILITY *of the times, and strength of salvation*; the exercise thereof tends to strengthen and establish churches and nations; and by the exercise thereof by Hezekiah and his godly subjects, was the Jewish state then preserved and delivered from ruin by the Assyrians, Isa. xxxiii. 6.

STACTE, the gum that distils from the myrrh-tree. But perhaps the Hebrew NETEPH might be a kind of liquid that was extracted by bruising of the myrrh. Some take it also to signify *balm*. It is certain stacte was very valuable and fragrant, and was an ingredient in the Jews' sacred perfume, Exod. xxx. 33.

STAFF. See ROD.

STAGGER. See REEL.

STAIN, to mark with disgrace, Job iii. 5. Isa. xxiii. 9. But Christ's *staining all his raiment* with the blood of his foes, imports that all his appearances and works should be marked with tokens of his victory over sin, Satan, and the world, Isa. lxiii. 5.

STAIRS. Those of Ezekiel's visionary temple, may denote our gradual entrance into the church and fellowship with God, Ezek. xliii. 17.

STAKE, rods or boards for erecting tents, &c. Not one of the *stakes* of church or state is removed, when notwithstanding all that enemies can do, she enjoys peace and quietness, Isa. xxx. 20. The *strengthening of the church's stakes, and lengthening of her cords*, import her confirmation and enlargement, Isa. liv. 2.

STALK. See STEM.

STALL, a place for an horse or ox to stand and lie in. Solomon had 40,000 *stalls*, and 4000 stables, 1 Kings iv. 26. 2 Chron. ix. 25. STALLED, long kept in the stall for fattening, Prov. xv. 17.

STAMMERING, stuttering in speech. The *tongue of the stammerer speaks plainly*, when such as before spoke in a dark, doubtful, and untoward manner, of divine things, are enabled to do it with great clearness, energy, and delight, Isa. xxxii. 4. The Assyrians were the *stammering lips*, and people of stammering lips, by whom God spoke out his wrath and indignation against the Jews, Isa. xxviii. 11. and xxxiii. 19.

STAMP, (1.) To tread with violence upon the ground, 2 Sam. xxii. 43. (2.) To tread or beat to pieces, Deut. ix. 21. 2 Kings xxiii. 6, 15. *Stamping* imports, (1.) Complete and destructive victory over enemies, Dan. vii. 7. and viii. 7, 10. (2.) Insulting over the misery of the afflicted, Ezek. xxv. 6. (3.) Grief for, and fear of, approaching calamities, Ezek. vi. 11.

STANCHED, stopped from running, Luke viii. 44.

STAND, denotes, (1.) Diligent

service, Psal. cxxxv. 2. lxxxiv. 1. 1 Kings xvii. 1. (2.) Fixedness, continuance, 1 Pet. v. 12. (3.) To be fulfilled, to prosper, Isa. xl. 8. Dan. ii. 44. (4.) To abide trial and judgment, Psal. i. 5. (5) To maintain ground, resist, conquer, Eph. vi. 13, 14. God's *standing* in the congregation of the mighty, denotes his authority over rulers and their courts, and his calling them to an account, Psal. lxxxii. 1. Christ's *standing on the throne, or at the right hand of the poor,* and at the *door* of our heart, imports his activity and readiness to help and save us, and his patient continued earnestness to have admission into our heart, Acts vii. 55. Psal. cix. 31. Rev. iii. 20. To *stand before God,* is with reverence to minister to, and be ready to execute his will, Rev. xi. 4. and viii. 2. 1 Kings xviii. 15. or to intercede with him in the most earnest manner, Jer. xv. 1. To *stand up* before a man, imports reverence of him, and readiness to serve him, Job xxix. 9. The dragon's *standing before* the woman, imports the readiness and activity of the Heathens to destroy the Christians, Rev. xii. 4. Christ's witnesses *standing on their feet,* imports their having courage and ability to defend themselves against the Antichristians, who had just before reduced them to the lowest plunge of distress, Rev. xi. 11. Four angels *standing* on the four corners of the *earth,* imports their power and readiness to execute God's will, in any part of the world, Rev. vii. 1. The angel *standing* with one foot on the sea, and another on the earth, is Christ, whose power is over all things whether fixed or troubled, Rev. x. 2. The angel's *standing in the sun,* and inviting the beasts to feed on the flesh of the Antichristians, imports that their ruin shall be most publicly known, and its good effects felt all the world over, Rev. xix. 17.

STARS; those sparkling bodies in the heavens that give light to our earth by night, were formed on the fourth day of the creation, and had their motions and use assigned them, Gen. i. 14. Their number is unknown. Riccioli thinks there may be 400,000,000: but most of them are invisible to the naked eye; it cannot perhaps perceive above 1000. Flamstead, with his fine telescopes, could discover only about 3000. Of these stars, some are PLANETS, and some are fixed stars. The ancient Heathens held the Sun, Moon, Mercury, Mars, Jupiter, Venus, and Saturn, for *planets,* i. e. wandering luminaries; and as our father's worshipped these, they dedicated the several days of the week to them, as the names they still bear do show. But according to the new astronomy, the solar system consists of six primary planets, Mercury, Venus, the Earth, Mars, Jupiter, and Saturn; ten secondary planets, of which the Earth has one, *viz.* the Moon; Jupiter has four, and Saturn five. All these planets move round the sun, from west by south to east, as well as round their own axis; and the secondary planets move round their principal ones. They all receive their light by the reflection of the rays of the sun. Mercury's diameter is 2600 or 3000 miles, and its distance from the sun is 36,841,468 miles, and goes round it in 87 days 23 hours. Venus's diameter is 9330 miles; its distance from the sun 68,891,486; and it goes round the sun in 224 days 17 hours. Mars's diameter is 5400 miles; its distance from the sun 145,014,148; and it goes round him in 686 days and 17 hours. Jupiter's diameter is 94,000 miles; his distance from the sun 494,990,976, or 495,000,000; and he goes round him in 4332 days 12 hours. Saturn's diameter is 78,000 miles; his distance from the sun about 908 millions; and he goes round him in 10,759 days 7 hours. See MOON, EARTH. The comets too are a kind of wandering stars, but which make such prodigious excursions through the vast tracks of sky, that for many years their appearance is lost to us. The fixed stars are such as do not

wander from one point of the ecliptic circle to another, and whose distance from the sun renders it impossible for them to be illuminated by the reflection of his rays. From their nearness to us, and their apparent measure of light, the visible fixed stars are distinguished into several magnitudes, 1st, 2d, 3d, 4th, 5th, and 6th. From their relation of place to one another, they have been divided into 59 constellations. Perhaps the fixed stars are all as big as our sun, and only appear small by reason of their distance. Nay, as new stars have become visible in later times, perhaps there are fixed stars whose light since the creation has not yet arrived on our earth, though it travels about ten millions of miles in a minute. O, how immense then must the Almighty be, whom the heavens and heaven of heavens cannot contain!—God numbers the stars, and knows them as by their name; but we have few of their names in scripture, as Chiun, Mazzaroth, Arcturus, Orion, Pleiades. What influences the stars have on our earth, besides the illumination thereof, or how they fought against Jabin's army, whether merely by giving the Hebrews light to pursue and slay them, or by emitting some destructive influence, we dare not pretend to determine. Judg. v. 20.

An extraordinary star appeared at the time of our Saviour's birth, and conducted the wise men to him: but this we suppose was merely an inflamed meteor, which moved in the middle region of the air, somewhat in the manner of the cloudy pillar before the Hebrews in the wilderness, Matt. ii. Perhaps, in a lower sense, David is the *star* that came out of Jacob, and smote the corners of Moab, and destroyed the children of Sheth; but in the highest sense, it is Jesus, the *bright and morning Star*, whose glory is bright, and ushers in an eternal day to his people; and so is their joy, and the terror of the wicked who love the works of darkness, Numb. xxiv. 17. with Rev. ii. 28. and xxii. 16. Ministers are called *stars in Christ's right hand*; upheld by him, and directed in their course, they, in their high station, convey light, knowledge, and comfort, to men, Rev. i. 20. and when they apostatize from the truth, and fall into error and wickedness, and lead others into it, they are represented as *wandering, smitten,* and *fallen stars*, Jude 13. Rev. viii. 10, 11, 12. and xii. 3. Dan. viii. 10. but in the last text, *stars* may denote the Maccabean captains.—The *twelve stars* which form the church's crown, are the twelve apostles in their inspired doctrines, Rev. xii. 1. Saints are called *stars*, to denote their glory and usefulness, and their diversity of appearance, Dan. xii. 3. and the *day-star* which rises in their heart, is either the more clear discoveries of divine things now under the gospel, or the full vision of God in heaven, 2 Pet. i. 19. Magistrates are likened to *stars;* because of the direction and comfort they do or should give to others. The king of Babylon is called *Lucifer*, or the *morning-star;* his glory and power far surpassing that of his fellow-sovereigns, Isaiah xiv. 12. The *star called wormwood*, may be understood of Pelagius in the church, who exceedingly corrupted the doctrines thereof; and of Genseric in the state, who with 300,000 Vandals from Africa, invaded Italy, and committed the most horrible ravages therein, Rev. viii. 10, 11. When *stars* in a state are joined with sun and moon, they may denote inferior magistrates, Rev. viii. 12.

STARE, to gaze upon one as a spectacle, Psalm xxii. 17.

STATE, (1.) Condition, Gen. xliii. 7. (2.) Pomp and greatness, Esth. i. 7.

STATELY, honourable, grand, and comely, Ezek. xxiii. 41. STATION, fixed office or place, Isa. xxii. 19.

STATURE, (1.) The height of a person or thing, Luke xix. 3. (2.) The measure of knowledge and grace attained by the church and her true members, Eph. iv. 13. (3.) Degree

of power, authority, and wealth, Ezek. xvii. 6. and xxxi. 3. (4.) Persons in different ages and conditions, Ezek. xiii. 18

STATUTE. See LAW.

STAY, (1.) To abide, remain, Gen. xix. 17. (2.) To delay, wait, Josh. x. 19. Ruth i. 13. (3.) To leave off, 2 Sam. xxiv. 16. (4.) To stop, hinder, Job xxxviii. 37. Prov. xxviii. 17. (5.) To uphold, comfort, Exodus xvii. 12. (6.) To trust to one for support and comfort, Isa. x. 20. and xxx. 12. A STAY, is a stop, ceasing, Lev. xiii. 5. or a supporter, 1 Kings x. 19. God is the *stay* of his people: he preserves and upholds them amid distress, and comforts them amidst grief, Psalm xviii. 18. Magistrates and great men are the *stay* of a nation, which preserve them in order, and from ruin, Isa. xix. 13. The means whereby mens' life is preserved, and nations supported, are called a *stay* and *staff*, Isa. iii. 1.

STEAD, place, room, Gen. iv. 25. Deut. ii. 12. STEADY, firm and settled:—held up, in a firm persuasion of God's power and promise, Exod. xvii. 12.

STEAL, (1) To commit theft, to take away what belongs to one without his consent, Exod. xx. 15. (2.) To go off, or carry off privily, as with stolen goods, Gen. 31. 20. Job 27. 20. and so *by stealth*, is in a secret manner, as if ashamed to be seen, 2 Sam. xix. 3. Absalom stole the hearts of the Hebrews, when he decoyed their affections from his father to himself as their king, 2 Sam. xv. 6. The Hebrews were allowed to kill thieves breaking their house in the night, Exod. xxii. 1. If a thief was apprehended with the life, he was not to be put to death, but was to restore four times the worth of a sheep, and five times the worth of an ox, and it seems seven-fold for what was taken in breaking a house; and if his substance did not amount to the prescribed restitution, himself was sold for a slave to procure it. But if a thief stole a man, at least an Hebrew, and made or sold him for a slave, he was punished with death, Prov. vi. 30. Exod. xxii. 2, 3. and xxi. 16. Deut. xxiv. 7. Perhaps the thieves crucified with our Saviour had been guilty of both theft and murder.—False prophets *stole* God's word from their neighbour; what hints they could get of what had been revealed to true prophets, they published as their own; and they agreed to say all one thing, for the better deceiving of the people, Jer. 23. 30. —THIEVES are, (1.) Such as privately, or by violence, take away what belongs to another without his consent, Job 30. 5. (2.) Such as practise dishonest dealing, and hunt after unlawful gain, Matt. xxi. 13. Christ comes as a *thief in the night*, when he comes to execute judgments, or to judge the world, in a sudden, unexpected, and, to many, an undesired and dangerous manner, Rev. xvi. 15. 1 Thess. v. 2. Seducers are called *thieves*; by false doctrines, and other fraudulent courses, they craftily bereave the church of divine truth, and of proper explications of scripture; they rob God of his glory, and men of their true and everlasting happiness. Such as came before Christ, without his mission, were such thieves and robbers, John x. 8, 10.

STEDFAST, (1.) Fixed, sure, and lasting, Dan. vi. 26. (2.) Fixed in upright dispositions and practice, Psalm lxxviii. 8, 37.

STEEL, is iron hardened by a mixture of salt and sulphur, and by heating it to a proper degree, and then plunging it into cold water. It requires great care and skill to render it hard, without rendering it brittle. Bows were anciently made of steel and brass, Job xx. 24. 2 Sam. xxii. 35.

STEEP, hard to be climbed: so towers and walls are *steep* places, Ezek. xxxviii. 20.

STEM, or STALK, that part of a plant, which, rising out of the ground, supports the leaves, flowers, and fruit. The *stem of Jesse*, is the royal family of David his son, Isa.

xi. 1. The Hebrew idolatries and dependence on the Egyptians and other Heathens *had no stalk;* the *bud yielded no meal;* or if it did, strangers swallowed it up: they turned to no good account; and whatever appearances there were of temporary advantage, the Assyrians destroyed all in the end, Hos. viii. 7.

STEP, (1.) A measure of about two feet; and to have but a *step* between one and death, is to be in great and near danger, 1 Sam. xx. 3. (2.) The steps of a stair, to which we move one foot after another, 1 Kings x. 10. No steps of this kind were allowed in the ascent to God's altar, lest the nakedness of the priests should have been discovered to any below, Exod. xx. 26. (3.) A foot, Job xxix. 6. (4.) A motion, a course of action, Prov. v. 5. God's *steps* are the practice commanded in his law, and exemplified in his conduct, Job xxiii. 11. Christ's *steps* are his holy actions, imitable by us, 1 Pet. ii. 21. Mens' *steps* are their motions on a journey, John v. 4, 5. or their counsels, endeavours, and acts, Psal. lxxiii. 2. and cxix. 133. The *steps of* mens' *strength* are *straitened,* when their best planned devices, and their most vigorous and skilful endeavours, are hardly successful, Job xviii. 7. The Ethiopians are at the *steps* of the Turks, when easily oppressd by them, Dan. xi. 43.

STEPHANAS, or STEPHEN, *a crown;* (1.) One of the first converts to Christianity at Corinth. He and his family were baptized by Paul, 1 Cor. i. 16. He, Fortunatus, and Achaicus, came to Paul at Ephesus, probably with a letter, in answer to which Paul wrote his first epistle, and sent it by those persons, 1 Cor. xvi. 17. (2.) STEPHEN the deacon. That he was one of our Saviour's 70 disciples, or that he was brought up at the feet of Gamaliel, is without proof. He appears to have been a principal man of the Hellenist Jews. After he was made a deacon, being filled with the Holy Ghost, he wrought many miracles. Some of the Libertine, Cyrenian, and Alexandrian Jews, fell into a dispute with him; but not being able to withstand his nervous reasonings, they suborned witnesses falsely to swear that he had blasphemed Moses and God. They hurried him before the sanhedrim, and charged him with reproaching the temple and the law; and with affirming, that Jesus would destroy the temple, and abolish the observance of Moses's laws. Instead of being dismayed, Stephen, with a countenance bold and shining as an angel, rehearsed what God had done for the Jewish nation in former times, and how they had rebelled against him; and he rebuked them for their murder of Jesus and his prophets. Filled with rage, those present gnashed their teeth at him, as if they would have torn him to pieces therewith. Lifting up his eyes to heaven, he told them, he saw Jesus sitting on the right hand of God. As if shocked with blasphemy, they stopped their ears, and with terrible outcries dragged him out of the city, and stoned him to death. Stephen expired, begging forgiveness of God to his murderers; and with great demonstration of grief, was buried by his Christian friends, Acts vi. and vii. and viii. 2.

STERN, the hinder part of a ship, Acts xxvii. 29.

STEWARD, an officer in great families, who has the management of the affairs of the family, and of the other servants, as his work, Gen. xv. 2. and xliii. 19. Ministers are *stewards of the mysteries of God:* they are appointed to preach the truths of God, and dispense the seals of the new covenant, together with the government and discipline of the church, to their people, as is for the glory of God, and their edification, 1 Cor. iv. 1, 2. Saints are *stewards;* God hath entrusted to them gifts, grace, and manifold opportunities of doing good, which they ought to manage to his honour and their own

advantage, Luke xvi. 1—12. 1 Pet. iv. 10.

To STICK, to cleave closely and firmly. The Egyptians stuck to the scales of Pharaoh-hophrah their king; some of them adhered closely to him, at the expence of losing every thing dear to them by the rebels and Chaldeans; and the rebels under Amasis stuck fast to him, pursuing and fighting against him till they had got him utterly destroyed, Ezek. xxix. 4. See Rod.

STIFF. See Neck, Heart.

STILL. See Rest.

STING, that part of some animals which they use as their offensive weapon, and thereby wound and distil venom into the flesh of their enemy. Some of these stings are bearded, and so their wound is the more painful; and if the insect that stings be too quickly hurried off, the sting is left in the wound. Sin is the *sting of death*, as it renders death dreadful and dangerous to men: but to such as are in Christ, this sting is taken away by his death for sin; and they depart in peace, to be with the Lord, 1 Cor. xv. 55, 56. The *stings* of the tails of the locusts, may denote the hurtful and ruinous delusions spread by the Papists and Saracens, or the hurtful ravages of the common troops of the latter, Rev. ix. 10.

Men STINK, when they become abhorred of others, Gen. xxxiv. 30. 1 Sam. xiii. † 4.

STIR, a noisy tumult, Isa. xxii. 1. Acts xix. 23.—God *stirs up himself*, or *stirs up his jealousy*, when, in a vigorous-like manner, he helps and delivers his people, and destroys his enemies, Psal. xxxv. 23. Isa. xliii. 13. Christ is sinfully *stirred up*, when he is provoked to withdraw his presence from his people, Song ii. 7. and iii. 5. Men *stir up themselves* to take hold of God, when they, in an active manner, use all means of meditation and prayer, &c. to trust in and intercede with him, Isa. lxiv. 7. Men *stir up the gift of God* in them, when they use every endeavour in their power to improve their gifts and grace in serving God, 2 Tim. i. 6.

STOCK, (1.) That part of a tree which bears the branches, Job xiv. 8. (2.) Kindred that grow from one root, Lev. xxv. 47. Acts xiii. 26. (3.) An idol so called, because framed of the stock of a tree; or because upright, and as stupid and lifeless as one, Jer. ii. 27. and x. 8. Hos. iv. 12. The *stocks* were a kind of instrument for torturing malefactors; in which one sits in the most uneasy manner, hanging as it were by the legs, Acts xvi. 24. Jer. xx. 2. To them terrible and tormenting distress is compared, Job xiii. 27. Prov. vii. 22.

STOICS, were a sect of Heathen philosophers, who took their rise from one Zeno a Cyprian, who being shipwrecked near Tyre, commenced a philosopher. It is said he borrowed a great deal of his opinions from the Jewish scriptures; but it is certain that Socrates and Plato had taught much of them before. From his teaching his scholars in the stoa or porch at Athens, they came to be called *Stoics*, or *porchers*. They generally taught, that God, as a kind of soul, actuates all things; that all men have naturally inward seeds of knowledge; that it is wisdom alone that renders men happy; and that pains, poverty, and the like, are but fancied evils; and that a wise man ought not to be affected with either joy or grief: and in their practice, they affected much stiffness, patience, austerity, and insensibility; but some of them held different opinions. The Stoics were for many ages in vogue, especially at Athens, where some of them encountered Paul, Acts xvii. 18.

STOMACHER. Whether the Hebrew Pethigil signifies a stomacher, or an upper garment, or a girdle of twisted silk, or a silken swathing band, I cannot determine, Isa. iii. 24.

STONE. What stones are gradually formed into a consistence and

hardness, is not yet known. It is certain there are many factitious stones made by the art of man, as tyle, brick, &c. In respect of value, stones are either *common*, as free-stone, rag-stone, slate, flint. Others are *middle-priced*, as marble, alabaster, jasper, loadstone, asbestos, and metal ore; others are *precious*, some of which are colourless, as the diamond; others red, as the ruby, carbuncle, granate, sardius, cornelian; others pale, as the onyx; others yellow, as the chrysolite and topaz; others green, as the emerald, smaragd, and beryl; others bluish, as the sapphire and turquois; others purple-coloured, as the amethyst. Such gems are called *stones of fire*, i. e. very bright and shining, Ezek. xxviii. 14.—Some think the Hebrews had knives of stone; but perhaps TZUR may, in these places, signify the *edge*, Exod. iv. 25. Josh. v. 2. It is certain, they set up stones to commemorate noted exploits, or mark the graves of noted persons; hence we read of the stone of Bohan a Reubenite, the stone of Ezel, and the stone of Gibeon, the stone of Zoheleth, &c. or heaps of stones; such an heap Jacob reared to perpetuate the memory of his covenant with Laban, Gen. xxxi. 46. To commemorate Israel's safe passage through Jordan, Joshua erected 12 stones in the bed of the river, and set up other 12, which he carried out of the middle bed of the river, on its bank, Josh. iv. 5—9. To be a memorial of their being part of the people of the God of Israel, the Reubenites, Gadites, and eastern Manassites, built an altar of stones, called ED, on the bank of Jordan. But to shew that no human inventions are acceptable in God's worship, no altar was to be built of stones in the least hewn, Deut. xxvii. 5. *Stones of darkness*, are those hid deep in the bowels of the earth, Job xxviii. 3. Christ is called *a stone*, to shew his firmness and duration: he is the foundation-stone which supports the whole church, and the work of our redemption, Isa. xxviii. 16. he is the *chief-corner stone*, which connects and establishes the church, and all her concerns; and by which Jews and Gentiles, and angels and men, are as it were joined into one, Matt. xxi. 42. Eph. ii. 15, 20. he is a most *precious stone*; infinite in glory, excellency, and usefulness; he is a *tried stone*, proved by his Father, and by his people, and by fiery sufferings, and yet no fault or deficiency found in him; he is a chosen or *elect stone*, chosen by the Father to be our Mediator, valuable in himself, and, through the aid of divine grace, chosen by penitent sinners as their Saviour. He is a *living stone*; has all life in himself, and gives to his people the beginning, continuance, and perfection of their life, Rev. xxi. 11. Isa. xxviii. 16. 1 Pet. ii. 4. he is to many a *stumbling stone*, and *rock of offence*, as they, taking offence at his mean appearances, or at his doctrine and ways, stumble into everlasting ruin: and on whomsoever he falls in the execution of his wrath, they are miserably destroyed, Isa. viii. 14, 15. 1 Pet. ii. 8. Matt. xxi. 44. he and his church are a *little stone* cut out of the mountain without hands, and increasing into a mountain that shall fill the whole earth: he was born of a virgin, and appeared in a low condition; but his glory gradually increased; his Christian church, small at first, and formed without carnal means, gradually increaseth till it shall extend over the whole earth, Dan. ii. 44. The saints are *lively stones*; they are hardy and durable, and are united to Christ as their foundation, quickened by his Spirit, and active in his service, Amos ix. 9. 1 Pet. ii. 5. The *precious stones*, foundations of the New Jerusalem, are thought by some to denote Jesus Christ preached by the twelve apostles, and as the foundation of his church and people, in his various and unnumbered excellencies, Rev. xxi. 19, 20. The *precious stones* on the shoulder of the high-priest, and

those fixed in his breast-plate, denoted the saints of Jews and Gentiles, precious and honourable by the grace of God, and diversified in their condition; and by Jesus daily supported and presented to God, Exod. xxviii. 11, 17—21. Daughters of a family are likened to polished *corner-stones*, to mark their beauty and their usefulness for connecting and building up families, Psal. cxliv. 12. Hearts stupid and obstinate, not easily impressed by the word or providence of God, are likened to *stones*, Ezek. xi. 19. and xxxvi. 26. 1 Sam. xxv. 27. Mark iv. 5, 16. *Stones crying out of the wall, and the beam answering it*, denote the horrid wickedness of building with what is unjustly gotten, Hab. ii. 11. One *stone not left upon another*, and *stones of emptiness*, and *scattered stones* spread over a place, denote utter desolation, and the turning of Idumea into a barren rock, Matt. xxiv. 2. Isa. xxxiv. 11. Psal. cxli. 6. In allusion to the Greek custom of marking their absolution by white stones, a *white stone* given by Christ, denotes a full pardon, and a glorious reward, Rev. ii. 17. A gift is like a *precious stone*; it is highly valued, and tends to procure to us what we wish, Prov. xvii. 8. As he *that bindeth a stone in a sling*, rendering it unfit for being thrown; so, to *give honour to a fool*, is quite unprofitable: or it is as useless work as to cast a precious stone into a heap of stones: or it is as ill placed as a coarse stone, when bound up in a piece of fine purple cloth, Prov. xxvi. 8.

STOOLS, a seat for women in child-birth, to promote their delivery, Exod. i. 16. but the same word is translated *wheels* or *frame* for a potter, Jer. xviii. 3.

STOP, (1.) To close up, 2 Tim. iii. 19. (2.) To hinder, cause to cease, 2 Cor. xi. 10. To *stop breaches*, is to repair and build up, Neh. iv. 7. See Mouth, Ear.

STOOP, (1.) To bow down, John viii. 6. (2.) To fall into a low condition, to come to ruin, Isa. xlvi. 1. (3.) To act secretly, Gen. xlix. 9.

STORE, (1.) Provision laid up, Gen. xli. 36. (2.) Abundance, plenty, Gen. xxvi. 14. God *lays up* his judgments *in store*, and seals them among his treasures, when he decrees them, and prepares to execute them, Deut. xxxii. 34. Men *store up violence and robbery*, when they increase in it more and more, and lay up what they procure by means of it, Amos iii. 10. They *lay up in store for the poor*, when they set aside and collect money for them, 1 Cor. xvi. 2. *Store-cities*, are such wherein food, clothing, armour, or other necessary things, are laid up, 2 Chron. viii. 4. and xvii. 12. *Store-houses*, or garners, are houses for laying up corns and other provision in them, 1 Chron. xxvii. 25. God lays up the sea *in store-houses*; in its proper bed, that it may remain there till he draw it forth for rain, hail, or snow, as he pleaseth, Psal. xxxiii. 7. The gospel church and heaven, are Christ's GARNER or BARN, into which he brings his chosen people, and lays them up for his own use, Matt. iii. 12. and xiii. 30. See Treasure.

STORK, a FOWL. Its beak and legs are long and red. Its plumage or feathers are white, except that the tip of its wings, and some part of its head and thighs, are black. Storks are about the size of a goose; but when they stand erect, they are about three or four feet high. They feed on frogs, serpents, and insects: they are extremely careful of, and kind to, their parents: they built their nests in fir-trees in Canaan, as the houses were flat, Psal. civ. 17. but in Europe, they build their nests on towers and tops of houses. They are birds of passage, which in August leave the cold climates, and return to them in the spring, Jer. viii. 7. The Jewish law declared them unclean, Lev. xi. 19. but they are now reckoned a delicate dish. Besides the common stork, there is a black kind in Egypt, called *Ibis*, famed for devouring the serpents that attempt to come into that coun-

try; and there is a grey kind in Brazil, called *magauri*. Some storks are extremely set on revenging injuries done them, even long after they are done.

STORM, a tempest, a commotion of the elements, Acts xxvii. 18, 20. God's judgments are likened to a *storm* or *tempest*, as they terrify, distress, and hurl away men, and ruin the wicked, Job xxvii. 21. Psal. lxxxiii. 15. and xi. 6. Isa. xxx. 30. and liv. 11. Destroying armies are likened to a *storm*; they, with great noise, suddenly attack, ruin, and destroy, nations and places, Ezek. xiii. 11. and xxxviii. 9. It *shall be very tempestuous*, or stormy, *round about him*.—God's deliverance of his people from the Assyrians and Chaldeans, was ushered in with terrible calamities on the nations. Christ's coming in the flesh, was preceded by terrible wars by and among the Romans; and his death and ascension were followed by the terrible overthrow of the Jewish nation: his deliverance of his church from the Heathen emperors, was attended with fearful commotions and bloodshed; and so shall his coming to destroy Antichrist:—and what tremendous appearances may usher in his last coming, we cannot conceive, Psal. l. 3.

STORY, (1.) A history, an account of events, 2 Chron. xiii. 22. (2.) A floor of a building, where there are rooms one above another. Noah's ark, and Ezekiel's visionary side-chambers, had three stories, one above another, Gen. vi. 16. Ezek. xli. 16. The heavens being, as it were, erected one above another, are called God's *stories*, i. e. of his palace, Amos ix. 6.

STOUT, strong, full of courage, and terrible, Job iv. 11. Dan. vii. 20. *Stoutness* of heart and words, import obstinate haughtiness and pride, Isa. xlvi. 12. Mal. iii. 13.

STRAIGHT, (1.) Even, without crookedness, Luke xiii. 13. Acts ix. 11. (2.) Plain, without risings and hollows, or impediments. (3.) Directly forward, without turning to either side, Josh. vi. 5. None can make *straight* what God has made *crooked*, i. e. no body can altar the purposes or providences of God, or free their own lot of those afflictions that God has appointed to it, Eccl. vii. 13. and i. 15.

STRAIGHTWAY, in a little while, immediately, 1 Sam. ix. 13.

STRAIN. See GNAT.

STRAIT, (1.) Narrow, and with little room, 2 Kings vi. 1. (2.) A distressing difficulty, wherein one knows not what to do, 2 Sam. xxiv. 14. Job xxxvi. 16. See GATE.

To STRAITEN persons, is to disable them, Mic. ii. 7. or to trouble them, Job xviii. 7. Ye are not *straitened* in us, but ye are *straitened* in your own bowels; your trouble and sorrow concerning the incestuous person, is owing to yourselves, not to me; and your not having more comfort and pleasure in us, is owing to yourselves, 2 Cor. vi. 12. STRAITNESS, want of liberty, trouble, perplexity, Job xxxvi. 16. Deut. xxviii. 53. Jer. xix. 9.

STRANGE, (1.) Of another nation, family, or religion, 1 Kings xi. 1. (2.) Uncommon, Job xxxi. 3. Isa. xxviii. 21. (3.) Unacquainted with, unknown, Gen. xlii. 7. Job xix. 3. Ezek. iii. 6. (4.) Not allowed of God; not proper to be used in such a manner; so common fire is called *strange fire*, as not proper to be used in burning incense, Lev. x. 1. Jude 7. Prov. xx. 16. Heb. xiii. 9.

A STRANGER is, (1.) One who is in a foreign land, at a distance from the place of his nativity, Gen. xxiii. 4. (2.) One who is not a Jew, Exod. xx. 10. Isa. xiv. 1. (3.) One not of Aaron's family, Numb. iii. 10. and xvi. 40. (4.) One that is not of the royal stock and family, Matt. xvii. 25, 26. (5.) Unknown, disregarded, Psal. lxix. 8. (6.) Not our own property: thus lewd women are called *strangers*, and *strange women*, Prov. v. 10, 20. (7.) Captive, persecuted, Obad. 12. Heb.

xiii. 2. (8.) The saints are *strangers* on earth; they are born from above; have their possession and conversation in heaven, and do but travel through this world to their home; and are disliked, and often ill-used by the men of it, Psal. xxxix. 12. Heb. xi. 13. (9.) Heathens, and profane and wicked persons, are called *strangers;* they are strangers to themselves, to God, to Christ, and to the new covenant, and to fellowship with God; and they hate and abhor the people of God, Eph. ii. 12. Joel iii. 17. Psal. liv. 3. (10.) False teachers are called *strangers,* as they have no right to the office they assume; nor do Christ, or his people, as directed by him, own them, or cultivate intimacy with them, John x. 5. The *strangers* that devoured the strength of Ephraim, were the Syrians and Assyrians, Hos. vii. 9. The Ziphites were *strangers;* were wicked men, were unfriendly to David, even tho' they knew not of any offence he had given, Psal. liv. 1.—Anciently hospitality and kindness to strangers were much in vogue. As there were but few inns, it was common for well-disposed people to invite such strangers as they observed, to lodging and entertainment in their houses, Gen. xviii. and xix. Judg. xix. nor is it to our honour that this custom is so much dropt, Heb. xiii. 2. God required the Hebrews to use great kindness to strangers, who were not of the accursed nations; and in respect to gleaning of the fields or vineyards, and several other cases, they were to be used as the fatherless and the widow, and had access to the ordinances of God, and benefit of the cities of refuge. Did not this prefigure, that, by the tender mercy of God, the Gentiles, once long alienated from him, should be brought into a church-state, and enjoy the distinguised blessings of heaven? Exod. xxii. 1. Lev. xix. 10. Numb. xv. 14. and xix. 10. and xxxv. 19.

STRANGLE, to kill by a kind of hanging, or tearing asunder, or it may be put for killing in general, Job vii. 5. The Asyrian *lion strangled for his lioness;* their kings murdered and spoiled other nations, that they might enrich their ladies and the state with the prey, Nah. ii. 12. Animals *strangled* had not the blood duly separated from the flesh, and were forborne by the primitive Christians, in obedience to the decree of the apostles, Acts xv. 20.

To STRAW, is to scatter, spread along, Exod. xxxii. 20. Matt. xxi. 8. To *esteem iron as straw,* and *darts as stubble,* is to fear no hurt from darts, and other weapons made of it, Job xli. 27, 29. The *lion shall eat straw as the ox;* the most furious persecutors shall be rendered meek and laborious saints, feeding upon the simple and wholesome truths of the gospel, Isa. xi. 7.

STREAM. See WATER.

STREET, (1.) The broad ways in cities and towns, Gen. xix. 2. Prov. vii. 12. (2.) The houses that face these broad ways, Dan. ix. 25. Public ordinances, to which all men, great and small, good and bad, have access, are called *streets and broad ways,* Prov. i. 20. Song iii. 2. The golden *streets* of the New Jerusalem, with all the precious stones and ornaments mentioned by John, may express the perfect glory and happiness of all the inhabitants of it, from the most glorious presence and protection of God, Rev. xxi. 21. Ministers are to go out into the *streets,* lanes, highways, and hedges, to call men to Christ; that is, they are in the most open and diligent manner, to search out, and call sinners of every station, and in every place where providence gives them an opportunity, to come to a Saviour, Luke xiv. 23.

STRENGTH, (1.) Ability, natural or spiritual Job xxxix. 19. Psal. xx. 6. Rev. iii. 8. (2.) The cause of strength and ability, Neh. viii. 10. so God and Christ are called the *strength* of the saints, Exod. xv. 2. Psalm xcix. 4. Phil. iv. 13. God is the *strength* of Christ; he assists and

supports him in his mediatory work, Psal. xxviii. 8. Christ is God's *strength*, as, in his work of mediation, God's *strength* is displayed, and his powerful influences conveyed to our heart, 1 Chron. xvi. 4. Isa. xxvii. 5. The ark is called God's *strength*, as it was the symbol or badge of the presence of God with Israel, as their supporter, defender, and the cause of their strength, Psal. lxxviii. 61. compared with Psal. cxxxii. 8. The inhabitants of Jerusalem are their rulers' *strength* in the Lord, *i. e.* thro' his assistance they support and defend them, and procure victory, Zech. xii. 5. (3.) That which possesseth great power and ability: thus a numerous and valiant army are called *strength*, Judg. v. 21. The first-born are considered as the *strength*, or chief support, of families, Gen. xlix. 3. Deut. xxi. 17. Psal. lxxviii. 51. and cv. 36. (4.) Youth, or the middle time of life, when one is at his full degree of strength, Job xxi. 23. and to *give one's strength unto women*, is to waste his youthful and strong constitution in whoredom, Prov. xxxi. 3. (5.) Effects of strength: so the high praises of Christ by the babes of Jerusalem, are called *strength*; they praised with all their might, and therein the power of God was manifested, Psal. viii. 2. and a great deliverance wrought for the church, is called *strength*, Rev. xii. 10. and the earth yields its *strength*, when it produces such a plentiful crop, as its natural quality, manure, and season, are capable of, Gen. iv. 12. To STRENGTHEN, is, (1.) To make strong, 2 Chron. xii. 1. (2.) To encourage, in order to render bold and vigorous, Deut. iii. 28. Psal. lii. 7. (3.) To repair what is weak and decayed, Rev. iii. 2. God *strengthens* what he wrought for his people, when he continues to them the mercies he has already bestowed, and works for them still greater favours, Psal. lxviii. 28. He *strengthened* the fountains of the great deep, when he fixed their channels of conveyance, and gave them their powers to cast forth their water, Prov. viii. 28.

STRONG, (1.) That which has much strength, or discovers much of it, Exod. vi. 1. (2.) Firm and sure, Psal. xxx. 7. (3.) Vehement and vigorous, Song viii. 6. Job xxxiii. 19. (4.) Courageous, Hag. ii. 4. Ezek. ii. 8. (5.) Large, abundant, and very invigorating, Heb. vi. 18. (6.) Loud, Rev. xviii. 2. Satan is called *the strong man*, and Christ the *stronger*: with much power and activity Satan keeps possession of, and exercises dominion over, our heart; but with superior power, skill, and vigour, Jesus conquers it from him, and drives him out, Matt. xii. 29. Luke xi. 22.

STRETCH, (1.) To extend, spread out, Isa. xliv. 13. Psal. civ. God's *stretching out his hand*, imports a noted display of his power, Acts iv. 30. or his earnest invitation of sinners to the fellowship of his Son, Prov. i. 24. Mens' *stretching their hands* to God or idols, imports worship of them, as with hands lifted up, and expectation of good from them, Psal. lxviii. 31. and lxxxviii. 9. and xliv. 20. To *stretch out the hand* against one, is to rebel; to seek to destroy him, Job xv. 25. Luke xxii. 53. To *stretch* or *reach the hand* to the poor, imports desire and readiness to supply their wants, Prov. xxxi. 20. *Stretching out of the neck*, means immodesty, haughtiness, and pride, Isa. iii. 16. *Stretching on beds of ivory*, and eating fatted lambs and calves, imports living in security, ease, and luxury, Amos vi. 4.

STRIKE, (1.) To give blows, Mark xiv. 65. (2.) To cut, Deut. xxi. 4. (3.) To pierce, Prov. vii. 23. Job vii. 23. (4.) To afflict, to punish, Isa. i. 5. and liii. 4, 8. (5.) To stroke gently, 2 Kings v. 11. (6.) To sprinkle with force, Exod. xii. 7, 22. To be *stricken in years*, or age, is to be old, Luke i. 7. A *striker*, is one ready to come to blows with his neighbour on the least provocation, Tit. i. 7. A STROKE is, (1.)

A blow given, Deut. xix. 5. (2.) Distress, a calamity, Job xxiii. 2. (3.) A sudden death, Job xxxvi. 18. Ezek. xxiv. 16. A fool's mouth *calleth for strokes;* his foolish language provokes God to afflict him, and men to beat him, Prov. xviii. 6.

STRING; for a bow, Psal. xxi. 12. or for a musical instrument, Psal. xxxii. 2.

STRIP, (1.) To take off clothes, Numb. xx. 26. (2.) To bereave men of wealth, honour, liberty, and other things agreeable, Hos. ii. 3. Ezek. xvi. 39.

STRIPE, a lash with a whip or scourge, Deut. xxv. 3. (2.) A wound made by such a lash, Acts xvi. 33. (3.) Afflictions and punishments, Isa. liii. 5. 2 Sam. vii. 14. Luke xii. 47.

STRIPLING, a young man, 1 Sam. xvii. 56.

STRIVE, (1.) To contend in desires, in words, or with hands, Gen. xxvi. 20. (2.) To endeavour earnestly, Rom. xv. 20. (3.) To be given to strife and debate, 2 Tim. ii. 24. God *strives with men,* when, by the revelation of his will, the convictions of his Spirit, and the dispensations of his providence, he checks their going on in sin, Gen. vi. 3. God *strove* with the Levites at Kadesh, when he reproved and chastised Moses and Aaron their chiefs, for not sanctifying him before the people, Deut. xxxiii. 8. Men *strive* with God, when they resist the motions of his Spirit, contemn the offers of his grace, rebel against his laws, and oppose his providence, by going on in their wickedness, Isa. xlv. 9. Job xxxiii. 13. They *strive together in prayer,* when, with the utmost earnestness, they jointly ask and plead for the bestowal of good things on ministers and others, Rom. xv. 30. They *strive* to enter in at the strait gate, when, in the careful and earnest use of God's ordinances, they study to receive Christ, and be created a-new in him, Luke xiii. 24. They *strive for the faith,* and *against sin,* when they do or suffer, as called, to the uttermost, to maintain and promote the honour of gospel-truth, and to shun and oppose sin in themselves and others, Phil. i. 27. Heb. xii. 4. STRIVING, or STRIFE, imports all kind of contention, 1 Tim. vi. 4. Tit. iii. 9. or war, Judg. xii. 2. Psal. xxii. 44. The *strife of tongues* is abusive language; reproach, Psal. xxxi. 20. The Hebrews were made a *strife* to their neighbours, when the nations around strove with them, and sought their ruin; or when they contended who should have the largest share of the captives and spoil, Psal. lxxx. 6.

STRONG. See STRENGTH.

STRUGGLE, to strive earnestly as in good earnest, Gen. xxv. 22.

STUBBLE, is of small or no value; of no strength or force; is easily scattered with the wind, and easily burnt, Job xiii. 25. and xli. 29. and xxi. 18. Joel ii. 5. Wicked men are as *stubble,* of small strength or worth, are easily scattered by the blast of God's judgments, and burnt in the fire of his wrath, Psal. lxxxiii. 14. Isa. xl. 24. Mal. iv. 1. False doctrines are as STUBBLE, of no worth, of no force to convince or comfort man's conscience, and cannot abide the trial of God's word, 1 Cor. iii. 12. The Assyrian projects against the Jews were as *stubble; their own breath as fire devoured them,* and *they were as the burning of lime;* their purposes were quite fruitless, and their mad rage against the people of God brought ruin on themselves, Isa. xxxiii. 11, 12.

STUBBORN, obstinately bent upon an evil way, contrary to the will of God, or of human superiors, Deut. ix. 27. Prov. vii. 11. The Jewish law allowed parents to prosecute their *stubborn* children to death, Deut. xxi. 18—21.

STUDY, (1.) To meditate, think of, Prov. xv. 28. (2.) To devise, to plot, Prov. xxiv. 2. (3.) To endeavour earnestly, 1 Thess. iv. 11. The chief *study* of the Hebrews, by the command of God, was the know-

ledge and observation of his law: this they were to have deeply fixed on their heart, and on every proper occasion to discourse thereof to their children, Exod. xiii. 9. Deut. vi. 7. They searched into the meaning of the predictions, and no doubt also of the types, Dan. ix. 2. 1 Peter i. 11. They studied the histories and genealogies with great care; and it is said their children could have exactly rehearsed all those in the book of Chronicles. After the time of Alexander, they began to study Heathen learning. In our Saviour's time, their great care was to invent carnal explications of the types and predictions of the scripture, but chiefly the traditions of the elders; nor are they to this day cured of their folly.

STUFF, (1.) Household furniture, Gen. 31. 37. (2.) Corn, provision, 1 Sam. x. 22.

STUMBLE, (1.) To trip or slide with the foot till one is in danger of falling, 1 Chron. xiii. 9. (2.) To fall into mistakes, dangers, or distress, Isa. lix. 10. and viii. 15. (3.) To take OFFENCE at any thing; and so fall into sin and danger. Men stumble at Christ and his law, as their stumbling-block or stone, when from their wicked and carnal disposition they disrelish his appearances, reject his person, and mistake the meaning of his law, and rebel against it, Rom. ix. 33. and xi. 11. 1 Cor. i. 23. 1 Peter ii. 8. Mal. ii. 8. A *stumbling-block*, is what, lying in one's way, occasions his falling, Lev. xix. 14. or what occasions a man's falling into sin and danger.—Mens' idols, and their wealth, are *the stumbling-block of their iniquity*; as they are the temptations to, and object or occasion of, their sin, and the means of their ruin, Ezek. xiv. 13. and vii. 19. Zeph. i. 3. God lays a *stumbling-block before men*, when he tries them with such smiling and afflictive providences as they improve for their sinning and ruin, Ezek. iii. 20. Jer. vi. 21. By the imprudent use of Christian liberty in things indifferent, men lay a *stumbling-block* before others, as it occasions their losing their integrity and comfort, Rom. xiv. 13. 1 Cor. viii. 9. By advising Midianitish women to go into the Hebrew camp, and seduce them to whoredom and idolatry, Balaam laid a *stumbling-block* before the children of Israel, by means of which they were enticed to sin, and punished with distress, Rev. ii. 14. Numb. xxv.

STUMP, (1.) The thickest part of a tree, Dan iv. 15. and denoted Nebuchadnezzar's manhood, and his title to the kingdom. (2.) The body of the idol, between the legs and neck, 1 Sam. v. 4.

STYLE, an instrument to write with: it is universally known, that the ancients often made use of styles or bodkins to write with on tables done over with wax. These styles were of iron, brass, or bone, with a sharp point at one end, with which to write and form the letters; the other end being flat, or rounded like a spoon or spatula, to expunge what was written, by levelling the wax with the flat end of the style: to this the scripture alludes, 2 Kings xxi. 13. according to the Septuagint and Vulgate, "I will blot out Jerusalem, as men blot out writing from their writing-tables, by drawing the style often over them." They also wrote on lead with a bodkin or style, Job xix. 24. and with the point of a diamond, or, according to others, of emery, Jer. xvii. 1. with which glass is cut: the original word is *samir*.—Figuratively, style denotes the manner of expressing our thoughts, which ought to be adapted to the subject; to which, when sublime, our expression should rise in proportion, by metaphors or similitudes, out of the reach of common observation, thus to surprise and strike the reader; which depends on a lively imagination, but under the cool guidance of reason. Of this genuine sublime we have innumerable instances in scripture; scarcely a page without it.

SUBDUE. See CONQUER.

SUBJECT, (1.) Under law, obedient, Eph. v. 24. Col. ii. 20. Titus iii. 1. And to SUBJECT, is to bring into a state of obedience: and SUBJECTION, is a state of obedience or bondage, Heb. ii. 4, 8. Psalm cvi. 42. or performance of obedience, 1 Tim. ii. 11. and iii. 4. The 'creature was made subject to vanity, not 'willingly, but by reason of him who 'subjected the same in hope:' the lower creation, in its various parts, did not of its own accord fall into its present empty, and disagreeable and perishing state; but God, to punish man's sin, reduced it hereto, meanwhile intending to recover it to its former liberty and glory, Rom. viii. 20.

SUBMIT, to yield one's self to the will of another, 1 Chron. xxix. 24. To *submit to the righteousness of God*, is to approve of the method of salvation which he hath graciously revealed, and prefer the obedience and suffering of Jesus Christ to our own righteousness, and accept it as the sole righteousness that can justify us before God, Rom. x. 3.

SUBORN, to excite, hire, and direct one to bear false witness, Acts vi. 11.

SUBSCRIBE, to confirm a writing of petition, bargain, or donation, by writing our name under it. To *subscribe with the hand* to the Lord, imports a solemn surrender of ourselves to Jesus Christ, as an all-sufficient Saviour, and honourable Master, whether in thought, word, or writing, Isa. xliv. 5.

SUBSTANCE, (1.) That which a person or thing consists of, Psalm 139. 15. (2.) A creature, Gen. vii. 4. (3.) The moisture, natural strength of a tree, Isaiah vi. 13. (4.) The wealth that belongs to one, Deut. xi. 6. Joshua xiv. 4. (5.) A solid and lasting happiness of grace and glory, Prov. viii. 21. Heb. x. 34. The saints are the *substance of a land*: they are the most valuable persons in it, and are the means of averting judgments, and procuring blessings to it, Isaiah vi. 13. Faith is the *substance of things hoped for*; it is a hearty, sure, substantial, and hope-supporting persuasion of the fulfilment of God's promises, which renders us as truly certain of the future blessedness, as if we already possessed it, Heb. xi. 1. If a *man would give all the substance of his house for love, it would utterly be contemned.* Love to Jesus Christ cannot be purchased with worldly wealth; nor could all the wealth of creation bribe a lover of him into a hater of him, Song viii. 7.

SUBTILE, crafty, capable and ready to beguile, Gen. iii. 1. Prov. vii. 10. SUBTILTY, with mischievous craft and deceit, 1 Sam. xxiii. 22. Acts vii. 19. SUBTILTY, (1.) Extensive skill and prudence, Prov. i. 4. and viii. † 12. (2.) Deceitful craftiness, Acts xiii. 10.

SUBVERT, to turn away from truth and equity, Titus i. 11. Lam. iii. 36. One is *subverted*, when quite turned from divine truth, and fixed in error, Titus iii. 11.

The Hebrew SUBURBS, included not only the buildings without the wall of their cities, but also the pasture grounds about. The Levites had the ground without the walls of their cities, to the extent of 3000 cubits, or 5472 feet, on every side, Numb. 35. 3, 7.

SUCCEED, to come into the place of others, after they are gone out of it: so a son *succeeds* his father, by possessing what he had; and so the Hebrews succeeded the Canaanites in possessing their land, Deut. xxv. 6. and xii. 24. It also signifies to prosper in a work; and so SUCCESS, is an happy issue, Joshua i. 8.

SUCCOTH, *tabernacles or tents*, (1.) A place in Egypt, where the Hebrews first set up their tents, or *succoth*, Exod. xii. 37. (2.) A city on the east of Jordan, and south of the sea of Galilee, built where Jacob set up his TENTS, or *succoth*, as he he came from Padan-aram, Gen. 33. 17. It belonged to the Gadites, Joshua xiii. 27. The elders thereof were torn to pieces with thorns by Gideon, because they refused a re-

freshment to his wearied troops, Judges viii. It seems there was a valley near it, and where perhaps Hiram cast the large utensils for the temple, Psalm lx. 6. 1 Kings vii. 46. Whether SUCCOTH-BENOTH be the Assyrian Venus, or Mylitta, the obscene goddess, in honour of whom the Chaldean young women were bound once to prostitute themselves, by presenting themselves in or before her temple; and each, being called by a stranger's throwing a piece of money into her lap, retired with him, and submitted to his lust; we can hardly say: but if so, it is plain the Babylonian Samaritans introduced this abominable custom into Canaan, 2 King xvii. 30.

SUCCOUR, to help and relieve, 2 Sam. xviii. 3.

SUCK. To *suck honey out of the rock*, is to enjoy great plenty of outward happiness, Deut. xxxii. 13. To *suck* the abundance of the seas, is to enjoy profitable fisheries and seatrade, Deut. xxxiii. 19. To *suck the milk of the Gentiles, and the breast of kings*, is to be highly favoured by Cyrus, Antiochus the great, and other Gentile kings, and their subjects; or rather to have a multitude of Gentiles, and some of their chief rulers, converted to the true church, and receive from them favour, assistance, wealth, Isa. lx. 16. and lxvi. 11, 12. and xlix. 23. To *suck the poison of asps*, and the cup of God's wrath, is to be under his astonishing and destructive judgments, Job xx. 16. Ezek. xxiii. 34. SUCKLING, an infant that sucks his mother's breasts, Lam. ii. 11.

SUDDEN, hasty, unexpected, 1 Thess. v. 3. SUDDENLY, (1.) In a very short time, Job v. 3. (2.) Unexpectedly, Acts ii. 2. Mark xiii. 36. (3.) Quickly, with much speed and diligence, 2 Chron. xxix. 36.

SUFFER, (1.) To permit, give leave to, Gen. xx. 6. Luke ix. 59. (2.) To bear affliction and death, 1 Thess. ii. 2. Heb. ii. 18. Christ's *sufferings*, are either what himself suffered, Heb. ii. 10. or what his people suffer for his sake, 2 Cor. i. 5. Col. i. 24. To *suffer with Christ*, and *as a Christian*, and *according to the will of God*, is, in a state of union to Christ, cleaving to him, and dependence on him, to suffer persecutions for his sake, in a holy, humble, patient, and self-denied manner, Rom. viii. 18. 1 Pet. iv. 16, 19.

SUFFICE, (1.) To fill the belly, Numb. xi. 22. (2.) To be enough for, 1 Kings xx. 10. (3.) To give content to, Deut. iii. 26. John xiv. 8. SUFFICIENT, (1.) What is needful, Exod. xxxvi. 7. (2.) Fit, able, 2 Cor. ii. 16. *Sufficient to the day is the evil thereof*; every day has troubles enough of its own, though we do not add thereto by anxious thoughts about future times which we may never see, Matt. vi. 34.

SUIT. There is, (1.) A suit of apparel, Judg. xvii. 10. Isa. iii. 22. (2.) A suit or controversy to be decided by a judge, 2 Sam. xv. 4. (3.) A petition or request, Job xi. 19.

SUM, (1.) A certain quantity or tale of money, Exod. xxi. 30. (2.) The whole number, Numb. i. 2. Psal. cxxxix. 17. (3.) An Abridgment, containing the principal substance of many particulars said or to be said, Heb. viii. 1.

SUMMER, the warm season of the year, wherein all things appear delightful and flourishing, Gen. viii. 22. In countries north of the equinoctial line, it begins about the 21st of June, and ends about the 21st of September: on the south of the equinoctial, it begins about the 21st of December, and ends about the 21st of March. For when the sun is nearest to us, he is farthest from them. In another reckoning, May, June, July, are our summer-months; and November, December, and January, are theirs. Seasons of prosperity, and opportunities of salvation, are called *summer*, as they are most useful and agreeable, Prov. x. 5. Zech. xiv. 8. *Summer-fruits*, are such as are ripe, and must be eaten in summer, 2 Sam. xvi. 1. The fowls shall *summer*, i. e. feed a whole sum-

mer, and the beasts of the earth *winter*, i. e. feed a whole winter on their carcases, Isa. xviii. 6.

To fare SUMPTUOUSLY, is to live in an expensive and splendid manner, Luke xvi. 19.

SUN, the well known luminary, which by his presence forms our day, and by his absence our night. He is the great source of light and heat to our world, and his influences have a large share in the cause of vegetative growth. Perhaps he, and the fixed stars, are immense bodies all inflamed, and whose heat is preserved by their magnitude, and the mutual action and re-action between them and the rays they emit. The diameter of the sun is reckoned about 764,320 English miles; but Derham reckons it at 822,148, and Ferguson at 895,000. His middle distance from our earth is reckoned 81 millions of miles English: and so light comes from him to us in about eight minutes; but a cannon-ball shot thence, and moving 480 miles every hour, would take about 19 years and three months to reach our earth. Perhaps its distance from our earth is 95,000,000 of miles. It is now pretty generally agreed among philosophers, that the sun moves round his own axis, without much alteration of his place; and that the earth, and other planets, move around him, as well as around their own axis, in their respective times. The most of their arguments are too abstracted for this work. They shew, that if the sun was to move around the earth, his motion, when in the equator, should be at the rate of about 330,000 miles in a minute; and the motion of Saturn, in the same time, to be about 3,124,000 miles; and the motion of the fixed stars, to be who knows how much more swift! They observe, that things falling from a great height, do not fall perpendicularly: they shew, that the supposition of the fixed rest of the earth renders the motions of the planets quite inextricable, and destroys the order and connection of the universe: they shew, that the rising and setting of the sun mentioned in scripture, do but note the appearance and disappearance thereof with respect to our horizon; that his running, only signifies the alteration of his aspect with respect to our earth, and his *standing still*, the continuance for a time of the same aspect. His standing still at the prayer of Joshua, his going backward as a sign to Hezekiah, and his preternatural eclipse at the full moon, when our Saviour died, are the most noted circumstances that have happened to this luminary. Multitudes have taken occasion, from the shining brightness and great usefulness of the sun, to worship him, and his representative idols, as one of their principal gods, under the character of Baal, Chemosh, Moloch, Phœbus, &c. Even with the Jews the worship of the sun was practised, and Josiah had to take away the horses, and burn the chariots, consecrated in the temple to the sun, 2 Kings xxiii. 11. and after his death, we find the Jews worshipping the sun, as he rose in the east, with their backs to the temple, Ezek. viii. 16. From *the rising to the setting of the sun*, imports the whole world over, Psal. cxiii. 3. *Before the sun*, or *in the face of the sun*, imports the most daring, public, and open manner, Jer. xviii. 2. Numb. xxv. 4. To continue *while sun and moon endure*, is to last very long, or for ever, Psal. lxxii. 5, 17.

Almost every thing very glorious, lovely, and useful, is likened to the sun. To mark their infinite glory, excellency, gradual discovery to men, and their being the fountain of all true light and comfort, God is called *a sun*, Psal. lxxxiv. 11. and Christ a *sun of righteousness*, that rises with healing under his wings or rays, Mal. iv. 2. To mark their amazing and unchanged glory, especially in the heavenly state, the saints are likened to *the sun*, Matt. xiii. 46. When a state is likened to the visible heaven, the kings and chief magistrates are likened to *the sun*, and

the inferior magistrates, councils, officers, &c. are likened to the *moon and stars*; and bloody colour or darkness coming on these, denote terrible disorder and ruin, Matt. xxiv. 29. Ezek. xxxii. 7. Rev. vi. 12. and viii. 12. Acts ii. 20. To mark the delightfulness of prosperity and happiness spiritual or temporal, it is likened to the *sun and moon;* and the darkening, or going down thereof, imports adversity, Rev. xxi. 23. Isa. lx. 20. Job xxx. 28. Amos viii. 9. Jer. xv. 9. *The moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and before his ancients gloriously.* Idols, even the chief ones, shall be abhorred; kings and great men shall be astonished, when the Lord saves his people from the Assyrians and Chaldeans, and when he re-establisheth them in the millennial state; and then shall there be greater degrees of holiness and obedience to Christ, than had been either under the Old or New Testament period before, Isa. xxiv. 23. The *sun must not go down upon our wrath;* angry passions must be quickly checked, that the prince of darkness may not during the night more and more inflame them, Eph. iv. 26.

SUP, to take food, especially at night, Luke xvii. 8. Christ's *supping with* his people, denotes their delightful fellowship with him, and receiving out of his fulness, to the spiritual comfort and strengthening of their soul, Rev. iii. 20. To *sup up*, is to waste, destroy, Isa. xlii. † 14. Their *faces shall sup up as an east wind;* the Chaldeans from the east shall as easily consume the Jews and their wealth, as the east wind blasts the fruits of the ground, Hab. i. 9.

SUPPER, is an evening meal. The second sacrament of the gospel-church is called the LORD'S SUPPER, because first observed in the evening of the day; and as his body and blood, under the symbols of bread and wine, are therein represented, sealed, and applied to his people, in the evening, or last ages of the world, till he return to judgment, 1 Cor. xi. 20. The gospel-dispensation is called a *great supper;* it is bestowed by the great God, in the last ages of the world; and by the large communication of blessings therein, are multitudes fitted to enter the eternal state; and along with it shall the mystery of God's temporary providence be finished, Luke xiv. 16—24. The happiness of the Millennium, is called a *marriage-supper;* what multitudes shall be converted to Christ, and delightfully share of its blessings, in these last times! Rev. xix. 9. The terrible carnage and spoil of the Papists before the Millennium, is called the *supper of the great God*, with which he feasts the beasts, Rev. xix. 17.

SUPERFLUITY *of naughtiness*, is much of wicked and corrupt affections, Jam. i. 21.

SUPERFLUOUS, (1.) Not necessary, 2 Cor. ix. 1. (2.) More than enough, Lev. xxi. 18.

SUPERSCRIPTION, (1.) A short note on coined money, shewing by whose order it was coined, Matt. xxii. 20. (2.) A note on Christ's cross, signifying that he was King of the Jews. When the Romans condemned a man to be publicly executed, his crime for which he suffered used to be written in large letters on a table, and carried before him; and if he was crucified, it was, at least sometimes, marked on the top of his cross, that all might read and avoid the like crime: but to manifest our Saviour's innocence, his cross was marked with no crime, but with an express assertion of his true Messiaship, Mark xv. 26.

SUPERSTITION, or WILL-WORSHIP, is an excess in religion, doing things therein not required by God, or abstaining from what he has not forbidden, Col. ii. 13. Festus the Roman reckoned the Jewish religion *superstition*, Acts xxv. 19. The Athenians were very *superstitious*, Acts xvii. 22.

SUPPLANT, to trip up one's

heels, and by deceit get into the possession of what belongs to him, Gen. xxvii. 36. Jer. ix. 4.

SUPPLIANTS, such as in the humblest manner request favours: such Jewish and Gentile converts are to God under the gospel, Zeph. iii. 10. *Supplication*, is a begging by humble prayer, 1 Sam. xiii. 12. Phil. iv. 6.

SUPPLY, to furnish what is wanting, whether in temporals or spirituals. Paul's Christian brethren *supplied* him with outward necessaries, 2 Cor. xi. 9. Epaphroditus *supplied* the Corinthians with gospel-instructions, Phil. ii. 30. And God *supplies* all the needs of his people, whether of grace or glory, out of, and according to, his riches of mercy, treasured up in Christ Jesus, Phil. iv. 19.

SUPPORT, to uphold, to relieve and supply as is necessary, Acts xx. 35. 1 Thess. v. 14.

SUPPOSE, (1.) To think, to take for granted, 2 Sam. xiii. 22. (2.) To intend, Phil. i. 16. Our Saviour was *supposed* or thought to be the son of Joseph, Luke iii. 13. Peter *supposed* the dispersed Jews would reckon Silvanus a faithful and friendly brother, and would reckon his epistle but short, 1 Pet. v. 12.

SUPREME, highest, the chief magistrate, 1 Pet. ii. 12.

SUR, the east gate of the Jewish temple, called the *gate of the foundation*, 2 Chron. xxiii. 5. and the *higher gate*, because of its beauty and height, 2 Kings xv. 23. and the *new gate*, as it was rebuilt by king Jotham, Jer. xxxvi. 10. 2 Chron. xxvii. 3. and afterwards called *beautiful*, Acts iii. 2.

SURE, (1.) Firm and lasting, 1 Sam. ii. 35. (2.) Certain, and of which we may be fully persuaded, Exod. iii. 19. Numb. xxxii. 23. (3.) Very heedful, Deut. xii. 23. Men make their calling and election *sure*, by rendering the evidence of it *sure*, in a course of good works, 2 Pet. i. 10. Where our translation has a *more sure word of prophecy*, it is by the Dutch, French, and other valuable translations, rendered *most sure word of prophecy;* and it is evident our own translators in Matt. xi. 11. and xxii. 13. 1 Cor. xiii. 13. and xv. 19. render a Greek comparative by a superlative. However, it may be said, the Old Testament prophecies, which were inspired by God, uttered and spoken by prophets, and already fulfilled, were more *sure* than the human testimony of Peter, James, and John, as to what they had heard in the mount of transfiguration; at least were accounted *more sure* by the Jews; not than the Father's declaration, but than Peter, James, and John's report of it; or the prophecies did more clearly and firmly ascertain Christ's second coming, than his transfiguration in the mount did, 2 Pet. i. 19.

SURELY, is, without the least doubt or failure, Exod. iii. 7. and xxii. 6. Where *surely* is in our Old Testament version, the Hebrews have very often a redoubled verb, which at once enhances the sense, and adds solemnity to the affirmation. *Thou shalt surely die:* Heb. *In dying thou shalt die;* i. e. thou shalt certainly die every kind of death in a most shameful and terrible manner, Gen. ii. 17. I *surely will have mercy on him:* Heb. *In having tender mercy, I will have tender mercy on him:* i. e. without fail, I will exercise my tenderest mercy towards him, in every form suited to his case, and in every degree above what he can ask or think, Jer. xxxi. 20. *Of a surety*, is certainly, without fail, Gen. xv. 13. Acts xii. 11.

SURETY, one who undertakes to pay a debt or perform service for another, or to procure his safety. Judah became *surety* to Jacob for the safety of Benjamin in his journey to Egypt, Gen. xliii. 9. and xliv. 32. Paul became *surety* to Philemon, to pay him what debt Onesimus owed him, Philem. 18, 19. *Sureties* used to strike hands with the creditor, to mark their obligation to see the debt paid, or the service performed, Prov.

vi. 1, 2. The scripture forbids *surety-ship*, or engagement for the payment of other people's debt, as it tends to ruin one's own family and estate; multitudes being careless of paying their debt, if once a neighbour has become surety for them, Prov. xxii. 26. and xi. 15. It is especially dangerous to be *surety* for the debt, or the good behaviour, of *strangers* and lewd women, Prov. xx. 16. and xxvii. 13. Job begs that God would lay down his pledge, and *give him his surety*, that would secure his having his cause fairly heard and tried, as his friends had, through ignorance and prejudice, quite misjudged it, Job xvii. 3, 4. David prays that God would be *his surety for good*, that is, would most infallibly, through Christ, secure his safety and happiness, as a surety protects the debtor from the hands of unmerciful creditors, Psalm cxix. 122. Jesus Christ is the *surety of the better testament*, or covenant: he, not along with sinful transgressors, but taking the whole upon himself, undertook in the new covenant to bear the punishment that was necessary to procure salvation for guilty sinners, Heb. vii. 22. Luke xxix. 26. Matt. iii. 15. As God owes no debt, and his promises cannot be rendered more sure in themselves, Christ is not *a surety for God to us*, tho' as a witness he attests the promises, and the lodging of all their fulness in his hand encourages us to believe them. Nor is Christ *surety for our faith, repentance, and new obedience*, as these are in no sense proper and purchasing conditions of the new convenant, but are blessings which flow from it, Psalm xxii. 26—31. Isa. liii. 10—12.

SURFEITING, an overcharge of the stomach with too much meat, Luke xxi. 34.

SURMISINGS, suspicious thoughts and hints, to the hurt of our neighbour's reputation, 1 Tim. vi. 4.

SURPRISE, to seize all of a sudden, Isa. 33. 14. Jer. xlviii. 41.

SUSTAIN, (1.) To uphold in danger, and under pressures, Psal. iii. 5. (2.) To secure provision to support one's life, Gen. xxvii. 37. 1 Kings xvii. 9. and SUSTENANCE, is necessary provision for the support of life, Judg. vi. 4.

SWADDLE, to roll up young infants in bands, in order to keep their joints in a proper state till they be somewhat fixed, Lam. ii. 22. Darkness is represented as a *swaddling-band* to the ocean, as it long dwells on the south and north parts of it at once, Job 38. 7.

SWALLOW, a blackish bird, with some spots of a dirty black under its belly. Its voice is peeping, Isa. 38. 14. Its sight quick, and its flight very unequal. It builds its nest of clay, and ordinarily in chimneys or desolate houses; and, it is said, from year to year in the same place. Swallows are birds of passage, Jer. viii. 7. Prov. xxvi. 2. In spring and summer they tarry in cold countries, and retire to warmer in the harvest and winter, and are said to breed in both: but vast numbers of them continue in cold countries during the winter, in a benumbed state, wherein they hang clustered in holes of walls, banks of rivers, or even under water in marshes and lakes. As it is very unlikely that swallows or sparrows could build their nest in the altar, whereon the sacrifices were daily burnt, Psal. 84. 3. must either only mean, that they had their nests near to the altar; or what if the words were translated so as to signify, that the psalmist's soul as affectionately longed for God's altars, or public ordinances, as birds do to return to their nests and young?—Perhaps the DEROR means the ring-dove or wild pigeon, Prov. xxvi. 2. Psalm 84. 3.

To SWALLOW, (1.) To take down by the throat into the belly, Exod. vii. 12. Numb. xvi. 30. (2.) To seize upon, oppress, retain, or destroy irrecoverably, Job 20. 18. Ez. 36. 3. Job's words were *swallowed up*, when quite insufficient to express his inward grief, Job vi. 3. Death is *swallowed up in victory*, and *mor-*

tality of life, when death and distress for ever give place to everlasting life and happiness, 1 Cor. xv. 54. 2 Cor. v. 4. The earth *swallowed* up the flood which the dragon vomited forth against the church. The Romans, and the barbarous Goths, &c. by their mutual war, prevented one another from persecuting the church; and carnal councils, for their selfish ends, confuted some of the heresies that sprung up in the church, Rev. xii. 16.

SWAN, a fowl, white, and comely in its body, but its feet are broad and blackish. It is very meek and gentle; haunts rivers, but seldom dives into them, or flies much. The flesh of swans is blackish, and hard of digestion. They are said to sing sweetly when aged and near death. They were unclean by the Jewish law, and might figure out wicked men, amiable in their gifts and outward endowments, but unseemly and earthly in their behaviour, Lev. xi. 18. but Bochart will have this TINSHEMETH to be the night-owl.

SWARM, a great multitude of insects, Judg. xiv. 8.

SWEAR. See OATH.

SWEAT, (1.) The moisture that evaporates from the pores of an animal body when warmed with heat or hard labour, Gen. iii. 19. Sometimes terror has caused persons to sweat blood. Our Saviour sweat great drops of blood, when lying on the ground, in a cold night, Luke xxii. 44. Gospel ministers not being *clothed with what causes sweat*, imports their not being under the power of sloth, to render their business toilsome to them, Ezek. xliv. 18.

SWEEP, to carry off with great ease, Judg. v. 21. Christ *sweeps the house* to find his lost piece of silver, when he carries off the wealth, and cuts off the life, of multitudes; when he removes their vain confidences, reforms the corruptions of a country, and raises a mighty stir in mens' conscience, in order to promote their coming to himself, Luke xv. 8. God's judgments *sweep* nations, when they cut them mostly off, and destroy their wealth, Isa. xiv. 23. and xxviii. 17. So oppressors of the poor, like a *sweeping rain*, that carries off every thing before it, seize on every thing that comes in their way, Prov. 28. 3. Satan's house was *swept and garnished*: the Jewish nation, after their rejection of the gospel, were, and all apostates are, fully prepared for his return into them, Matt. xii. 44.

SWEET, delightful, pleasant. *Stolen waters are sweet*: sensual pleasures are so, because of the difficulty of obtaining them, and the very prohibition of them renders them agreeable to a corrupt heart, Prov. ix. 17. The *sweetness of the lips*, is useful and kind talk, Prov. xvi. 21. The *sweetness of a friend*, is his delightful company and conversation, Prov. 27. 9.

SWELL, (1.) To rise in boils, or as leavened dough, Deut. viii. 4. (2.) To rise higher than ordinary: thus the Jordan *swelled*, when the snow on Lebanon melted, and overflowed its banks, and so dislodged the lions from their thickets thereon, 1 Chron. xii. 15. In this manner the Chaldeans invaded the countries around; and the Medes invaded Chaldea, and destroyed or drove out the inhabitants, Jer. xlix. 19. and l. 44. The *swellings of Jordan*, denote extreme trouble, through which there is scarcely any passing, as when the Jews were led captive to Babylon, Jer. xii. 5. *Swellings*, are proud, envious indignation at others, 2 Cor. xii. 20. *Swelling words*, are the proud boasting of false teachers, of their distinguished sense; or their high bombast language without sentiment; or their horrid blasphemies against God, and his cause and people; or the high titles they take to themselves, and give to their favourites, 2 Pet. ii. 18. Jude 16.

SWIFT, (1.) Quick in motion, Eccl. ix. 11. (2.) That which will come in a very little time, 2 Pet. ii. 1. Mal. iii. 5. (3.) Very much inclined and ready to a thing, as to hear, &c. James i. 19. To figure out how quickly our life passeth a-

way, it is likened to a *swift* shuttle, post, ship, shadow, and wind, Job vii. 6. and ix. 25, 26, &c.

SWIM, to move in the water. One's causing his bed to *swim* with tears, imports great grief and sorrow, Psal. vi. 7. God is like a *swimmer* spreading out his hands to swim, when he extends his judgments far and wide, Isa. xxv. 11. Pharaoh-hophra was like a *swimming* fish, when he almost constantly prospered, and rioted in ease and luxury, Ezek. xxxii. 6.

SWINE, well-known animals of a ravenous kind; they feed on carrion, husks, and such like vile provision: nay, some of them eat their own young, after they have brought them forth. They look towards and dig in the earth, wallow in mires; and by excessive wallowing, or carrying of straw to their stye, they presage bad weather; they are very lazy and sleepy, and no less mischievous to gardens and fields. The Scythians, Arabs, and Egyptians, had an aversion to swine. The Jewish law stated them to be unclean animals; and the Jews so abhorred swine, that they would not name them. They are emblems of sinners delighting in their wickedness, sleeping in their sin, contemning Christ the pearl of great price, returning to their old sins, persecuting the saints, and living to no spiritual use in the world, Lev. xi. 7. Matt. vii. 6. 2 Pet. ii. 22. Though under Antiochus Epiphanes, sundry of the Jews suffered death rather than eat swine's flesh, yet in our Saviour's time we find them brought up in Galilee, and 2000 of them possessed and drowned by devils, Matt. viii. 30--34. To mark his contempt of their religion, Adrian, the Roman Emperor, set up a swine's picture in the gate of the city, which he built on mount Calvary, about 60 years after the destruction of Jerusalem.

SWOON, to faint away for want of food, Lam. ii. 11, 12.

SWORD, (1.) A warlike instrument for defending one's self, or attacking an enemy. (2.) War and its attendant calamities, Lev. xxvi. 25. Jer. xlii. 16. Esau lived *by his sword;* by rapine and war were he and his posterity, the Edomites, chiefly maintained, Gen. xxvii. 40. And the sword is said to *return into its sheath,* or *scabbard,* and to *be quiet,* when warlike calamities cease, Jer. xlvii. 6. Ezek. xxi. 30. (3.) All kinds of judgments sent for the punishment of transgressors, Deut. xxxii. 41, 42. particularly, the persecution, contention, and other evils occasioned by mens' opposition to the gospel, Matt. x. 34. God is *the sword* of his people's excellency, as by him they are protected, and obtain victory, and triumph over their enemies, Deut. xxxiii. 29. The scriptures are a *sword,* and a *sharp two-edged sword,* and *sword of the Spirit;* used by Jesus Christ and his Spirit, and by ministers and saints, they wound the conscience, defend the new nature, and the soul, and are useful in the spiritual warfare, for resisting and overcoming sin, Satan, and the world of profane, hypocritic, and heretical men: they are *Christ's sword proceeding out of his mouth,* from his authority and will; and are *girt on his thigh,* ready to be the means of convincing and converting sinners to himself, Eph. vi. 17. Rev. i. 16. and xix. 15. Psal. xlv. 3. Perhaps Christ himself, for his searching, convincing, and conquering influence, is likened to a *sharp two-edged sword,* Heb. iv. 11, 12. The magistrates' power of defending the innocent, and punishing the guilty, is called a *sword,* Rom. xiii. 4. Psal. cxlix. 6. All that *take the sword, perish by the sword:* self-avengers, and usurpers of magistracy, generally perish in their attempts, Matt. xxvi. 52. A wicked tongue, malicious and reproachful language, are like *swords and spears;* it works ruin, and wounds mens' character and spirit, and tends to hurt their person or wealth, Psal. lvii. 4. and lxiv. 3. To *turn back*

the edge of one's sword, is to disable him for self-defence, and to reduce him to trouble and misery, Psal. lxxxix. 43. To *beat swords into plough-shares, and spears into pruning-hooks*, imports the leaving off war, and the enjoyment of great peace and liberty spiritual or temporal, attended with much activity and diligence in improving one's fields, gifts, or graces, Isa. ii. 4. Mic. iv. 3. To *beat plough-shares into swords, and pruning-hooks into spears*, imports such terrible war that will require all hands, and occasion the fields to lie uncultivated, Joel iii. 10. *What if the sword contemn the rod? it shall be no more:* what if the enraged Chaldeans, contemning the king and governors of Judah, exceed the bounds of a trial, and make an utter destruction? it shall not so happen, Ezek. xxi. 13, 10.

SYCAMORE, a tree called the Egyptian fig-tree; its name is composed of *Sycos, a fig-tree*, and *Moros, a mulberry-tree*. It partakes of the nature of each of these trees; of the mulberry-tree in its leaves, and of the fig-tree in its fruit, which is much like a fig in its shape and size. This fruit grows neither in clusters, nor at the end of the branches, but sticking to the trunk of the tree, which is sometimes so large that three men can hardly grasp it. It is always green, and bears fruit at several seasons of the year. To render it fruitful, chinks are made in the bark, that thereby a whitish liquor may run out: and it is said, the fruits are not ripe, or sweet, except it be scratched by the nail, or rubbed with an iron comb. Sycamore figs are yellowish, disgustfully sweet, and, at best, coarse provision. Sycamores were common in Egypt, Judea, and other places; and the wood was used in Egypt for coffins, and, in the mummy pits, has been found fresh when 3000 years old; and in Judea, was used for building common houses, 1 Kings x. 27. and so, to change *sycamores into cedars*, is to render the buildings of cities, and the state of the nation, much more glorious than before, Isa. ix. 10.

SYENE, an ancient city of Egypt, near the north border of Ethiopia, on the east of the Nile, and whose ruins are still seen near the present Assouan. Our version represents the tower of Syene at the greatest distance from Cush, or Ethiopia: but either *Cush* signifies Cushan in Arabia, or Syene is the same as SIN: or rather the words may be read, From Migdol to Syene, even to the border of Ethiopia; *i. e.* over the whole country of Egypt, Ezek. xxix. 10.

SYNAGOGUE, a place where the Jews met for their public worship on ordinary occasions, as we do in our churches or chapels. When synagogues, properly so called, had their rise, we are uncertain. It is very plain, that before the captivity, the law was not read in them every Sabbath, as it was afterwards: hence Jehoshaphat's reforming teachers had to carry a copy of it along with them, 2 Chron. xvii. 9. and its contents were much unknown in the time of Josiah, 2 Kings xxii. 11. As most of the Jews, from the beginning of their settlement, attended the tabernacle or temple only at the three solemn feasts, it is probable they had a kind of synagogues or schools, or proseuchæ, or prayer-places, in one of which last our Saviour prayed all night, Luke vi. 12. These differed from synagogues, as in them every one prayed by himself; they were in retired places, as by river sides, Acts xvi. 13, 16. and were uncovered, like groves; whereas, synagogues were in elevated places, were covered with a roof, and one prayed as the mouth of the rest. Perhaps it was the proseuchæ that were the MOHEDE (synagogues) or meeting-places burnt up by the Chaldeans, Psal. lxxiv. 8. Soon after the captivity, the Jews had a great number of synagogues, which increased till there were about 480 of them in Jerusalem. Every trading fraternity had their synagogues; and companies of strangers, as Alexandrians,

Cyrenians, and others, had theirs, for public prayer, and for reading the scriptures. The scattered Jews too had theirs about Babylon, and almost every where in the eastern part of the Roman empire: and in the synagogues we find our Saviour and his apostles often teaching the multitudes, till they were shut out. On the synagogue-days, the people assembled thrice, at the time of the morning and evening sacrifice, and in the dusk of the evening; and thither devout persons often retired for their secret prayers; and the Pharisees stood, that their neighbours might hear them the better, Matt. vi. 5.

Wherever there are ten *Batelnim*, i. e. as I think, ten free men, who can attend the service of the synagogue, the Jews erect one. In each they have an ark or chest of the size of the Mosaic one, for holding the five books of Moses, and which is placed in that part of the synagogue that looks towards the place of the ancient temple. On that side are the *chief seats* for the elders, who sit with their backs to the ark: the rest of the men sit on other seats, with their faces to the ark. The women sit by themselves, in a gallery, so inclosed with lattice-work that they hear and see, but are not seen by the men. Ministers were the stated readers and singers in the synagogues; but the rulers might desire any man present to read or speak. Hence our Saviour read and expounded at Nazareth, Luke iv. 16. and Paul and Barnabas exhorted at Antioch of Pisidia, Acts xiii. The Sheliach-zibbor, or angel of the congregation, read the liturgy. The Chazan either read, or looked over such as read, that he might correct their mistakes; but his chief business was to expound the lesson of the day, or appoint another to do it for him; or to preach a sermon on some proper subject. These two, with the other rulers of the meeting, composed a council, whose president was called the *chief ruler*. They order the affairs of the synagogue, censure the scandalous, and provide for the poor. To procure a fund for the poor, they keep two chests at the door of the house, one for the sake of their own poor, and the other to collect for strangers; and into these people put what they please, as they go in or out. On extraordinary occasions, a collector asks each what he intends to give, and the money is gathered at their houses when the Sabbath is over.

SYRACUSE, *violent drawing*, was a famous city on the south-east of Sicily, about 22 miles in circumference, which had a fine prospect both by sea and land, and was once the largest and richest city of the Greeks. It was built about *A. M.* 3269, and in a manner consisted of four cities united into one. For about 250 years, it made little noise in the world; but in the next 280, it cut a surprising figure in war, in sea-trade, and in wealth, under its kings Gelon, Dionysius the elder and younger, Dion, Agathocles, and Hiero. Here the famed mathematician Archimedes, with astonishing inventions, defended the place from the Romans; but about *A. M.* 3800, it was taken, and he was slain. The Saracens seized on it *A. D.* 675, but in 1090, it was taken from them by Roger duke of Apulia. Here Paul tarried three days as he went prisoner to Rome; and here Christianity was early planted, and still, at least in name, continues; but the city has lost its ancient splendour, Acts xxviii. 12.

SYRIA, called in Hebrew *Aram*. The Syrians or Arameans, descended from Aram, possessed Mesopotamia, Chaldea, and part of Armenia, and of them Abraham and his friends were a part. But Syria, properly so called, had the Mediterranean sea on the west and north, Cilicia on the north, and Phenicia, Canaan, and part of Arabia the Desert, on the south. Its excellent soil and agreeable rivers, the Euphrates, Orontes, Cassimire, Adonis, Barrady, &c.

rendered it a most delightful country. It was anciently divided into a variety of cantons, as Aram-naharaim, Aram-zobah, Aram-maachah, Aram-rehob, and Aram of Damascus.—Zobah, Damascus, Hamath, Geshur, &c. were its most noted states about the time of DAVID, who conquered it, 2 Sam. viii. and x. About 60 years after, Rezin who had fled from HADADEZER his master, erected a kingdom at Damascus. He, and his successors, Benhadad and Hazael, did much mischief to the Hebrews, 1 Kings xv. and xx. and xxii. 2 Kings vi. viii. and x. but Joash and Jeroboam kings of Israel, sufficiently resented those injuries, and brought the Syrian kingdom to the point of ruin, 2 Kings xiii. and xiv. They recovered themselves, and under Rezin they made a considerable figure, and terribly harrassed Ahaz and his subjects, and even took Elath on the Red sea. But Tiglath-pileser, instigated by Ahaz, ravaged their country, demolished their cities, and carried the inhabitants to Media. During the decline of the Assyrian empire, the Syrians returned, and recovered themselves not a little; but Nebuchadnezzar again reduced them, 2 Kings xvi. Syria next fell under the Persians. After Alexander's death, it became one of the four GREEK kingdoms, formed of his empire. After it had subsisted about 257 years in this form, it was reduced to a Roman province, about *A. M.* 3939. About 696 years after, the Saracens seized on it. In the end of the 11th century, the Seljukian Turks seized on it, and erected one of their four sultanies at Aleppo, and another at Damascus. Soon after, the European croisaders took the most of it, and after a terrible struggle, were, about 100 years after, driven out of it by Saladan, sultan of Egypt, and his successors. In the beginning of the 16th century, it was seized by the Ottoman Turks, who retain it to this day. We know no place in it at present of note, except Aleppo and Damascus. Its principal rarities are the ruins of noted buildings, especially those of Tadmor and Baal-bek. A Christian church was early planted here, and was famous at Antioch and other places of the country; and there is still a shadow of Christianity with not a few, Acts xv. 23, 41. Amos i. 3—5. and iii. 12. Isa. vii. 4. and viii. 4. and ix. 11, 12. and xvii. 1—3. Jer. xlix. 23 to 27. Zech. ix. 1, 2. Isa. xi. 11.

SYRO-PHŒNICIA. This is Phœnicia properly so called, of which Sidon or Zidon was the capital; and which having by conquest been united to the kingdom of Syria, joined its old name of Phœnicia to that of Syria, just as Palestine was called Palestine of Syria, because it was considered as making a part of Syria. In the gospel, the Canaanitish woman is called a Syro-Phœnician by Mark vii. 26. because she was of Phœnicia, which was then looked upon as making a part of Syria, and was in the jurisdiction of the governor of that province. Matt. xv. 22. calls her a Canaanitish woman, because this country was really peopled by the Canaanites, Sidon being the eldest son of Canaan, Gen. x. 15.

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TAANATH-SHILOH, a place about ten miles eastward of Shechem, and whereabouts was the village Thenath as late as *A. D.* 400.

TABERNACLE, TENT, (1.) A moveable lodging, formed of cloth or skins, spread over poles. Jabal, a son of Lamech the Cainite, was the inventor of such tents, that he might remove where he pleased to feed his cattle, Gen. iv. 20. In such lodgings did Noah, Abraham, and

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other patriarchs, and the Rechabites dwell: and to this day, the wild Arabs, Tartars, and others, live in a kind of tents. (2.) A house or dwelling, 2 Chron. xxv. 22. Job xi. 14. The *tents of Shem*, are the countries or church-state of his descendants, Gen. ix. 27. *Tents of wickedness*, are places where wicked men live, Psal. lxxxiv. 10. (3.) The dwellers in *tents*, Psal. lxxxiii. 6. and the *tents of Judah*, are such Jews as dwell in unfortified cities, Zech. xii. 7. The church's *tent was enlarged*, and *her curtains stretched out*, her *cords lengthened*, and her *stakes strengthened*, when the Gentiles were converted to Christ, and her gospel-state established, Isa. liv. 2. (4.) That *tent* erected for the worship of God, called the *tabernacle of testimony*, because it testified God's relation to, and presence with, the Hebrews, and in it were the laws of God deposited, Numb. ix. 15. or the covering of it, Exod. xl. 19. God's *tabernacle is with men on earth*, when they eminently enjoy his favour, Rev. xxi. 3. The church and her true members, are like *the tents of Kedar;* their outward appearance is mean and despicable, and their condition in this world very unsettled, Song i. 5. Our bodies are a *tabernacle*, easily demolished, and removed to and fro; and yet, in saints, is the dwelling of the Holy Ghost, 2 Cor. v. 1. and 1 Cor. vi. 19.

At Sinai, Moses set up a *tent*, and called it the *tabernacle of the congregation*, because thither the Hebrews repaired to worship God, after their idolatry of the golden calf, Exod. xxxiii. 7—10. Soon after, a more noted TABERNACLE was framed by Bezaleel and Aholiab. Its form was in this manner: first there was a court of 100 cubits, or 61 yards long, and 50 cubits broad, inclosed and hung round to the height of 5 cubits, or 9 feet and a little more, with curtains of fine twined linen, suspended by silver hooks, on 56 pillars of brass, or of Shittim-wood overlaid with brass, and filleted with silver, and set in large sockets of brass. The only entrance to this court, was from the east, by a hanging vail of blue, purple, and scarlet, and fine twined linen of needle-work, twenty cubits in length, and suspended on four pillars. Here, under the open sky, stood the altar of burnt-offering and brazen laver; and hither every clean Hebrew, or proselyte of the covenant, might come with his offerings. At the west end of this court stood the tabernacle, properly so called, which was a close tent, in the form of our houses. It was 30 cubits, or about 18 yards 8 inches, long, and 6 yards and almost 3 inches broad, and as much in height. It was reared with 48 boards of Shittim-wood, each a cubit and a half broad, overlaid with gold, and set upright in 96 large sockets of silver, and all supported behind with five cross bars of Shittim-wood overlaid with gold, and fastened to the boards by rings of gold. On this frame was suspended a four-fold covering; the inmost consisted of ten curtains of fine twined linen, with blue, purple, and scarlet, embroidered with figures of cherubims of cunning work, each curtain 28 cubits long, and 4 cubits broad, and all coupled together by loops of blue, and taches of gold. Next there was a covering of 11 curtains of goats hair, coupled together with taches of brass. It had next a covering of ram's skins dyed red; and, in fine, a 4th of strong leather, or badgers' skins. The whole east end, just before which the brazen altar and laver stood, was allotted for an entrance. It was hung over with a vail of blue, purple, scarlet, and fine twined linen, curiously embroidered, and suspended by golden hooks, on five pillars of Shittim-wood overlaid with gold, and set in large sockets of brass. The whole of the gold about the tabernacle, amounted to about 148,719l. the silver to 3772l. sterling. This tabernacle or sanctuary was divided into two apartments. The first apartment was 20

cubits long, and was called the *holy place*, and into it only the priests durst enter or look. At its inner end stood the golden candlestick, and the altar of incense, and table of shew-bread; and here the silver trumpets, and standards of weight and measure, seem to have been kept. Beyond this there was another apartment of 10 cubits square, which was separated by a vail of blue, purple, and scarlet, and fine twined linen, embroidered with cherubims of cunning work, and suspended by golden taches on four pillars of Shittim-wood overlaid with gold, and set in sockets of silver. Here, amidst gross darkness, were deposited the ark of the covenant, overshadowed by the cherubims, between which hovered the Shechinah or symbolic cloud of the divine presence; and here were the golden pot of manna, Aaron's budding rod, and a copy of the law of Moses: into this apartment, only the high-priest entered one day of the year. The tabernacle being reared on the first day of the second year of the Hebrews' departure from Egypt, was, with all its utensils, consecrated by the sprinkling of blood, and anointing of oil: and every year it was atoned for by the sprinkling of blood on the day of expiation. After its erection, the twelve Hebrew princes solemnized the dedication of it, by presents and sacrifices, each in his day. The whole offering was 20 chargers and 12 bowls of silver, and 12 spoons of gold, amounting in all to 2520 shekels in weight, or 459l. sterling in value, together with a large quantity of incense, and 36 bullocks, 72 rams, as many lambs, and as many kids, Exod. xxv. to xxvii. and xxxvi. to xxxviii. and xl. Numb. vii. In the wilderness, the tabernacle stood in the midst of the Hebrew CAMP: the priests alone unreared it; but the Levites bare it and its furniture on their waggons and shoulders. The ark, the altar of incense, table of shew-bread, golden candlestick, nay even the brazen altar, were carried under a cover, and it was death for the Levites to see them, Numb. iv. After it had been carried about with the Hebrew camp for 46 years, it was fixed at Shiloh; and on a particular occasion, before Joshua's death, seems to have been brought to Shechem, Josh. xviii. and xxxiv. 26. Some time after the death of Eli, the tabernacle was fixed for a while at Nob: and thence it was carried to Gibeon. At last, the ark, and other principal parts thereof, were placed in Solomon's temple, and the rest disregarded, 1 Sam. xxi. 2 Chron. i. 13. and v. 4, 5.

Did this tabernacle represent our Redeemer, particularly in his manhood? It was devised of God, was reared up with infinite skill, and consecrated by the oil of the divine Spirit, and his own bloody suffering. In it dwells the fulness of Godhead; and after much tossing and unfixedness on earth, it, dropping every infirmity, was solemnly introduced to the heavenly rest. He is the mean of all our fellowship with God, and the treasury of all that atonement, purification, light, food, and acceptance, necessary for our souls, Heb. ix. 21. and viii. 2. Did it not represent the gospel-church, the *tabernacle of our mystical David?* By the wisdom of God, she was planned: by his order, she was erected by the inspired ministers of Christ. In her the glory of God resides: and here he is worshipped. Here is the word of God, the true standard of our faith and practice; and here are the unsearchable riches and gospel of Christ. After a little more exposure to storms, and various removals from place to place, she, in all her true members and glory, will enter into the temple above.

TABITHA, is a Syriac word signifying *clear sighted;* DORCAS, *wild goat* or *kid;* a Christian widow at Joppa, who much abounded in almsdeeds, and other good works, dying of some ailment, she was washed, and laid on a table in order to be buried. Peter was sent for, and the

attending widows were all in tears, and shewed him the clothes which she had made for them, and reported to him her other generous deeds. Peter putting out the people, and praying over her, bid her arise. She immediately opened her eyes, and, he helping her a little, she stood up. He then called in the Christian neighbours, and presented her to them, alive and well, Acts ix. 36—42.

TABLE, (1.) A broad piece of stone, brass, or the like, Hab. ii. 2. Luke i. 63. Such the ancients used to write upon, as they had no paper; and they wished what they wrote to continue recorded to many generations. Twice God wrote his law on tables of stone. The Romans wrote their ancient laws on 12 tables of brass. In allusion hereto, man's heart is represented as *a writing-table*, and *a fleshly table*, ready to receive and be affected with divine truths, Prov. iii. 3. and vii. 3. 2 Cor. iii. 3. (2.) A frame or seat used for meals, and other purposes, 1 Sam. xx. 29. It seems the Hebrews used the sacred perfume of incense, and oil, at their common tables, Ezek. xxiii. 41. The altar of burnt-offering is called God's *table*, because the sacrifices therein offered were acceptable to him, and were food to the hungry, Mal. i. 7, 12. The ordinances of the church are likened to *a table*, as they exhibit to us the fulness of God for the nourishment of our souls, Psal. lxix. 22. Luke xxii. 30. (3.) The provision set upon a table to be eaten or drunk, nay, all kinds of provision spiritual and temporal; and God *furnishes one's table*, when he gives them prosperity spiritual or temporal, Psal. xxiii. 5. Men cannot be partakers of the *table of the Lord*, and of *the table of devils;* cannot consistently eat of the things sacrificed to idols as such, and partake of the Lord's supper, 1 Cor. x. 21. The *preparing a table* when Babylon was taken, imports, either the Medes and Persians providing victuals for their army, or the Chaldeans' luxurious feasting and drunkenness, Isa. xxi. 5. The *eight tables* of hewn stone in Ezekiel's visionary temple, may denote the frequently administered supper of the Lord, firmly established in the church, and accessible to Christians in every corner, Ezek. xl. 41, 42. The *table of shew-bread* was of Shittim-wood overlaid with gold, two cubits in length, one in breadth, and one and a half in height. At the top, it was surrounded with a double cornice, which preserved the loaves from falling off. It was portable by staves of Shittim-wood overlaid with gold. It was consecrated by sprinkling of blood, and anointing with oil. It stood on the north-west corner of the holy-place, just before the inner vail, and on it were set the 12 loaves of shew-bread. Solomon made 10 tables of shew-bread. Did this table represent Jesus's person, as in his intercession, presenting all his chosen tribes before God; or the gospel, as presenting Christ and his fulness for our spiritual provision? Exod. xxv. 23—30. and xxx. 27. 2 Chron. iv. 8, 19.

TABLET, an ornament, or perhaps a box for perfume to refresh fainting spirits, Exod. xxxv. 22.

TABOR, *choice or purity*, (1.) A mountain somewhat of the form of a sugar-loaf, near Kadesh in Galilee, where the territories of Issachar and Naphtali nearly met together, Josh. xix. 12, 22. It stood almost straight west of Hermon, but on the other side of Jordan, and in the great plain of Jezreel. Josephus says it is about four miles high, and on the top is a beautiful plain about three miles and an half in circumference, and inclosed with trees, except towards the south; but according to Maundrel, Thevenot, and Pocock, one may ride to the top, and it is little more than one mile and an half of ascent; and on the top is but half a mile long, and a quarter broad: whether an earthquake may have partly sunk it, and altered its form since the time of Josephus, I know not. The top, from whence is one of the most de-

lightful prospects in the world, was once surrounded with a wall and trench, and perhaps there were houses on it. On this mount Barak assembled his army, and, at the foot of it defeated the host of Jabin, Judg. iv. 6, 8. On the top of it, it was long thought our Saviour was transfigured; but as it is so far distant from Cesarea Philippi, where he was before and after, that is now doubted by most people of judgment. (2.) TABOR was also the name of a city given by the Zebulunites to the Levites of Merari's family, 1 Chron. vi. 77. and of a place near Bethel, 1 Sam. x. 3.

TABRET, a kind of musical drum for expressing gladness at feasts and dancings, and in religious worship, Exod. xv. 20, 29. To be *as a tabret*, is to be greatly loved and delighted in, Job xvii. 6. To be *adorned with tabrets*, is to be filled with gladness on account of prosperity and happiness, Jer. xxxi. 4. To *tabor on the breasts*, is to beat them, as if a drum, for vexation and grief, Nah. ii. 7.

TACHES, hooks, clasps, or latches, of gold and brass, for fastening together the curtains of the tabernacle, Exod. xxvi. 6, 11.

TACKLING, the roping of a ship.

TADMOR, *bitterness or change*, now PALMYRA, was built by Solomon, about 60 miles east of Damascus, and above 20 west of the Euphrates, in a most delightful spot, surrounded with a wide sandy desert, and with mountains on the east, north, and west sides. Here lived the famed critic Longinus; and here Odenatus, and Zenobia his queen, formed a small kingdom, and performed wondrous exploits; but the Romans seized on it by force about *A. D.* 273. At present there are about 30 wretched families in it, and plenty of magnificent ruins, sufficient to astonish every judicious beholder, 1 Kings ix. 18.

TAHPANHES, *secret temptation*, TEHAPHNEHES, or HANES; a city of Egypt, and probably the same as Daphnæ Pelusiæ, about 16 miles south of Pelusium, and on the east of the Nile. Hither the rebellious Jews, under Johanan the son of Kareah, retired; and not long after, Nebuchadnezzar took it, and placed his throne at the entrance of it, as Jeremiah had pointed out by the hiding of stones, Jer. xliii. 7—11. Ezek. xxx. 18.

TAIL, the hinder part of a beast, Judg. xv. 4. in allusion to which, whatever is low and contemptible is called the tail, Deut. xxviii. 13. Isa. ix. 14, 15. and xix. 15. Because scorpions and serpents do much hurt with their *tails*, the power, policy, and flattery, wherewith the Papists and Mahometans spread their delusion, to the ruin of multitudes, are called their *tails;* or the *tails* may signify subordinate officers and agents ecclesiastic, civil, or military, Rev. ix. 10, 19. and xii. 4. Rezin and Pekah were two *tails of smoking fire-brands*, able to perform little of what they boasted, and near to utter destruction, Isa. vii. 4.

TAKE, (1.) To receive, 2 Kings xv. 15, 16. (2.) To choose, Deut. i. 13. (3.) To seize on, 1 Kings xviii. 40. Heb. v. 4. (4.) To bear away, John ii. 16. (5.) To improve, exert, Eph. vi. 13. Rev. xi. 17. To *take away*, often signifies the entire destruction of a thing, and its causes and effects, Heb. x. 4, 9. Christ *takes away sin;* his righteousness removes the guilt; his Spirit its power and stain; and his benefits conferred, the fruit thereof, John i. 29. Troubles, when sanctified, *take away sin;* they cause men to give up their idols and idolatries, and to abhor and watch against sinful practices, Isa. xxvii. 9. A man is *taken* and *held fast by his sins*, when he is insnared and ruined by them, Prov. v. 22.

TALE, (1.) Sum, number, Exod. v. 8. (2.) Story, Luke xxiv. 11. Our life is like a *tale that is told*, very short and unsubstantial, Psal. xc. 9. *Tale-bearers*, are such as carry tales to raise strife and contention, or who slander and backbite, Lev. xix. 16. Ezek. xxii. 9.

TALENT, a weight among the Jews containing 3000 shekels; which if a shekel of silver is reckoned at three shillings, a talent of it will amount to 450*l.* sterling, and one of gold to 16 times as much, viz. 7200*l.* But we, supposing a shekel of silver to be considerably less, viz. 2*s.* 3¾*d.* compute the talent of silver at 342*l.* 3*s.* 9*d.* and a talent of gold at 5475*l.* sterling, Exod. xxxviii. 24, 27. The weight of a Jewish talent for weighing silver, was 113 pounds 10 ounces 1 pennyweight and 10⅞ grains; but their talent used in weighing other things, was perhaps a fifth part heavier. The Egyptian talent was 86 pounds and almost 9 ounces. They had a talent at Antioch, that weighed 390 pounds and about 3½ ounces. Whatever gifts or opportunities God gives to men for their usefulness, are called *pounds* and *talents;* and to some he gives these in greater, and to others in lesser, proportion, but all ought to improve what they receive, and must give account of their use or abuse thereof, Matt. xxv. 15—29. Luke xix. To mark the infinite disproportion between the offences done by us to God, and those done by men to us; the former are called 10,000 *talents,* and the latter 100 *pence,* Matt. xviii. 24, 28. God's heavy judgments on the Jews and Antichristians, are represented as of the *weight of a talent,* Zech. v. 7. Rev. xvi. 21.

TALK, speech to another, Job xi. 2. *Talkers,* are such as are exceedingly given to talk, Ezek. xxxvi. 3. *Talk* sometimes signifies meditation, as we should never speak but after due thought, Psal. lxxi. 24.

TALITHA-CUMI, a Syriac expression, which signifies, *Maid, arise,* Mark v. 41.

TALMAI. See GESHUR.

TAMAR, *a palm-tree.* See JUDAH, ABSALOM, AMNON. Tamar, a city is probably the same as ENGEDI.

TAMMUZ, or THAMMUZ, *abstruse, concealed,* the 4th month of the Jews' sacred year, and 10th of their civil. It consists of 29 days, and answers to part of our June and July. On the 17th day of it, the Jews fast for the sin and punishment of making the golden calf. During the captivity of Babylon, they in this month observed a fast, to bewail the destruction of Jerusalem, Jer. xxxix. 2. Zech. viii. 19. (2.) TAMMUZ, an idol, called also Adonis, Osiris, Adonosiris, and perhaps Chemosh, and Baal-peor. It is said, he was either Thamus, an ancient king of Upper Egypt, or was Adonis, the son of Cyniras an Assyrian, who founded the city of Paphos in Cyprus, by his own daughter Myrrha. To cover his incestuous birth, he was brought up among the shepherds. Venus, the goddess of whoredom, fell in love with him for his beauty, on account of which Mars her husband killed him. Venus lamented his death, in the most inconsolable manner. To comply with her pattern, the eastern nations of Syria, Phenicia, &c. had a stated solemnity, to bewail the death of the celebrated whoremonger.

The Hebrews, in derision, call him sometimes the *dead,* Psalm cvi. 28. and Lev. xix. 28. and at other times they call him the image of jealousy, Ezek. viii. 3, 5. because he was the object of the god Mars's jealousy. The Syrians, Phœnicians, and Cyprians, called him Adonis; and Calmet is of opinion, that the Ammonites and Moabites gave him the name of Baal-peor. — The manner wherein they celebrated the festivals of this false deity, was this: They represented him as lying dead in his coffin; they wept for him, bemoaned themselves, and sought for him with great eagerness and inquietude. After this, they pretended that they had found him again, and that he was living. At this good news, they shewed marks of the most extraordinary joy, and were guilty of a thousand lewd practises, to convince Venus how gladly they congratulated her upon the return and revival of her favourite, as before they had

condoled her upon the loss of him, and his death.—The Hebrew women, of whom the prophet Ezekiel is speaking, celebrated the feasts of Tammuz, or Adonis, in Jerusalem; and God shewed the prophet these women weeping even in *his temple*, for this infamous god.

TANACH, or TAANACH, a city of the Manassites, near Endor and Megiddo. It was given to the Kohathites; but the Canaanites long retained it in their hands, Josh. xvii. 11. and xxi. 25. Judg. i. 27.

TAPESTRY, cloth beautifully figured in the loom, or with the needle. It was anciently used in the east, as early as the age of Solomon. The crusaders seem to have introduced the art of making it into Europe about six hundred years ago. The English and Flemish first distinguished themselves in making it, but the French knew little of it till within 200 years. It is used to cover beds, and to hang fine rooms. Its figures are frequently formed with threads of gold, Prov. vii. 16.

TAPPUA, *an apple*, or the *apple* city; it belonged to the tribe of Ephraim, and is probably the same as Entappua, which was fortified by Bacchides the Syro-Grecian general, Josh. xvii. 7, 8. Another, situated in the low country, belonged to Judah, and was different from Beth-Tappua in the hill country, Josh. xv. 34, 53.

TARES. We have a kind of peas called tares; but what the scripture mentions under that name, appears to be a weed very hurtful to corn. Its stem is smaller than that of wheat, and at the top springs forth a long ear, with small husks surrounding three or four grains. The meal of tares is unwholesome, loads the stomach, and intoxicates, creating drowsiness, heaviness, and head-achs.—Formal and hypocritical professors of religion, are likened to *tares*; they grow up among the saints, are somewhat similar in their outward conduct, are very hurtful; but cannot be fully separated till the last day, when they shall be cast into everlasting fire.

TARGET. See SHIELD. But Goliath's *chidon* probably signifies a gorget, corslet, or neck-piece, 1 Sam. xvii. 6.

TARRY, (1.) To abide, continue, Gen. xxvii. 44. (2.) To stay behind, Exod. xii. 39. (3.) To defer, delay, Gen. xlv. 9. (4.) To wait, stay for, Exod. xxiv. 14. God and his salvation *tarry*, when, notwithstanding his people's distress and prayers, he for a time defers to deliver them, Psal. xl. 17. Isa. xlvi. 13.

TARSHISH, TARSUS, *winged, feathered*, the son of Javan, and who probably founded Tarshish, or Tarsus in Cilicia, and gave his name to the country, and was perhaps the father of the Etrusci in Italy. Perhaps different places are called TARSHISH. TARSUS in Cilicia was the nearest to Canaan that we know of. It was the capital city of the country, and built on the river Cydnus, about six miles from the sea; and which Strabo says, was built by Sardanapalus the king of Assyria. It is said once to have equalled Athens, and Alexandria in polite learning. Julius Cæsar bestowed on it the same privileges as Rome had; and hence Paul was here *free born*. To shew their gratitude, the inhabitants turned the name of the city into *Juliopolis*, or the city of Julius. During the wars of the Greek emperors with the Persians and Saracens, this city suffered much, and is at present of no importance: but Christianity being here planted by Paul, has never since been wholly extinct. Perhaps this is the Tarshish for which Jonah set out, Jon. i. 3. Sometimes *Tarshish* seems to denote the sea in general, so called from its blue-greenish colour, as Isa. lx. 9. Psalm xlviii. 7. Sometimes it seems to mean Carthage in Africa, or Tartessus in Spain, Isaiah xxiii. 6. for in vain would the Tyrians have fled from Nebuchadnezzar, or Alexander, to Tarsus in Cilicia. Hillar will have Tarshish to signify the country of the Celtæ in

Gaul, Spain, &c. Psal. lxxii. 10. But there must still be another *Tarshish*, to which Solomon traded from the Red sea, and for which Jehoshaphat fitted out his fleet. This could not be in North Africa, or in Spain, as the way to these places by sea was 6 or 7000 miles nearer from Joppa than from the Red sea. We must therefore suppose a *Tarshish* on the east of Africa, or in the Indies, and perhaps near to the most distant OPHIR, 1 Kings x. 22. 2 Chron. xx. 36. Jer. x. 9.

TARTAK, *chained, bound, shut up*, the idol of the Avites. The Jewish writers think he had the figure of an ass; but Jurieu will have this idol to be the chariot of the sun, or the sun in his chariot, 2 Kings xvii. 31.

TARTAN. See ESARHADDON, SENNACHERIB.

TASK, the quantity of work required of one; and TASK-MASTERS are such overseers as make the tasked to perform their work, Exod. v. 11.

To TASTE, (1.) To try the relish of a thing by the tongue or palate, Job xxxiv. 3. (2.) To eat or drink a little, as if trying the relish of the food, 1 Sam. xiv. 29. Dan. v. 2. (3.) To have an experimental knowledge of: thus men *taste* death, when they feel it, Matt. xvi. 28. they *taste* that the Lord is *gracious* and *good*, when they spiritually discern and feel his grace and goodness working for and in them, 1 Pet. ii. 2. Psal. xxxiv. 8. Men *taste the good word of God*, and *the heavenly gift*, when they have such experience of the power of the Holy Ghost, in and by the word, as fills them with comfort and joy, Heb. vi. 4, 5.

TASTE, is, (1.) Relish, Exod. xvi. 31. Job vi. 6. (2.) The roof of the mouth, which discerns the relish of meats, Prov. xxiv. 13. (3.) Our judgment and affections, which discern the propriety and agreeableness of things to the soul, Psal. cxix. 103. Song ii. 3. Moab's *taste remained in him, and his scent was not changed.* Their power, and their idolatry, pride, presumption, luxury, and other wickedness, continued the same from age to age, as wine standing on its lees retains its strength, colour, and relish, Jer. xlviii. 11.

TATLERS, such as foolishly and rashly speak of things without knowing or being concerned about them, 1 Tim. v. 13.

TATNAI. See SAMARITANS.

The THREE-TAVERNS, was a place about 33 miles south of Rome, where it seems there were three taverns or drinking-houses, Acts xxviii. 15.

TAUNT, a common by-word, a laughing-stock, Jer. xxiv. 9. Ezek. v. 15.

TAX, TOLL, TRIBUTE, a sum of money, or goods, paid to rulers, as a token of submission to them, and in order to reward their labour in government, 2 Chron. xvii. 11. 2 Kings xxiii. 35. As the Hebrews acknowledged God for their proper king, they paid their *tribute* to him in tithes, offerings, and soul-money, Exod. xxx. 13. Lev. i. to vii. &c. Wherever they prevailed over the Canaanites, they laid them under *tribute*, Josh. xvi. 10. Judg. i. 30—35. Towards the end of his reign, Solomon imposed a *tribute* on the Hebrews, which issued in the revolt of ten tribes from his son, 1 Kings xii. The Syrians too, and Assyrians, Chaldeans, Persians, Greeks, and Romans, in their turn, imposed *tribute* on them and other conquered nations. Seleucus, the son of Antiochus the Great, was a *raiser of taxes in the glory of his kingdom*; i. e. famed for nothing but raising of taxes, to pay his father's debt to the Romans, Dan. xi. 20. Cæsar Augustus ordered that an enrolment, *taxing*, or census, should be made of all his subjects, families, and substance, in order to lay on the *tribute* in proportion to their ability: this was begun three or four years before the birth of our Saviour: but Providence so ordered it, that it was not carried through to Bethlehem till the time of

his birth, Luke ii. 2. This tribute was not levied till about 10 or 11 years after; the publicans who gathered it, were terribly detested. Judas of Galilee formed a party of zealots, who seditiously opposed the raising of it. As Jesus miracuously procured money from a fish to pay it for himself and Peter, he, in a convincing manner, directed the Jews to pay it, as by their using the Roman coin, they acknowledged their subjection, Matt. xxii. 16—18. TRIBUTARY, one under tribute, Judg. i.

TEACH, INSTRUCT, (1.) To make to know, Psal. cxix. 26. (2.) To admonish, to direct, Mark viii. 31. God *teaches* men by his word, informing their judgment; by his Spirit, opening their understanding to discern divine things; and by his providence, pointing out what we have done, or ought to do, and what we may expect at his hand, Rom. ii. 18. Neh. ix 20. Jer. vi. 8. Prov. xxiv. 32. Psal. xxv. 8, 9. Christ's right hand *teaches him terrible things*, when he performs marvellous works for the salvation of his people, and the destruction of their enemies, Psal. xlv. 4. To *teach by the hand of God*, is to do it by his assistance, Job xxvii. 11. To *teach with the fingers*, is by gestures to excite others to what is shameful to be expressed in words, Prov. vi. 13. A TEACHER, is, (1.) A master, an instructor, 1 Chron. xxv. 8. (2.) A minister of the gospel, who, by his doctrine and practice, makes men to understand the truths of God, Eph. iv. 11. (3.) One who by private instruction or example, makes others to know spiritual things, Tit. ii. 3.

TEAR. See REND.

TEARS, (1.) Drops of water which fall from weeping eyes, Psal. vi. 6. (2.) Affliction and sorrow, Psal. cxxvi. 5. Isa. xxv. 8.

TEATS, (1.) Paps, dugs. The Jews had their *teats of virginity bruised*, when they were seduced into the idolatry of the Heathens around, Ezek. xxiii. 3. (2.) Prosperity, plentiful crops: for want of such, the Jewish women lamented, Isa. xxxii. 12.

TEDIOUS, wearisome.

TEBET, or THEBET, *goodness*, the tenth month of the Jewish sacred year, and fourth of their civil. It consisted of 29 days. On the eighth, they observe a fast for the translation of their law into Greek: on the tenth, a fast for the siege of Jerusalem by the Chaldeans, 2 Kings xxv. 1. On the 28th, a feast of joy for the ejection of the Sadducees from the sanhedrim, where, under Janneus, they had almost the whole power.

TEKOAH, *trumpets*, a pleasant city about 12 miles south of Jerusalem, built by one Asher, or Ashur, 1 Chron. ii. 24. and iv. 5. and which had a wilderness adjacent to it, that reached almost to the Dead sea. A widow of it persuaded David to recall Absalom, 2 Sam. xiv. Rehoboam repaired and fortified it, 2 Chron. xi. 6. Near to it Jehoshaphat's enemies massacred one another, 2 Chron. xx. 20—23. Amos the prophet was a herdsman of it, Amos i. 1. Hither Jonathan the Maccabee retired from Bacchides, the Syrian general, as the city had but one entrance. Perhaps there was another Tekoah, north of Jerusalem, Jer. vi. 1.

TELASSAR. See EDEN.

TELABBIM, *a heap of new grain*, a place of Chaldea between the rivers Chebar and Saocoras, Ezek. iii. 15.

TELEM, or TELAIM, *a lamb*, a city on the south frontiers of Judea, where Saul mustered his forces to march against the Amalekites, Josh. xv. 24. 1 Sam. xv. 4.

TELMELA, *a heap of salt*, TELHARSHA, CHERUB, ADDAN, and IMMER, were perhaps all cities of Chaldea, Ezra ii. 59.

TELL, (1.) To count, to number, Gen. xv. 5. (2.) To make known to, Gen. xii. 18. 2 Sam. i. 20. (3.) To explain, interpret, Ezek. xxiv. 19. Dan. ii. 36.

TEMA, *perfection*, a son of Ish-

mael, who probably founded the city Thema or Thamma, near the west of Chaldea, and was the parent of the *troops of Tema*, Gen. xxv. 5. Job ix. 10.

TEMAN, or TIMNAH, *the south, or perfect*, the grandson of Esau by his son Eliphaz, and parent of the Temanites, of whom Eliphaz, Job's friend, was one, and Husham, an ancient king of Edom, another, Gen. xxxvi. 34. We suppose he built a city called Teman, about five miles from Petra. Most, if not the whole of the land of Edom, is sometimes called *Teman*, Jer. xlix. 20. Amos i. 12. The symbols of the divine presence seemed to *move from* above the land of *Teman and Paran*, to Sinai, which lay south-west therefrom, Hab. iii. 3.

TEMPEST. See STORM.

TEMPLE. The Jews sometimes called the tabernacle by this name, 1 Sam. i. 9. and iii. 3. The houses built for the residence of idols were likewise so called; but that built at Jerusalem for the worship of the true God is so termed by way of eminence. We have different descriptions of this magnificent structure. Villalpandus, a learned Jesuit, and famed architect, has published a splendid one in three volumes in folio; but it is chiefly founded on Ezekiel's visionary descriptions, and his own fancy and rules of architecture, and not on the plain reports of scripture. Lightfoot too, and Prideaux, have given us laboured descriptions; but as these are founded on Josephus's account of Herod's form of it, and on the Talmud, whose authors lived long after it was in ruins, we cannot depend on them as descriptions of Solomon's temple. Our account shall be taken from the history of the Bible, which alone, we suppose, is be regarded in this matter.

The preparations for this temple were immense. David and his princes assigned thereto 108,000 talents of gold, 1,017,000 talents of silver, both which together amounted to about 942,719,750*l.* or 939,299,687*l.* sterling, and in weight amounted to about 46,000 ton weight of gold and silver. About 183,600 men, Hebrews and Canaanites, were employed in building it. Every thing was made ready e're it came to the spot, so that nothing was to be done but joining the materials; and yet it was seven years in building. It was erected on mount Moriah. The top of this hill was inclosed with a wall. Into this there was an entrance on every side; besides one towards the south-west for the royal family, whereby, on a raised way, called the *gate of Shallecheth*, they came to their place in the *covert of the Sabbath*. The east gate was called *Sur;* the south gate was called *Asuppim*, because it seems there the Levites *convened* to receive their directions; and the gate *Parbar* was at the north-west of the temple. At the side of every gate, and at every corner of the court, houses seem to have been built. Into this outer court, every clean Hebrew, or proselyte of the covenant, might enter. In our Saviour's time, there was a court of the Gentiles without this. In the middle of the outer court, but nearer to the west end, there was a court for the priests and Levites, stretching oblongly from west to east, and was surrounded with a low wall of about four feet high, that the people might, over the top of it, see what was doing by the priests. This court had two entrances; one on the north side, and another on the south. In this court, just before the east end of the temple, stood the brazen altar, 20 cubits long, as many broad, and 10 high: and the brazen sea and lavers; which brass-work was cast in the clay ground near Succoth and Zaretan. The temple, properly so called, stood from west to east, near the west end of the court of the priests, and had its sole entrance on the east end. First, you came to a porch 20 cubits from north to south, and 10 from east to west, and 120 in height. This served as a steeple to

adorn it, and was a place of shelter and of prayer to the serving priests. On each side of its entrance was a pillar about 18 cubits high, and 12 cubits in circumference, and adorned with chapiters, and about 200 figures of pomegranates. The one was called *Jachin, stability;* and the other *Boaz, strength.*—Passing thro' this porch, you enter the sanctuary or holy palce, which was 40 cubits in length, 20 in breadth, and 30 in height; at the west end of which stood ten golden candlesticks on the south side, and on the north 10 tables, with 12 loaves of shew-bread on each; and in the middle between them, stood the golden altar of incense. In this apartment too, were lodged the silver trumpets, the standards of weight and measure, and the sacred treasures. Passing through the sanctuary lengthwise, you entered by a fine vail, and a two-leaved door of olive-tree, into the *oracle* or *most holy place,* into which only the high-priest might enter, and that only upon the day of atonement. It was a square of 20 cubits every way, and here stood the ark with its furniture; and Solomon made two new cherubims of olive-tree, which overshadowed the two golden ones, and stretched their wings the whole breadth of the house. The wall of the house was reared with alternate rows of fine cedar-wood and hewn stone, probably polished marble; the inside was carved with figures of cherubims and palm-trees; and the whole inside, floor, walls, and roof, was overlaid with gold. The oracle had no windows at all, but was perpetually dark; the sanctuary had narrow windows, light against light. If the 90 priests' chambers of three stories, 30 in each, were built on the wall of the temple, the windows of the sanctuary were of course high; but if, with some, we suppose the priests' chambers built on the top of the temple, the windows might be low enough. About 11 months after the building was finished, and just before the feast of tabernacles, this temple was furnished with the ark and other sacred utensils, and the Shechinah or cloud of divine glory entered it, to take up its rest over the ark, between the cherubims; it was dedicated with a solemn prayer by Solomon, by seven days of sacred feasting, and by a peace-offering of 20,000 oxen, and 120,000 sheep, to consume which, the holy fire anew came down from heaven. The temple service consisted in sacrifices, songs, prayers, &c. 1 Chron. xxii. and xxvi. and xxix. 1—9. 1 Kings vii. to viii. 2 Chron. iii. to vi. Did not this temple typify Christ's manhood, as the wonderfully prepared, the curious, pure, and glorious, residence of his Godhead, and through which we have access to worship God? John ii. 19. Did it represent his person, freely set up to be our Mediator, as the glorious, fixed, and lasting, mean of our fellowship with God, and of receiving all blessings from him? Col. i. 19. and ii. 9. Did it typify the gospel-church, large, glorious, and firmly founded, reared up with lively stones, or true believers connected together by the Spirit and grace of Christ, and fitted to be the residence of God, Father, Son, and Holy Ghost? Eph. ii. 20—22. Did it also prefigure heaven, as the glorious and fixed residence of the Most High, where he is served by multitudes of angels and men, and honoured with endless anthems of praise? Psal. xi. 4. Rev. vii. 15. The saints are *temples;* their souls, and even their bodies, are, by the Spirit of Christ, fitted and set apart to the service, and to be the residence of God, 1 Cor. iii. 16. and vi. 19. 2 Cor. vi. 16. John saw *no temple in heaven,* for the *Lord God and the Lamb are the temple thereof.* In the millennial period, outward pomp and ceremony shall be set at nought, and real fellowship with God alone prized: and in heaven, instituted ordinances shall cease, and the full enjoyment of God be *all and in all,* Rev. xxi. 22. The Jewish temple remained but a-

bout 34 years in its glory, when Shishak carried off its treasures, 1 Kings xiv. 25 Under Jehoram, Ahaziah, and Athaliah, it was much decayed; but Jehoiada and Joash repaired it about *A. M.* 3150. Soon after, Joash robbed it of its treasures, to give them to Hazael king of Syria, 2 Kings xii. 2 Chron. xxiv. To procure the asistance of Tiglath-pileser the Assyrian, Ahaz complimented him with the treasures of the temple. He removed the brazen altar, and put his idolatrous one in its place. He removed the brazen sea from off the oxen, and the brazen lavers from off their pedestals or supporters, and placed them on the ground. He also broke many of the sacred vessels, and shut up the temple, 2 Chron. xxviii. 2 Kings xvi. Hezekiah repaired it, and made such vessels for it as it wanted; but in the 14th year of his reign, he was induced to rob it of much of its wealth, to give it to Sennacherib, 2 Chron. xxix. 2 Kings xviii. Manasseh reared altars to the host of heaven in the sacred courts, but afterwards restored the true worship of God. Josiah, his grandson, further purged the temple, and replaced the ark of God therein, 2 Kings xxi. and xxii. 2 Chron. xxxiii. and xxxv. About *A. M.* 3398, Nebuchadnezzar carried part of the sacred vessels to Babylon, and about seven years after he carried others; and at last, in 3416, entirely burnt and demolished the temple, Ezek. vii. 20—22. and xxiv. 21. Jer. lii. 13. About *A. M.* 3469, amidst the joy of some, and mourning of others, it, by Cyrus's order, began to be rebuilt, and, notwithstanding much hinderance, was finished in about 20 years, and solemnly dedicated to the service of God. The Persian king's decree seems to order its height to be 60 cubits, and its breadth to be 60: perhaps the porch might be only allowed to be 60 cubits high, which was but the half of the height of that erected by Solomon. Or what we render *breadth*, may signify the *length*, as it is scarcely probable Cyrus would order the height and breadth, and not the length Or perhaps, though Solomon's temple was but 20 cubits from side to side within, yet the breadth of the walls, and priests' chambers added thereto, might make it 60 cubits. This second temple, built under the direction of Zerubbabel, and Joshua the high-priest, wanted, as the Jews say, five things which were the chief glory of the former, viz. the ark and its furniture, the Shechinah, or cloud of the divine presence, the holy fire, the Urim and Thummim, and the spirit of prophecy: but the want of these could hardly be the reason of the old mens' mourning when they saw the foundation of it laid; but the true reason seems to be, the unlikelihood that it, when founded by a few poor tributaries, would ever attain to the glory of the former, reared by the wisest and richest of kings, Ezra i. and iii. and vi. About *A. M.* 3837, Antiochus profaned it, stopt the daily sacrifice, and erected the image of Jupiter his chief idol on the altar of burnt-offering: but, about three years after, Judas Maccabeus purified and repaired it, and restored the true worship of God, To gain the affection of the Jews, and humour his own pride, Herod the Great, about *A. M.* 3987, began to build it anew. In about nine years he finished the principal parts of it; but 46 years after, when our Saviour had begun his public ministry, it was not quite finished: nay, till the beginning of their ruinous wars, they still added to its buildings. Josephus describes this temple as follows: It was built on a very hard rock, wherein the foundations were laid with incredible expence. The temple itself was 60 cubits high, and as many broad. But in the front Herod added two wings or shoulders, each of which projecting 20 cubits, made the whole length of the front 100 cubits, and the breadth as many: and the gate was 70 cubits high, and 20 broad, but without any doors. The stones were white mar-

ble, 25 cubits in length, 12 in height, and 9 in breadth, all polished, and unspeakably beautiful. Instead of doors, the gate was closed with vails flowered with gold, silver, purple, and every thing rich and curious. At each side of the gate were two stately pillars, from whence hung golden festoons, and vines with leaves and clusters of grapes, curiously wrought.—The whole inclosure was about a furlong square, surrounded with an high wall of large stones, some of them above 40 cubits long, and all fastened to one another with lead or iron. Where the wall was raised from the bottom of the adjacent valley, its height was about 300 or 400 cubits. On the inside of this high wall, round about, were erected three fine galleries; the narrowest about 30 feet wide, and 50 in height; but the largest, which was between the other two, was 45 feet wide, and 100 feet high. These galleries were supported by 162 pillars of marble, each about 27 feet in circumference. The wall of this inclosure had four gates towards the west, and one towards each of the other three quarters. Solomon's porch was at the east gate of the temple called Beautiful, Acts iii. 2, 11. The piazzas and court were paved with marble. Within this inclosure, and near to the galleries, was a second, surrounded with a flight of beautiful marble rails, and with stately columns at proper distances, inscribed with mottos, prohibiting the Gentiles and unclean Jews to proceed any further. This inclosure had one gate on the east side, three on the south, and as many on the north, placed at equal distances. Within this, a third inclosure surrounded the temple and altar of burnt-offering. Its wall had a flight of 14 steps on the outside, which hid a considerable part of it; and on the top, quite round it had a terrace of 12 feet broad. This inclosure had one gate on the east, four on the south, and as many on the north, at equal distances. At the inside of each gate, were two large square chambers, 30 cubits wide, and 40 high, supported by pillars of 12 cubits in circumference. On the inside, except on the west side, there was a double flight of galleries, supported by a double row of pillars. The gates were 30 cubits high, and 15 broad. The women, it seems, had their separate court, and entered by the east gate, which was overlaid with Corinthian brass. Within this third inclosure, the court of the priests was separated from that of the people, by a low wall. Here stood the altar of burnt-offering, which was of hewn stone, 40 cubits broad, and 15 in height; and the lavers, and the temple properly so called. The wall of the temple and its roof being covered with gold on the outside, made a glorious appearance in a sunny day. Herod solemnly dedicated his new temple. It had not stood much above 70 years, when the Jews made a fort of it in their ruinous war. After it had been polluted with murder, and every other wickedness, it was, to the extreme grief of Titus the Roman prince, burnt to the ground. To give the lie to our Saviour, who had said, *one stone of it should not be left above another*, Julian the Roman emperor, in concurrence with the Jews, twice attempted to rebuild it, about *A. D.* 390. Earthquakes and flames of fire dispersed their materials, and killed a vast number of the workmen. At present, there is a mock temple on the south-east of Jerusalem, whose court is 570 paces long, and 370 broad. In the middle, where it is supposed the Holy of holies stood, there is a Mahometan mosque. To this the Mahometans pay great veneration; but no Jew or Christian dare enter this court, under pain of death, or of redeeming his life by becoming a Mahometan.

The Heathens had temples for their idols. That of Belus at Babylon, of Diana at Ephesus, and of Jupiter in the capital at Rome, and that of Serapis at Alexandria, were the

most famous; but the ancient Persians, &c. would build none, as God is omnipresent.

TEMPORAL, belonging to time, 2 Cor. iv. 18.

TEMPT, (1.) To try, so God *tempts* men, when he puts them on hard duties, to discover their grace, their faith, love, and obedience, Gen. xxii. 1. Men *tempt God*, when they unseasonably and irreverently require proofs of his presence, power, and goodness; when they expose themselves to danger, from which they cannot escape without the miraculous interposition of his providence; and when they sin with such boldness as if they wanted to try whether God could or would know and punish them, Exod. xvii. 2. Matt. iv. 7. Mal. iii. 15. Acts v. 9. The Jews *tempted Christ*, by endeavouring to provoke or ensnare him, Matt. xvi. 1. and xxii. 16. (2.) To entice to sin; so Satan and his agents *tempt men*, and on that account he is called the *tempter*, 1 Cor. vii. 5. 1 Thess. iii. 5. and so God *tempts no man*, nor is he effectually *tempted* of any, Jam. i. 13. The Hebrew martyrs were *tempted*, were tortured or burnt, Heb. xi. 37. TEMPTATION, is, (1.) The enticement of a person to sin, and the means thereof; this men are to watch and pray against, Matt. xxvi. 41. God leads men *into temptation*, when he withholds his providential restraints; when he gives them up to Satan and their own lusts, or to their wicked neighbours, to be enticed to sin; or when such occasions are laid before them as they will improve to perpetrate their wickedness, Matt. vi. 12. (2.) Trials, sore afflictions, persecutions, Jam. i. 2, 12. Luke viii. 13. and xxii. 28. God's miracles of mercy and judgment, whereby he tried the Hebrews and Egyptians' obedience to his will, are called *temptations*, Deut. iv. 34. and vii. 19.

TEN, is a number of perfection; and *ten times*, is often, Gen. xxxi. 7. Numb. xiv. 12. Job xix. 3. *Ten pounds* or *talents*, denote many gifts and opportunities, Luke xix. 13. Matt. xxv. 28. but *ten days of tribulation*, denote a short space; or perhaps is an allusion to the *ten years* persecution of Dioclesian, Rev. ii. 10. See HORNS, CROWNS, TOES, TITHES. A *tenth part*, may signify one kingdom, or a considerable part of the Popish territory, Rev. xi. 13. but in Isa. vi. 13. a *tenth*, or *tenth part*, may denote a few persons consecrated to the service of God.

To TEND, to work towards, Prov. x. 16.

TENDER, (1.) Weak and feeble, Gen. xxxiii. 13. (2.) Nice and delicate, Deut. xxviii. 56. (3.) Young and carefully educated, Prov. iv. 3. (4.) Of a compassionate, kind, and forgiving temper, Eph. iv. 32. God's mercy is said to be *tender*, to import that it is infinitely kind and affectionate, Psal. xxv. 6. A *tender heart*, is one which is easily affected with God's law or providence, and cannot endure what is sinful, 2 Chron. xxxiv. 27. Happy are those young persons who, like Josiah, evidence a tender heart, and early covenant with the Lord to be his servants.

TENT. See TABERNACLE.

TERAH, *to breathe, to scent, to blow*, the son of Nahor, and father of Haran, Nahor, and Abraham, was born *A. M.* 1878; and at the 130th year of his life, had Abram born to him. He and his family were idolaters; but we hope God's call of Abraham, was blessed to the conversion of sundry in it. It is certain that Terah went with Abraham to Haran, and died there, Gen. xi. 24 to 32. Josh. xxiv. 2, 14.

TERAPHIM, *images or forms*, a certain kind of images used by the ancients. Some think they were talismans, or figures of metal, formed under a particular aspect of the planets; and to which they ascribed the preservation of the family from evil, and their enjoyment of happiness. To such, the eastern nations have for many ages been exceedingly addicted; and the Persians call them *telephin*, which is much the same as

teraphim. Rabbe Eliezer the Jew says, teraphims were thus formed: they killed a first-born child, clove his head, and sprinkled it with salt and oil; they wrote down the name of some devil in a golden plate, which they put under the child's tongue: they then placed the head in some niche of the house-wall, and lighted lamps to it, and asked it questions. Others think the *teraphim* were little images of deceased friends, and much the same as the household gods of the Romans, or the ancestors of the Chinese. It is certain they were consulted for oracles, Zech. x. ii. To transfer her father's good fortune to herself and family, or in order to worship them, Rachel stole her father's *teraphim.* He carefully searched to recover them, but could not. Jacob caused her soon after to deliver them, and he hid them under an oak, never more to be used, Gen. xxxi. 19—35. and xxxv. 4. Micah the Ephraimite formed a teraphim; but the Danites took it and placed it at their city DAN, Judg. xvii. and xviii. Michal laid a teraphim in the bed instead of David her husband, and thereby deceived her father's messengers, 1 Sam. xix. 13, 16. Dealers with familiar spirits consulted the teraphim, 2 Kings xxiii. 24. Nebuchadnezzar consulted his teraphim, whether he should first besiege Rabbah or Jerusalem, Ezek. xxi. 21. The Jews, in their present dispersion, are without *images* and *teraphim*, as they profess great detestation of idolatry, Hos. iii. 4.

TERM, to name, Isa. lxii. 4.

TERRESTRIAL, belonging to the earth, 1 Cor. xv. 40. John iii. 12.

TERRIBLE, what by horrible aspect, or by cruelty, power, or awful greatness, affrights men, Deut. i. 19. Isa. xiii. 11. God is called *terrible*, to point out his awful greatness, his infinite strength, strict justice, and fearful judgments, Jer. xx. 11. Zeph. ii. 11. The Chaldeans and Romans are called *terrible;* what fear and dread their power, conquests, and cruelty, spread among the nations around! Hab. i. 7. Dan. ii. 31. and vii. 7.

To TERRIFY, is to fill with fear and dread, Deut. xx. 3.

TERROR, is, (1.) Great fear and dread, Gen. xxxv. 5. (2.) Fearful and unexpected calamities, which cause fear and dread, Psal. lxxiii. 19. (3.) A terrible example or instance, striking others with dread and awe, Ezek. xxvii. 36. so the invasion and ravage of Judea were a *terror* to the Egyptians, Isa. xix. 17. The *terror of God*, is either his awful appearances, judgments, and views of him, Job vi. 4. or the fearful and majestic appearance of Christ to judge the world, 2 Cor. v. 11. The *terror of the wicked*, is their threatenings, whereby they attempt to terrify the saints from their duty, 1 Pet. iii. 14.

TERRICE, or TERRACE, a stair, a raised way, 2 Chron. ix. 11.

TERTIUS is the Latin name of SILAS.

TERTULLUS, *a falsifier*, a famed orator among the Jews, who, with flattery of Felix the wicked judge, and with plenty of falsehood, accused Paul at Cesarea, Acts xxiv. 1—10.

TESTAMENT, the will of a dying man, whereby he determines how his property shall be disposed of after his death, Gal. iii. 15. and a TESTATOR is one that makes such a later-will. Jesus Christ is called a *Testator*, because in his word he has freely bequeathed to sinful men all his unsearchable riches of grace and glory, Heb. ix. 16, 17. and the covenant of grace, as ratified by his death, is called a *testament*, Rev. xi. 19. The former dispensation of that covenant, in the inspired writings of Moses and the prophets, is called the *Old* or *First Testament:* it was published before our Saviour's incarnation: it was ratified by his typical death in sacrifices, and was less excellent; and now, in its ceremonial part, is quite abolished, Heb. ix. 15. 2 Cor. iii. 15. The dispensation of the covenant of grace, in

the writings of the apostles and evangelists, is called the *New Testament;* it is last in order, and is ratified by the actual death of our Saviour; and never till the end of time shall it be abolished: and though it be the same in substance with the Old, it is more clear, spiritual, efficacious, and easy, than the former, Heb. ix. 15. The wine in the Lord's Supper is called the *new testament* in Christ's blood, as it represents all the promises of the new covenant, which are ratified and confirmed by his death, and applies the benefits thereof, when received by faith, which are purchased by it, Luke xxii. 20. Matt. xxviii. 28.

TEIL-TREE; some think it an ELM, others reckon it an OAK, others a CHESNUT-TREE, others a turpentine, which resembles the ash-tree in its leaves, only they are more thick and glutinous; its fruit grows in clusters, is hard and resinous; and a kind of gum called turpentine-pitch distils from its root. Others will have it the tilia or lime-tree, which has broad leaves, and which propagates fast by layers. The Jews were like an *elm, oak, chesnut, turpentine,* or *lime-tree,* whose substance was in itself, or its stump was in or at the side of the Shallecheth or raised entry to the temple from the palace: though their leaves withered in their distress by the Assyrians, and in their Chaldean and other captivity, yet they quickly sprung up into a prodigious multitude, Isa. vi. 13.

TESTIFY, TESTIMONY, the experience of another, imparted to us by words, Acts xiv. 3. a name applied to the whole word of God, both law and gospel, as a declaration of faith, manners, and all our future hopes, Psal. xix. 7. To the ark which contained the law, Exod. xvi. 34. See WITNESS.

TETRARCH, a sovereign prince, who has the fourth part of a state, province, or kingdom, under his dominion, without wearing the diadem, or bearing the title of king, Matt. xiv. 1. Luke iii. 1.

THADDEUS, *praising.* See JUDE.

THANK, to acknowledge a benefit as freely received, 1 Chron. xvi. 4. *What thank have ye?* What grateful acknowledgement or reward can ye expect God will give you for your selfish conduct? Luke vi. 32—34. *Thank-worthy,* is what is worthy of thanks and praise, 1 Pet. ii. 19. *Giving of thanks,* is a hearty and cheerful acknowledgment of favours, spiritual, temporal, or eternal, bestowed on ourselves, or on others, Phil. iv. 6. 1 Tim. ii. 1. Thank-offerings, and psalms of praise, are called *thanksgiving,* Lev. vii. 12--15. and xxii. 29. Neh. xi. 17. All *thanksgiving* is to be offered in Christ's name, and is to be always continued, as in every condition there is a great mixture of God's mercy, Eph. v. 20. 2 Cor. ii. 14. Asking of a blessing on food is called *thanksgiving,* as we therein acknowledge God's kindness in providing such provision; a practice always observed by Christ and his apostles, Luke xxiv. 30. and xxii. 17, 19. Matt. xv. 36. xiv. 19.

THAT, if connected immediately with a person or thing, often denotes it to be notable for excellency, baseness, wickedness, or the like, Acts vii. 37. Dan. vi. 13. When connected with a verb, it denotes the tendency of the act to which it is joined; as, I am come, *that* ye might have life, and *that* ye might have it more abundantly, John x. 11.

THEATRE, a place where the people assembled to behold plays and shews. It was often a place half, or almost wholly, surrounded with seats of stone or wood gradually ascending, in the manner of our galleries in churches, or of those in playhouses, Acts xix. 24, 31.

THEBEZ, or THEBES, Heb. *egg,* Syr. *flax,* a city of the Ephraimites, about 13 miles west from Bethshan, and about half a mile from Shechem. The inhabitants seem to have revolted from Abimelech the son of Gideon, and assisted the Shechemites. When he assaulted it, they fled to

their tower; and thence a woman broke his skull with a piece of a millstone. It was a *village* about 400 years after Christ, Judg. ix. 50—54.

THEOPHILUS, *a lover of God*, a noted Christian, to whom Luke directs his Gospel and Acts of the Apostles. It seems he was a person much noted for his gifts and graces, if not also for his high station. Some think that the name denotes any *lover of God*, but others think it a proper name of a man, Luke i. 3. Acts i. 1.

THESSALONICA, *the other victory of God*, the capital city of Macedonia, and situated on the north-east of the Thermaic or Saloniki bay, and on the south-west frontier of Thracia. It was anciently called Halis and Thermæ; but Philip the father of Alexander the Great called it *Thessalonica*, to commemorate his victory over the Thessalians. About *A. M.* 3837, the Romans seized it. About *A. D.* 885, the Saracens took it; but Simeon, one of the Greek emperor's secretaries, redeemed it from them with a large sum of money. About *A. D.* 1180, William of Sicily took it from the Greek emperor; but he retained it only a short time. In 1313, it was sold to the Venetians. About 1430, Amurath, the sultan or emperor of the Ottomon Turks, seized on it, and they still retain it. About *A. D.* 52, Paul, Silas, and Timothy, planted a church here. A persecution stirred up by the Jews, obliged Paul and Silas to leave the place, after they had preached here about three or four Sabbaths. They continued to persecute the Christians. To comfort them under their tribulations, Paul sent them an epistle, not from Athens, as the postil bears, for there Silas or Silvanus was not with him; but from Corinth, where Silas and Timothy were both with him, 1 Thess. i. 1. He expresses his deep concern for them; his desire to have visited them in their affliction; warns them of the last judgment, and inculcates such duties as tended to prepare them for it. As some had taken occasion herefrom to terrify them as if the last judgment were just at hand, he wrote them a second epistle, informing them of the gracious tendency of the last judgment towards them, but that it would not happen till after the rise and fall of Antichrist. He recommends a constant adherence to divine truths, a regularity and purity in their church-fellowship, and diligence in temporal affairs. But it is not to the honour of the Thessalonians that Paul there needed a supply of necessaries from Philippi, Phil. iv. 16. At present Thessalonica, or Saloniki, is a considerable place, and its trade is not contemptible. There are about 48 Mahometan mosques or temples, about 30 Jewish synagogues, and as many churches belonging to the Christians of the Greek church. There are also here magnificent ruins of antiquity.

THEUDAS, *flowing with water*. Some time before our Saviour's death, he set up as some noted person, and was joined by about 400 men; but he being killed, they were dispersed. Perhaps he is the Judas that revolted on the occasion of Herod's death, or Josephus is wrong in his chronology, and places the Theudas he mentions as the head of a sedition too late by some years, Acts v. 36.

THICK, (1.) Great in depth or breadth, 2 Chron. iv. 5. Psal. lxxiv. 5. (2.) Crowded together, Luke xi. 29. Ezek. xix. 11. A THICKET, a thick plot of bushes or trees crowded together, Gen. xxii. 13. Multitudes of lions lodged in the *thickets* of Jordan. Sometimes people hid themselves in *thickets*, to shun the rage of a cruel enemy, 1 Sam. xviii. 6. Jer. iv. 29. Vast multitudes of people are called a *thicket*, Isa. ix. 18. and x. 34.

THIEF, he who takes away the property of another without his privity, and against his will, and consequently acts highly repugnant to the duty he owes his neighbour. Theft is also committed in false weights and measures, in damaged goods, usury,

&c. Among the Jews, a day thief was to make restitution, and if unable to do it, he might be sold, in order to restitution, Exod. xxii. 3. But a night thief might be lawfully slain, because his intentions might be murder as well as theft, *ib.* 2. Whether thieves may be lawfully put to death, is a question which some deny; because there seems to be no proportion between the life of a man, and any object of theft; and whether therefore we ought not to follow in this the law of Moses, as a law of nature. Keeping them to hard labour might be a more effectual restraint than even death; theft, and every other vice resulting from idleness. See STEAL.—Figuratively, thief denotes a seducer, a false apostle, John x. 10.

THIGH, the upper part of the legs of an animal. To *smite* on it, denotes great grief and sorrow, Ezek. xxi. 12. To have a name *written on the thigh*, imports, that the person's fame and victory are publicly known, and shall be marked in his spiritual seed, Rev. xix. 16. The rulers and great men of Judah, in which the strength of the nation consisted, were the *thigh* and *shoulder* of flesh put into Jerusalem, the boiling pot of God's judgments, to be destroyed, Ezek. xxiv. 4. The two *brazen thighs* of Nebuchadnezzar's visionary image, denote the two powerful kingdoms of Egypt and Syria, into which the belly-like empire of Alexander was divided after his death, Dan. ii. 32.

THIN, the contrary of thick, Exod. xxxix. 3. The glory of Jacob was *made thin*, or *emptied*, when the Jews, possessed of power, wealth, wisdom, or piety, were generally cut off; or when the people were destroyed till they were few in number, and their wealth and prosperity had ceased, Isa. xvii. 4.

THING, (1.) A real substance or quality, Lev. xii. 4. Prov. iv. 7. (2.) A matter, an affair, Isa. vii. 13. (3.) A doctrine or opinion, Ezek. xiv. 9. (4.) Persons, or qualities, Rev. xxi. 27. *All things* in heaven and earth are reconciled by Christ; Jews and Gentiles are brought into one visible church; saints glorified, and saints on earth are united under one head; angels and redeemed men are joined in one family; and all things in heaven and earth are made to promote the same ends, of glory to God, and good to his people, Col. i. 20.

THINK, (1.) To form thoughts, Psal. xlviii. 9. (3.) To esteem, reckon, John xvi. 2. (3.) To remember, care for, Gen. xl. 14. (4.) To devise, resolve, Neh. vi. 6. God *thinks* on men, when he kindly takes notice of them and their good works, and vouchsafes to them his favours and benefits, Neh. v. 19.—*What think ye of Christ?* What do ye know, believe, meditate of, esteem, or desire, about the person, office, and mediation, of Christ? Matt. xxii. 42.

THOUGHT, is, (1.) The exercise of thinking. (2.) Inward reasonings of conscience; so mens' thoughts accuse or excuse their works, Rom. ii. 15. Luke ix. 46, 47. (3.) Anxious and immoderate care, Matt. vi. 31, 34. and x. 19. and these texts ought to be rendered, *Exercise no anxious care.* (4.) Opinion, Job xii. 5. (5.) Purposes, resolutions, Psal. xxiii. 11. Prov. xii. 5. Psal. lvi. 5. God's *thoughts*, are either his sentiments and purposes concerning us, or our thoughts and meditations concerning his nature, excellencies, and works, Psal. xl. 5. and cxxxix. 17.

THIRD. The Jews observe a great many noted *third days*; as the 3d day of the loosing of the patriarchs, Gen xlii. 18. the 3d day of the return of the Hebrew spies, Josh. iii. 16. the 3d day of the giving of the law; the 3d day of the Hebrews' revival, &c. but the 3d day of Isaac's escape from death, Gen. xxii. 4. the 3d day of Jonah's deliverance from the whale's belly, Jon. i. 17. the 3d day of Hezekiah's relief from his mortal distemper, 2 Kings xx. 5. and the 3d day of Christ's resurrection from the dead, thereby typi-

fied, do more nearly concern us, 1 Cor. xv. 4. A *third* part denotes a very large one: so the dragon, with his tail, drew the *third part* of the stars of heaven, and cast them to the ground. By the Heathen persecution of the Christians, especially under Dioclesian, vast numbers of ministers were killed, or obliged to desist from their work, and employ themselves in civil business; and not a few were drawn into compliance with Heathen idolatry, Rev. xii. 4. A *third part of trees* burnt up under the first trumpet, denotes a multitude of great men destroyed by the Goths, between *A. D.* 395 and 408; or, a multitude of ministers and noted Christians seduced by the Arian heresy, after *A. D.* 338, to that time. *A third part* of the sea becoming blood, and *a third part* of the creatures dying in it, and *a third part* of the ships destroyed, under the second trumpet, denotes vast multitudes of the subjects of the tumultuous Roman empire, and their cities, and wealth, being destroyed by the Goths, Alans, Vandals, Suevi, and Burgundians, from *A. D.* 408, to 455; or a vast number of souls ruined by the tumultuous and bloody contentions in the church. The *third part of the waters,* upon which the star called Wormwood fell, under the third trumpet, is a great part of the provinces, and populous cities of the empire, ruined by Attila and his Huns; or the many doctrines of the gospel perverted by Arius and his followers. The *third part* of the sun, moon, and stars, being darkened, under the fourth trumpet, imports the obscurity and diminution of the power and glory of the emperor, and of the senate, and great men in the empire, when the empire was ruined by Odoacer and his Heruli, and other barbarians, *A. D.* 476; or the decay of gifts and holiness in ministers, that followed the spread of the Pelagian errors, Rev. viii. 7—12. When *two thirds,* that is, a very great number of the Jews, were cut off by the Romans and others, a *third part,* i. e. a considerable number, passed through the fire, enduring much persecution, but were saved by the grace of God, Zech. xiii. 8, 9. and xiv. 2.

THIRST, (1.) A vehement desire for water, Psalm civ. 11. (2.) An eager desire after any thing supposed to be satisfying, as after Christ and his righteousness, Matt. v. 6. or after happiness and pleasure in general, Isa. lv. 1. Rev. xxii. 17. or, after the fulfilment of some filthy lusts, as to commit whoredom, idolatry, &c. Deut. xxix. 19. Jer. ii. 25. (3.) That which causeth thirst, as the want of water, or sore afflictions, which beget an eager desire of deliverance, Deut. xxviii. 48. Isaiah lxv. 13. Amos viii. 3. and so men are thirsty, when in great need of refreshing liquor, Judges iv. 19. or when they greatly need the influences of God's Spirit, Isa. xliv. 3. or when in great misery, Isa. lxv. 13. A *thirsty ground,* or *land,* is either a field scorched and withered, and so in great need of dew and rain, Psal. lxiii. 1. or an unprosperous and disagreeable condition, Ezek. xix. 13. or the Gentiles, or others, in great need of spiritual blessings, Isa. xxxv. 7. *Blood-thirsty men,* are such as delight in murdering others, Prov. xxix. 10.

THISTLE, a prickly weed that grows among corn, and in fields. Tournefort mentions 80 kinds of thistles. Wicked men are likened to them, to denote how useless, how barren of good, and hurtful to saints, and to churches and nations, they are, Luke vi. 44. 2 Chron. xxv. 18.

THOMAS, or DIDYMUS, *a twin,* one of our Saviour's apostles, Matt. x. 3. When he heard that Lazarus was dead, he proposed that they should all testify their affection by going to the spot, and dying with him, or die with Christ, who endangered his life by returning to Judea, John xi, 16. Jesus, after his last supper, talking of the mansions in his Father's house, which he was going to prepare for them, Thomas very ignorant-

ly asked, whither he was going? and which way he would take? Jesus replied, that himself was the way, the truth, and the life, John xiv. 5, 6. Thomas being absent when the other ten on the resurrection-even saw their risen Lord, and afterwards hearing of it, he told them, that unless he saw in Jesus's hands the prints of the nails, and put his fingers into them, and thrust his hand into the wound made by the spear in his side, he would never believe he was risen from the dead. When Jesus appeared to them next Sabbath evening, he offered Thomas the proof of his resurrection he had mentioned. Thomas, surprised with such condescension, and, it seems without making the trial, cried out, *My Lord, and my God.* Jesus told him, that it had been more to his honour if he had believed without any sensible proof, John xx. 20---29. A few days after, Thomas saw his Master again at the sea of Galilee, John xxi. After he had staid several years at Jerusalem, he went, it is said, to preach among the Parthians, Medes, Hyrcanians, and Bactrians, and at last suffered martyrdom in Meliapour in the East-Indies, near to which the Portuguese, a little above 300 years ago, found Christians of St. Thomas; nay, some think he preached in China.

THONG, a leathern whip, Acts xxii. 25.

THORNS, a general name for a great many prickly trees or shrubs; the lesser kind are called BRIERS; both of them are rather useless in their wood, except for fewel: both of them mar the increase of the ground, but are very useful for hedging. The great abundance of thorns is a continued memorial of Adam's fall, Gen. iii. 18. With thorns Gideon tore the flesh off the elders of Succoth, Judg. viii. 7, 16. To torment our Saviour, and shew contempt of his royalty, and his bearing the curse for us, his enemies crowned him with a crown of platted thorns, John xix. 2. Thorns make a speedy and violent fire, but it is soon quenched, Psalm lviii. 9. and cxviii. 12. Thorns and briers covering a place, imports its being reduced to desolation, Hos. ix. 6. and x. 8. Mischievous and wicked men, who molest their neighbours, entangle them by their devices, hinder the usefulness of saints and faithful ministers, and ripen themselves for eternal fire, and yet are sometimes made use of to protect the godly, are likened to *thorns and briers,* Ezek. ii. 6. Mic. vii. 7. Song ii. 2. 2 Sam. xxiii. 6. The Assyrians, and other enemies of the people of God, were like *thorns and briers;* how harrassing for a time! but how quickly consumed in the terrible fire of God's judgments! Isaiah x. 17. and xxxiii. 12. Nah. i. 10. Psal. cxviii. 12. The Canaanites were to the Israelites like *thorns* or *scourges* in their sides, *pricks* in their eyes, *snares* and *traps* to them: they were means of seducing them into sin, and were instruments of God's vengeance against them, Numb. xxxiii. 55. Josh. xxiii. 13. The Sidonians were a *grieving thorn* and *pricking brier* to the house of Israel; did much mischief to them, Ezek. xxviii. 24. Wicked lusts, carnal cares, and sinful practices, are called *briers and thorns:* they proceed from a stony heart, hinder true peace and quiet, choke the good seed of God's word, and are the means of eternal torments to such as indulge themselves therein, Heb. vi. 8. Jer. iv. 3. Matt. xiii. 7.

THORNS are put for great difficulties and hinderances, which stop mens' progress, as a *thorn hedge:* so *thorns are in the way of the slothful,* Prov. xv. 19. and *thorns are in the way of the froward;* great calamities and opposition await him, Prov. xxii. 25. and to take the harvest *out of the thorns,* is to take the fruit of the field from one, notwithstanding every hinderance, Job v. 5. Troubles are called *thorns,* as they prick, harrass, and confine men; so God hedges up mens' way with *thorns,* restrains them by sore trials and afflictions, Hos. ii.

6. Paul had a *thorn in the flesh*, a messenger of Satan sent to buffet him; was distressed with some sore trouble or temptation, 2 Cor. xii. 7. As *a thorn goeth up into the hand of a drunkard*, so is a parable in the mouth of fools; it, however good in itself, doth rather hurt than good, Prov. xxvi. 9. The Assyrians rested on all *thorns and hedges*, like grasshoppers and locusts, when they spread ruin and havoc every where through the cities and country of Judea, Isa. vii. 9.

THOUGHT. See THINK.

THOUSAND, ten hundred; but often *thousands* and *ten thousands*, are put for great numbers in general, Rev. v. 11. Eccl. vi. 6. and vii. 28. Isa. xxx. 17. The city that went out by a *thousand* shall leave an hundred, and that which went out by an hundred shall leave ten to the house of Israel; *i. e.* the tenth part of the inhabitants shall scarcely be preserved, Amos v. 3.

THREAD. To break things as *a thread of tow*, is to do it very easily, Judg. xvi. 9, 12. Not to take from a *thread* to a shoe-latchet, is not to receive the very least thing, Gen. xiv. 23.

THREATEN, to denounce evil against one, Acts iv. 17.

THREE-TIMES, or THRICE, denotes frequently, or with frequency and earnestness, 2 Cor. xii. 8.—THREESCORE, sometimes denotes a considerable number, Song iii. 7. and vi. 8.

THRESH, to beat out corn from the ear or pod, Isa. xxviii. 28. The *threshing* reached unto the vintage, and the vintage, or treading of grapes, unto the sowing-time; when the one was not got finished when the other began, and so marked great plenty: so the plowman overtook the reaper, and the sower of seed him that treadeth grapes. Their harvest was in our spring, and their vintage in our August, and their sowing-time about the end of October, or the beginning of November, Lev. xxvi. 5. Amos ix. 13.—(2.) To harrass, destroy, Hab. iii. 12. Amos i. 3. Babylon is represented as *a threshing*, or as the *corn of the floor*, to denote the sudden and terrible nature of God's judgments upon her, Isa. xxi. 10. Jer. li. 33. The church is represented as *threshing* mountains and hills, and fanning them to the wind, *i. e.* through Jesus overcoming whatever opposers and opposition stand in the way of her happiness and duty, Mic. iv. 15. Isa. xli. 15.

THRESHOLD, the ground or step under a door or gate, Judg. xix. 27. The Jews set up their *threshold by God's threshold*, and *their posts by his posts, and defiled the wall between him and them*, when they made their own descent from Abraham, and common morality, the ground of their church-membership, instead of Christ, believed on and submitted to; and when they substituted their own inventions into the room and station of the ordinances of God, Ezek. xliii. 8.

THROAT, (1.) That passage from our mouth to our inward parts, and whereby we are assisted in speaking, Psal. cxv. 7. (2.) Speech itself, Psal. v. 10. Rom. iii. 12.

THRONE. See SIT.

THRONG, to crowd and press thick about one, Mark iii. 9.

THROUGH, (1.) From the one side to the other, Numb. xxv. 8. (2.) Up and down in, Psal. viii. 5. (3.) By means of: we are justified *through* Christ, through his death as the price of our redemption, Rom. v. 1. and iii. 24. We are saved *through faith*, as thereby we receive Christ and his salvation offered to us in the gospel, Eph. ii. 8. God is *through all*, taking care of, and displaying his perfections in all things; and is *in all* the saints, by his gracious presence, Eph. iv. 6. All things are *through God*, are preserved and governed by him; and are *to him*, are to his glory as their last end, Rom. xi. 36. THROUGHLY, is, (1.) Exactly, fully, Job vi. 1. Matt. iii. 12. (2.) Sincerely, Jer. vii. 5.

THROW, to cast with force, Numb. xxxv. 17. To *throw down*, is to cast on the ground with violence, Luke ix. 42. or to destroy, demolish, overturn, Ezek. xvi. 39.

THRUST, (1.) To press forcibly, 2 Kings iv. 22. (2.) To drive, Deut. xxxiii. 27. God *thrusts down* men, when he lays heavy afflictions upon them, one after another, Job xxxii. 13. To *thrust through*, is to pierce, kill, Jer. li. 4.

THUNDER, a noise in the upper regions of the air, excited by a sudden kindling of sulphurous exhalations. The cause of thunder long puzzled the philosophers, and various hypothesis were formed for removing the difficulty; but the ingenious Dr. Franklin solved the problem by shewing, that it is nothing more than the electric fluid, darting from the clouds in which it is collected. The distance the thunder is from us, may be nearly estimated by the interval of time between our seeing the lightning and hearing the thunder: for as the motion of the light is so quick, that the time it takes up in coming to us from the cloud, is not perceptible; and as that of sound is about 1000 feet in a second; allowing 1000 feet for every second that passes between our seeing the one, and hearing the other, we have the distance of the cloud, pretty nearly, whence the thunder comes.--THUNDER STONES, are supposed to be formed in the clouds of a nitrous and sulphurous matter, which acquire a certain degree of consistence by the agitation of the clouds, and, taking fire, dart forth with impetuosity, commonly called thunder-bolts, Psal. lxxviii. 48.

The unsearchable majesty and almighty influence of God's perfections, are called the *thunder of his power*, or prevailing excellency, Job xxvi. 14. The preaching of the gospel is like *thunder*; it makes men's hearts to tremble, and breaks their stubbornness, Mark iii. 17. Rev. xiv. 2. Terrible and destructive calamities are likened to *thunder*, Isa. xxix. 6. The noise of an army is called the *thunder of the captains*, Job xxxix. 25. The war-horse's neck is clothed *with thunder*; his neighing for the battle, and shaking of his mane, make a noise: but might not the words rather be rendered *clothed with a cheerful tremor, or triumphant shaking?* Job xxxix. 19. The *lightnings and thunderings* proceeding from God's throne, denote the majesty of his appearances, the enlightening and heart-affecting publication of his will, and the awful judgments which he, as our great Sovereign, sends upon the earth, Rev. iv. 5. but the *voices, thunderings, lightnings, earthquakes, and hail*, following on Christ's casting the fire of his vengeance on the earth, during the seven trumpets, and that which attends the sounding of the seventh trumpet, are terrible calamities of many different kinds, Rev. viii. 5. and xi. 19.

THYATIRA, *a sweet savour, or sacrifice of contrition*, was a very considerable city of Lesser Asia, about 26 miles north of Sardis, and 56 north-east of Smyrna. Anciently it was called Pelopia, but Seleucus the Syro-Grecian king, having repaired it, called it Thygateira. A Christian church was very early planted here; but they sinfully permitted a woman called, or like to, Jezebel, to seduce their members to commit fornication, and eat things sacrificed to idols; to reform them from which, John sent them an epistle, but what success it had, we know not. The fate of this city is so wrapt up in obscurity, that the very place where it was is not agreed upon. We follow Rycaut, taking it to be the same as Akhissar, where there now dwell about 4000 or 5000 Turks, in a good air and soil, but amidst multitudes of ancient ruins, and in a condition sufficiently wretched, Rev. ii. 18--29.

THYNE-WOOD is very durable, and may denote all durable and odoriferous woods, as cypress, cedar, and algum-trees, &c. which the Papists use for rafters in their churches, or

in forming their images, Rev. xviii. 12.

TIBERIAS, *a good vision*, was a famed city of Western Galilee, built by Herod Agrippa in honour of the emperor Tiberius. It stood on the south-west shore of the sea of Galilee, about 80 miles north of Jerusalem, and 12 eastward of Nazareth. In the time of the Jewish wars, this city was the capital of Galilee, and was bravely defended by Josephus the historian; but being taken by Vespasian, the father of Titus, and afterwards emperor, it was greatly demolished. It was, however, a place of considerable note many ages after. Here was both a Christian church, and a famed Jewish academy, John vi. 1, 23.

TIBERIUS. Cæsar Augustus having married Livia his mother, adopted him to be his heir in the empire. In the beginning of his reign, Tiberius behaved himself decently; but afterwards became quite peevish, cruel, and oppressive. About the sixth year of it, the senate ordered all the Jews to depart from Rome, or become slaves. About the 13th year, he made Pilate governor of Judea. In the 15th year, John Baptist began to preach, Luke iii. 1. Soon after, he took from the Jews the power of putting criminals to death. It is said, that hearing of the miracles of our Saviour, he was earnest to have him enrolled among the Roman deities, but was hindered by the senate. He so favoured the Christians, as to threaten death to such as molested them on account of their religion.

TIBNI. See OMRI.

TIDAL, *breaking the yoke*, the ally of Chedorlaomer, was called king of Gojim, or nations, either because Gojim was the place of his abode, or that sundry tribes had coalesced under his government, Gen. xiv. 1.

TIDINGS, news, report. The gospel is called *good* or *glad tidings*. It publishes and offers pardon to the guilty, righteousness to the naked and unholy, spiritual liberty to the captives of sin and Satan, salvation to the lost, and eternal riches of grace and glory to the poor and wretched, Isa. xl. 9. and lii. 7. Luke i. 19. and ii. 10.

TIGLATH-PILESER, or TIGLATH-PILNESER, *he hath taken away a mighty captivity*, king of Assyria. Receiving the kingdom in a prosperous state after the death of his father Pul, he laboured to extend his dominions. Instigated by Ahaz king of Judah, he invaded Syria, slew Rezin their king, plundered Damascus and other places, and carried the people captives to Kir in Media. He ravaged the Hebrew territories eastward of Jordan, and carried the people captive to Halah, Habor, and Hara, on the river Gozan. He also ravaged western Galilee, and took Ijon, Abel-bethmaachah, Janoah, Kedesh, Hazor, &c. and carried the people captives into Assyria. Not content, it seems, with Ahaz's presents, and his complimentary visit to him at Damascus, he appears to have ravaged part of Judea, 2 Chron. xxviii. 20. 1 Chron. v. 26. 2 Kings xv. 29. After a reign of about 19 years, he left his throne to Shalmaneser.

TILES were used to cover houses, and hence a roof is called the TILING; but as the Jewish roofs were flat, their *tiles* might be like our flag stones or broad bricks. Nay, perhaps the *tile* on which Ezekiel pourtrayed the city of Jerusalem, might be a table of free stone, Ezek. iv. 1.

TILL, to turn over the ground that it may be fit for receiving seed. Cain was the first *tiller* or plowman, Gen. iv. 2. *Tillage* is husbandry, manuring of the fields, 1 Chron. xxvii. 26.

TIME, SEASON, (1.) The measure of motion, or the duration of things, Psal. lxxxix. 47. (2.) The particular appointed season or opportunity of doing a thing, Eccl. iii. 1. Gen. xviii. 10. Psal. lxxxi. 1. *In season and out of season*, i. e. when there is more or less opportunity, 2 Tim. iv. 2. The different times of Spring,

Summer, Harvest, and Winter, are called the *seasons*, Gen. i. 14. The time of the saints' 10 years suffering under Dioclesian, and of the devil's raging at the end of the Millennium, is called a *little season*, Rev. vi. 11. and xx. 3. The appointed season of God's vengeance on men, is called his *times* or *days*, as he displays his power and perfections therein; and *their time*, or the *time of the Heathen*, as they then receive the due reward of their deeds, Job xxiv. 1. Jer. l. 27, 31. Ezek. iii. 3. Christ's *time*, is either the time of his going up to the feast of tabernacles, or the time of his death, John vii. 6, 8. or the time of his appearance to judgment, 1 Tim. vi. 15. which will be a *time of refreshing* and *restitution of all things*, as then he will display his glory to the highest, fully comfort his saints, and restore the system of irrational nature to its original purity and honour, Acts iii. 20, 21. Rom. viii. 21. That season in which God calls sinners to him, and quickens and unites their soul to Christ, is called his *time of love*, Ezek. xvi. 8. and it is an *acceptable time*, and *day of salvation*, when God bestows his special favours on men, Psal. lxix. 13. 2 Cor. vi. 2. *According to the time of life*, is after going nine months with child, Gen. xviii. 10, 14. The *last times* or days, denote either the whole latter part of the duration of the world, or the whole of the gospel-period, particularly that in which the Jewish ceremonies were going to be abolished, 1 Pet. i. 20. Isa. ii. 2. Mic. iv. 1. 1 John ii. 18. or the latter part of the Christian period, and which are represented as perilous times, abounding with scoffers and wicked professors, 1 Tim. iv. 1. 2 Tim. iii. 1—5. 2 Pet. iii. 3. To *know the times*, is to know the history of former times, and to observe the present times in their various circumstances, and what is proper to be done therein, thus *discerning time and judgment*, Esth. i. 13. 1 Chron. xii. 32. Eccl. viii. 5. but the knowledge of future times in their events, is not for men to dive into, further than God pleases to reveal, Acts i. 7. The Chaldean wise men sought to *gain the time*, i. e. to put it off till the king should call to mind his dream, or be diverted to some other business, Dan. ii. 8. *Time*, in the prophetic style, signifies a natural year; so *seven times* passed over Nebuchadnezzar in his madness; he was seven years in it, Dan. iv. 16. or a prophetic year; so a *time* is 360 years, and *time, times*, and the *half* or *dividing of time*, are three prophetic years and a half, or 1260 natural years, Dan. vii. 25. and xii. 7. Rev. xii. 14. with Rev. xi. 2, 3. and xii. 6. and xiii. 5. Dan. xii. 11, 12. To every thing there is *a time and season;* providence permits every event in its *season;* but that does not infer that God's law allows to spend time in each of these things there mentioned; for it is plain, tho' God permits us to hate such as we once loved, yet he never allows us to hate whom we once lawfully loved, Eccl. iii. 1—8. Paul was born *out of due time*, was too late in coming to Christ, and not called to the apostleship till after our Saviour's ascension, 2 Cor. xv. 8.

TIMNAH, TIMNATH, TIMNATHAH, *an image* or *a figure*, a city which it seems stood in the west corner of the lot of Judah, and was given to the Danites. It is said to have been six miles from Adullam where Judah lived, and twelve from Eshtaol where Samson lived. Near to this place, Judah committed lewdness with Tamar, and Samson married his wife, Gen. xxxviii. 12. Judg. xiv. 1. It was a village about 400 years after Christ. TIMNATH-SERAH, or Timnath-heres, was a city of the Ephraimites where Joshua lived and was buried, Josh. xix. 50. and xxiv. 30. Judg. ii. 9.

TIMOTHY, or TIMOTHEUS, *the honour of God*, a noted evangelist. He was a native of Lystra in Lesser Asia. His father was a Greek, but his grandmother Lois, and his mother Eunice, being pious Jewish women,

trained him up from a child in the knowledge of the scriptures, and Paul circumcised him to render him the more acceptable to the Jews. His bodily constitution was very weak, but his gifts and graces were eminent, Acts xvi. 1. 2 Tim. i. 5, 15. and iii. 15. 1 Tim. v. 23. 1 Cor. iv. 17. After he had been appointed a minister by Paul and the Presbytery of Lystra, he became very dear to Paul for his faithfulness and piety; and hence he calls him his *dear son* in the faith, his *faithful fellow worker*, &c. 2 Tim. i. 6. 1 Tim. iv. 14. and i. 2. 1 Cor. iv. 17. He accompanied Paul to Macedonia, and was with him at Philippi, Thessalonica, and Berea. At Paul's desire, he followed him from Berea to Athens; but was quickly sent back to confirm the Christians of Thessalonica, under their persecution, Acts xvii. 1 Thess. iii. 2, 3. Thence he and Silas came to Paul at Corinth, Acts xviii. 5. and, together with him, send their salutations to the Christians of Thessalonica, 1 Thess. i. 1. 2 Thess. i. 1. Some years after, Paul sent him and Erastus from Ephesus to Macedonia and Corinth, to confirm the Christians there, Acts xix. 21, 22. 1 Cor. iv. 17. and xvi. 10. Having returned to Ephesus before Paul left the place, he was left there to settle the affairs of that infant church, 1 Tim. i. 3. and there he received his first epistle, about *A. D.* 56. After ordering matters at Ephesus, he followed Paul to Macedonia, whence, with Paul, he sent his salutation to the Corinthians, 2 Cor. i. 1. Soon after, he attended Paul to Corinth, and thence with him, sends his salutation to the Romans, Rom. xvi. 21. Returning through Macedonia, he went with Paul to Asia, Acts xx. 4. Thither he was called, some years after, by Paul to Rome, in his second epistle to him, 2 Tim. iv. 9, 13. He was with Paul at Rome when he wrote his epistles to the Philippians, Colossians, and Philemon, Phil. i. 1. Col. i. 1. He was for a while a prisoner at Rome, but was afterwards set at liberty, Heb. xiii. 23. After which we know not what became of him. The two epistles directed to him, encouraged and directed him in his feeding and government of the church, and warned him of the troubles impending over her.

TIN, a well-known coarse metal, harder than lead, and of the same kind with a mixture of silver, and which formed part of the Tyrian trade with Tarshish, Ezek. xxvii. 12. Perhaps tin-mines renew their store in process of time. Trees are found in them at the depth of 50 fathoms. Naughty sinners, and their abundant corruptions, that are ready for the fire of God's wrath, are likened to lead, *tin*, brass, iron, and dross, Ezek. xxii. 18, 20. Isa. i. 25.

TINGLING *of the ears*, imports trembling and horror, because of fearful calamities, 1 Sam. iii. 11.

TIP, utmost point.

TIPHSAH, *a passing over*, (1.) A city of the tribe of Ephraim, at no great distance from Tirzah, and about six miles from Samaria. It seems this city refused to submit to MENAHEM; and being taken, the inhabitants were put to the sword, and the women with child ripped up, 2 Kings xv. 16. (2.) TIPHSAH, or Thapsacus, on the Euphrates, on the east of Syria, and about 600 miles north-west of Babylon. Some geographers place it on the east, and others on the west side of the river; but as there was a famous bridge here, I suppose part of the city stood on the one side, and part on the other. This city was the north-east border of Solomon's territories, 1 Kings iv. 24.

TIRAS, or THIRAS, the seventh son of Japheth. He is supposed to have been the father of the Thracians, in whose country was the river Atyrus; and they worshipped the god of war, under the name of Odrysus and Thuras, probably the same as Tiras: and there was here a nation called the Thrausi. The Thracians were long a very ignorant and barbarous, but idolatrous, people.

They were divided into a great many nations or tribes, till the Greeks conquered them, Gen. x. 2.

TIRE, a dress for the head, Ezek. xxiv. 17, 23. *Round tires like the moon,* may denote the golden necklaces, somewhat like those worn by the kings of Midian, and their camels, Isa. iii. 18.

TIRHAKAH, or THEARCHON, *a dull searcher out,* as Strabo calls him, was king of CUSH; but whether that in Arabia, or in Abyssinia, is not agreed. We suppose him the sovereign of Abyssinia and Egypt, and that he was defeated by Sennacherib, against whom he marched for the relief of king Hezekiah; and that at this time, to the terror of the Jews, the Ethiopians and Egyptians were taken prisoners, 2 Kings xix. 19. Isa. xx. 4—6.

TIRSHATHA, *that overturns the foundation,* a name given to Zerubbabel and Nehemiah. Some think it denotes the *cup-bearer,* but more properly it denotes a governor, or a commissary, appointed by the Persian king, to carry his orders to a province, and see them put in execution, Ezra ii. 63. Neh. x. 1.

TIRZAH, *pleasing well,* a city of the Ephraimites. It was a most beautiful place. Jeroboam the son of Nebat, Nadab, Baasha, Elah, Zimri, and Omri, kings of Israel, resided here: but after Samaria was built, the court mostly abandoned Tirzah, 1 Kings xiv. 17. and xv. 21. It appears to have shared in the above-mentioned fate of western TIPHSAH, 2 Kings xv. 16.

TISHBEH, a city of Gilead, and the native place of Elijah. It seems to have still remained about 400 years after Christ, but was in the hand of the Arabians, 1 Kings xvii. 1.

TISRI, or TIZRI. See ETHANIM.

TITHES, or TENTH PARTS. We suppose, God suggested to the ancient patriarchs his claim to the tenth part of their gain or product. When Abram returned from his victory over Chedorlaomer and his allies, he gave to Melchizedek, the Lord's priest, the tenth part of his spoils, Gen. xiv. 20. Jacob dedicated to God by a vow, the tenth part of his gain in Mesopotamia, Gen. xxviii, 22. Nay, multitudes of Greeks, Romans, and other Heathens, devoted the tenth part of their incomes to the service of God. To commemorate the Hebrews' living in the wilderness on *omers* or *tenth deals* of manna, God not only regulated their meat-offerings by *tenth deals* of fine flour, but he further regulated the affair of their *tithes,* in the following manner: After the first-fruits, and their attendant offerings, were deducted, the tenth part of their remaining product of corn, cattle, &c. were assigned to the Levites. Of this the priests had the tenth part for their share. Of what remained to the proprietor, another tithe was levied, and, in value or kind, sent to the service of the tabernacle and temple, and the ministers thereof, at the solemn feasts. On every third year a third tithe was levied from the proprietor, for the use of the Levites, the fatherless, widows, and strangers, if this was not the same as the second tithe, and only in the third year applied to this use, and eaten at home in their cities. It does not appear that the tithe of their herbs was demanded. The Pharisees, however, tithed their mint, anise, cummin, and rue; nor does Jesus condemn them for it, but for neglecting weightier things, as mercy, judgment, and faith, while they were so wonderfully exact in small matters, Deut. xiv. 22—29. and xii. 17. Numb. xviii. 20—32. At present, the Jews regard the law of tithes very little: nor is there any divine warrant for demanding them to the clergy under the Christian dispensation. As the patriarchs before Moses devoted their tithes to the Lord, I suppose it is still proper, if possible, to assign the tenth part of our income to the Lord, for the relief of the poor, and other pious uses; nor can I believe there would be much difficulty with most in so doing, if

all luxuriances in our victuals and dress were laid aside. Were these *tithes* emblems of the fulness of Jesus, collected from every promise and providence, for the sustenance of his people? Or, were they emblems of the saints, and their services, devoted to the honour of Christ, and as the endless satisfaction of his soul, and as useful to those around them!

TITUS, *honourable*, a noted Evangelist. Being originally a Gentile, he was never circumcised. He attended Paul, by whose ministry he had been converted, from Syria to the synod at Jerusalem, Gal. ii. 1—3. Some years after, Paul sent him to Corinth, where his piety, and his disinterested and zealous preaching of the gospel, procured him a kind reception. Coming from thence to Paul in Macedonia, he gave him an account of the state of the Corinthian church, and was returned to them, bearing a second epistle from Paul, 2 Cor. xii. 18. and vii. 6, 15. and viii. 6, 16, 17. When Paul left him in Crete, to settle the affairs of that church, and appoint elders in it, we are uncertain; but it is certain, that, in the epistle sent thither to him, he desires him to come to him at Nicopolis, and bring Zenas the lawyer and Apollos with him, as soon as Tychicus and Artemas should come to supply his room, Tit. iii. 12, 13. After this, Paul sent him into Dalmatia, 2 Tim. iv. 10. but it is said, he returned to Crete, and thence propagated the gospel in the neighbouring islands. The epistle sent to Titus, directs him to choose officers; to warn and censure the unruly; and to urge all ranks to act agreeably to their Christian character.

TITLE, (1.) Name, character, Job xxxii. 21, 22. (2.) A motto, or inscription, on a grave-stone, 2 Kings xxiii. 17. or on a cross, John xix. 19, 20.

TITTLE, the least part; the least sentence, Matt. v. 18.

TO, often expresses the end of an act, or course, Rom. ix. 22. 1 Thess. v. 9. or the place or person to which one moves, Job xxiii. 3.

The ten TOES of Nebuchadnezzar's visionary image, denote the ten kingdoms formed out of the Roman empire. See HORNS, Dan ii. 41, 42.

TOB, or ISHTOB, *good*, a small canton on the south-east of Syria, where Jephthah retired when driven from his native country by his brethren, Judg. xi. 3, 5. In the time of the Maccabees, the people here were called the Tubieni.

TOBIAH. See NEHEMIAH.

TOBIJAH. See ZACHARIAH.

TOGARMAH, *strong*, the third son of Gomer, and grandson of Japheth, Gen. x. 3. Josephus makes him the father of the Phrygians; Bochart, of the Cappadocians, of whom there was a tribe called Trogmi, Trocmi, or Trogmades. Others make him the father of the Turcomans in Tartary. The Armenians too pretend to be his descendants. It appears certain that his posterity traded with the Tyrians, in horsemen, horses, and mules, Ezek. xxvii. 14. and that they will assist Gog and Magog against the Hebrews, at the beginning of the Millennium, Ezek. xxxviii. 6.

TOGETHER, (1.) United in one place, condition, inclination, or design, Job iii. 18. Acts v. 9. (2.) Wholly, every whit, Job x. 8. (3.) By ourselves alone, Ezra iv. 3.

TOI, or TOU. See DAVID, HAMATH.

TOKEN. See MARK.

TOLA, *a worm*, (1.) The eldest son of Issachar, and father of the Tolaites, Numb. xxvi. 23. (2.) Tola, the 10th Judge of Israel. He was the son of Puah, and grandson of Dodo, of the tribe of Issachar. He succeeded Abimelech, and judged Israel 23 years, and was buried at Shamir in mount Ephraim, *A. M.* 2794, Judg. x. 1.

TOLERABLE, what may be born or endured. It will be *more tolerable* for Tyre and Sidon, Sodom and Gomorrah, in the day of judgment, than

for such as enjoyed Christ's miracles and gospel, but believed not; as the eternal torments of the former will be less grievous than of the latter, Matt. x. 15. and xi. 22.

TOMB. See GRAVE.

TONGUE. See MOUTH.

TOOTH. The teeth of animals are those bony substances that grow in their jaws, and wherewith they hold or chew their food. Some have fore-teeth in both jaws; some only in one; and some have more than one row of teeth in the same jaw. Some animals have tusks higher than the rest, for the catching and holding of their prey. Confidence in an unfaithful friend, is like a *broken tooth*, that may pain, but cannot chew; or a *foot out of joint*, painful, but not useful; it hurts men that have it, Prov. xxv. 19. Men being likened to wild beasts, their pernicious and reproachful speeches, and their power and ability to do mischief, are called *teeth like spears, swords, and knives*, Psal. lvii. 4. Prov. xxx. 14. Job iv. 10. and God breaks these TEETH, when he disables men for hurting others, Psal. lviii. 6. but he *breaks the teeth* of his people with gravel-stones, when he involves them in a track of distressing providences, Lam. iii. 16. *Great iron teeth*, import terrible power and readiness to destroy others, Dan. vii. 7. To have *the teeth set on edge*, imports, to be painfully afflicted, Jer. xxxi. 29, 30. To take *one's own flesh in his teeth*, imports, being maddened with pain and despair, Job xiii. 14. To *gnash the teeth*, imports great torment and rage, Matt. viii. 12. Acts vii. 54.

TOP, (1.) The utmost end of a thing, Esth. v. 2. Lam. ii. 19. (2.) The highest part of any thing, Gen. viii. 5. and xxviii. 18. (3.) The height of power and wealth, and the pride that attended it, Ezek. xxxi. 3, 10, 14. On or *above the tops of mountains*, hills, and houses, imports a most public and visible state or manner, Isa. ii. 2. Matt. x. 27. Ezek. xxiv. 7. but the Jews being *on house-tops*, when the Romans invaded their country, imports their hiding themselves in secret places, Matt. xxiv. 17. Luke xvii. 13. or mens' posting themselves where they can best discern the approach of the enemy, Isa. xxii. 1. and xv. 3.

TOPAZ, a precious and transparent jewel, third in value to the diamond. The finest topazes are brought from the East-Indies, and are often found about the bigness of a pin-head, and scarcely any exceed the 6th part of an inch in diameter. The best are of a yellow golden colour; but Pliny says, the best are of a green colour. The most valuable topaz in the world, we know of, is in the possession of the great Mogul. It weighs about 137 caracts, and cost 200,300*l.* sterling. The topaz was anciently found in an island of the Red sea, called Topazion, and hence it is called the *Topaz of Cush*, Job xxviii. 19. If the Pitdath signifies *a topaz*, it was second in the high-priest's breastplate, and it was the 9th foundation of the New Jerusalem, Exod. xxviii. 17. Rev. xxi. 20. At present, the topazes of East-India are the best; those of Abyssinia, the next; those of Peru in America, are much softer; and those of Bohemia in Germany, are still softer, and a little cloudy. By proper firing, chrystal is formed into a kind of Topaz.

TOPHET, a place on the east of Jerusalem; so called from the beating of drums to drown the cries of the children burnt in the fire to Molech. It was also called the valley of Hinnom, either from some proprietor of it, or it may be rendered the *valley of shrieking:* but Reland places the valley of Hinnom on the west of Jerusalem. It is said to have been a very delightful spot, watered by the streams of Shiloah, and shaded with a number of gardens. But it is more certain, that here the Jews burnt their children to Molech, Jer. vii. 30. Here, according to the purpose of God, a great part of the Assyrian host were cut off, as in a fire perhaps by a burning pestilence, Isa

xxx. 33. To stop the idolatries here practised, Josiah rendered it as filthy as he could, probably making it a burying-place, or a place of burning dead carcases to which burial was not allowed, 2 Kings xxiii. 10, 11. It seems that multitudes of those Jews, slain by the Chaldeans at the taking of Jerusalem, were buried here, Jer. vii. 32. and xix. 11—13. Afterwards it seems to have become the common receptacle of carcases, garbage, and filth, and a fire was kept burning to consume it. The word *Gehenna*, used for hell, is the same as Gehinnom, the *valley of Hinnom*, or *of shrieking*.

TORCH. See LAMP.

TORMENT. See PAIN.

TORTOISE. There are two general kinds of tortoises, viz. sea and land ones; and 12 particular kinds. It is the land tortoise that is mentioned in scripture; the shell that covers it, renders it somewhat like a covered waggon. Some call it the land crocodile. It feeds on flowers; and in Syria, and places adjacent, is reckoned a fine dish. In East-India, the land tortoises are seldom above three inches long; but in the isle of Madagascar, it is said, there are some about a foot long, and covered with a shell mixed of white, yellow and other colours. There is a most ugly kind of tortoise that haunts old walls, and will live several days after its head is cut off. This, I am apt to think, is the TZAB of the Hebrews, if that animal be not rather what Dr. Shaw calls the sharp-scaled tailed lizard.

TOSS, violently to drive hither and thither. Men are *tossed to and fro* in their condition, when they have no rest from troubles, arising from different quarters, Psal. cix. 23, Isa. liv. 11. and TOSSINGS denote trouble and disquiet of mind, Job vii. 5. Professors are *tossed to and fro* in their religion, when they are unsettled in their opinions and practice, Eph. iv. 14.

TOTTERING, shaking hither and thither, Psal. lxii. 3.

TOUCH. (1.) Lightly to feel a thing, Luke viii. 44. (2.) To distress, afflict, Gen. xxvi. 11, 29. John xix. 21. (3.) To prevail against, destroy, 1 John v. 18. Heb. xi. 28. (4.) To approach, come close to, Exod. xix. 16. Acts xxvii. 3. (5.) To meddle with, Numb. xvi. 26. God *toucheth mens' hearts*, when he inclines and persuades them to a thing, 1 Sam. x. 26. He *toucheth* the earth till it melt, when he executes his fearful judgments on the inhabitants, Amos ix. 5. He *toucheth* the mountains, and they smoke, when he readily removes hinderances in his way, and debases the proud and great, Psal. cxliv. 5. Christ is *touched* with the feeling of our infirmities; he readily and kindly sympathizes with us under our troubles, Heb. iv. 15. Alexander and his army did not *touch the ground*, in their march against the Persians; *i. e.* they marched with astonishing speed, as if flying, and meeting with no effectual resistance, Dan. viii. 5. *Blood toucheth blood*, when murder and other ruinous sins are committed every where, and closely after one another, Hos. iv. 2. Carnal knowledge of a woman is called a *touching* her, Gen. xx. 6. Prov. vi. 29. 1 Cor. vii. 1. TOUCHING, with respect to, 2 Thess. iii. 4.

TOW. Wicked men are likened to it, to mark their ripeness for the destructive judgments of God; their easy and quick ruin by means of them, and their inability to withstand them, Isa. i. 31. and xliii. 17.

TOWARDS. (1.) Inclining to, Numb. xxiv. 1. (2.) On the way to, Gen. xii. 9. (3.) With respect to. Deut. xxvii. 54, 56. Repentance is *towards God*, as thereby we sorrow for sin as against his honour and law, and turn from it to him as our portion, master, and last end: faith is *towards Jesus Christ*, as by it we look to, and depend on him, for every thing necessary to our salvation, Acts xx. 21. Our heart is *towards one*, when we are greatly pleased with him, and his work, Judg.

v. 9. Mens' eyes are *towards the Lord*, when they seek and expect their help and salvation only from him, Psal. xxv. 15. Isa. xvi. 7.

TOWER, a strong and high building, for protecting against enemies, and for annoying them; or for a prospect, 2 Chron. xiv. 7. In scripture, we read of the towers of Babylon, Jerusalem, Penuel, Shehem, Thebez, Eder, &c. The *tower of the watchmen*, may be one erected for watching the invasion of enemies; and *from the tower of the watchmen to the fenced city*, is in all places more or less populous, 2 Kings xvii. 9. The *tower of the flock*, may denote Bethlehem, near to which was the tower of Eder, or *of the flock;* or Jerusalem, where the tribes of God assembled as a flock; or Jesus himself, who is the protecting Saviour of his people, Mic. iv. 8. 2 Sam. xxii. 3. Prov. xviii. 10. Jerusalem, the temple, and the ordinances of God, were a *tower* in God's vineyard: were most visible, and useful for protecting men, Isa. v. 2. Matt. xxi. 33. Jeremiah was like a *tower and fortress*, to spy out and reprove the Jews for their sins, and they could not prevail to silence or destroy him, Jer. vi. 27.

TOWN, (1.) A city, 1 Sam. xxiii. 7. (2.) A burgh or village, Esth. ix. 19.

TRACHONITIS, *stony, cruel*, a small canton on the south of Damascus, which properly pertained to Arabia, not to Canaan. It had Ituria on the south, and Bashan on the west. It abounded with rocks; and here the robbers that gave Herod the Great so much work, sheltered themselves. Philip his son was tetrarch here, Luke iii. 1.

To TRADE, to deal in any lawful business, as of buying and selling, &c. Gen. xlvi. 32, 34. To *trade with the talents*, or pounds, which God gives, is to exercise our gifts and graces, and to improve our opportunities, to the honour of God, and the good of ourselves and our neighbours, Matt. xxv. 16.

TRADITION, some things handed down from age to age, without being committed to writing. The Jews pretend, that besides the laws of Moses written in the Pentateuch, God gave him a great many more, of which he informed Aaron and his sons: they handed them down to the elders; and these informed the prophets thereof: these, from one generation to another, conveyed them to posterity. This oral law, conveyed without writing, they reckon the soul of the written law, which, as it were, gives life and sense to it. These traditions, however, were but the inventions of presumptuous men. Moses expressly calls us to regard only what God has revealed to us in his word, Deut. xxix. 29. After the time of Malachi, these traditions were exceedingly multiplied; but some of them were trifling, as prescriptions of washing of hands, pots, and tables; and some whimsical, as those relative to the phylacteries; some of them were absolutely wicked, as the notion that a man's consecrating things to God, freed him from the duty of supporting his aged parents; and their allowance to swear by creatures, and pretending that an oath was more binding if sworn by the gift on the altar, than by the altar itself; and their pretending it was lawful to hate their enemies, &c. Our Saviour inveighs against them, as making void the commandments of God, and rendering their devotion useless by their traditions, Matt. xv. and xxiii. Soon after, their religion consisted almost wholly in the observance of these traditions. Rabbi Judah, about *A. D.* 190, collected what traditions he could, and called his work the Mishna, or *second law*. This not being sufficiently clear on many heads, Rabbi Jochanan, about 100 years after, wrote a commentary on it. This he called the Gemara, or the *Perfection*. These two joined together, are called the Talmud, or directory of Jerusalem, because composed chiefly for the use of the Jews in Canaan. But as this Gemara was

written in an obscure style, and multitudes of traditions known in the east not mentioned in it, Rabbi Ase, and his disciples, composed another, and which, being joined to the Mishna, formed the Babylonian Talmud. It consists of 6 parts, 63 treatises, and 524 chapters; and rehearses the various decisions of their rabbins concerning seeds, plants, and fruits, festivals, women, injuries, sacrifices, and other things sacred, and purifications. Though these Talmuds be stuffed with trifles and nonsense, yet they, especially the Babylonian, (for the Jerusalem is little regarded,) are what we may call the body of the civil and canon law of the modern Jews, if we might not only say their creed, which they reckon incomparably preferable to the Old Testament, and for rejecting of which, they abhor their brethren the Karaites, who regard only the Bible, as almost devils incarnate. As the Talmud is so large that few of their doctors could render themselves masters of it, Moses Maimonides, a Spanish rabbin, about *A. D.* 1180, composed an abridgment of it, which is published in four volumes folio; and to him they are obliged for curtailing, at least for abridging, a great deal of nonsense. After all, a reader endowed with a sufficient stock of patience, may find a variety of things in the Talmud tending to illustrate several passages of the oracles of God.

Under the New Testament dispensation, the Papists have pretended to hold a multitude of traditions, said to be conveyed from the apostles. These are for the most part never a whit better than their fellows of the Talmud. Nor does the word of God allow us to regard any such, in the matter of religion. The Thessalonians were required to hold the *traditions*, i. e. what had been delivered to them in the epistles sent them, and in the preaching of Paul and his brethren, according to the scriptures. But now the canon is finished, with a terrible curse denounced against the person who, in his religion, adds to or takes from what is written in the Bible, 2 Thess. iii. 15. Rev. xxii. 18, 19.

TRAFFIC, merchandize, Ezek. xvii. 4. TRAFFICKERS, merchants, Isa. xxiii. 8.

A TRAIN, is a company of attendants, 1 Kings x. 2. Christ's *train filling the temple*, may denote either a multitude of angels; or that the perfections of the Deity dwell in his manhood; and that the fruits of his mediatory office fill the church with oracles, ordinances, and ministers, and with saints, gifts, and graces, Isaiah vi. 1.

TRAITOR, one that betrays his king, master, or friend, Luke vi. 16. John vi. 71.

TRAMPLE, to TREAD under foot, Psalm xci. 13.

TRANCE, that state of a person's mind, wherein, by wonder or otherwise, his outward senses are bound up, and supernatural things are revealed to him. When Ezekiel, and John the apostle, had their visions, they were often cast into a *trance*, Ezek. i. &c. Rev. i. and iv. &c. And so was Peter, when admonished to go and preach to the Gentiles, Acts x. 10. and xi. 5. and Balaam asserts, that he, falling into a *trance*, saw the glory of the Lord, Numb. xxiv. 4.

TRANQUILLITY, quietness and prosperity, Dan. iv. 27.

TRANSFER, to apply to one that which respects another: thus Paul, *in a figure, transferred* or applied to himself and Apollos, the comparison of planters, waterers, stewards, 1 Cor. iv. 6.

TRANSFIGURE, TRANSFORM, to turn into another shape. To give our Saviour a foretaste of his future glory, and to fortify some of his disciples against the offence of his after sufferings, he, as he prayed, was gloriously transfigured on the mount, Matt. xxvii. 1—5. Men are *transformed* by the renewing of their minds, when their nature is changed from its likeness to Satan

into the image of God, in knowledge, righteousness, and true holiness, and their practice is rendered conformable to his law, Rom. xii. 2. Satan is *transformed into an angel of light*, when he tempts to things under the appearance of knowledge, holiness, spiritual liberty, eminent fellowship with God; and his ministers are *transformed* into apostles of Christ, when they pretend an uncommon mission from Christ, and have great appearances of seriousness, zeal, and devotion, 2 Cor. xi. 13—15.

TRANSGRESS, to disobey a law, going over the limits which it fixeth for action or forbearance, Esth. iii. 3. Sin is a *transgression*, as thereby we treacherously overpass the limits which God hath fixed for our duty in his law, and do what he forbids, or omit what he requires, 1 John iii. 4. and a TRANSGRESSOR, is a sinner, particularly a noted one, Isa. xlviii. 8. Gal. ii. 18. Isa. liii. 12.

TRANSLATE, to remove from one person, place, or state, to another: so Abner intended to *translate* the kingdom of Israel, taking it from Ishbosheth, and giving it to David, 2 Sam. iii. 10. Enoch was *translated;* when he was removed, soul and body at once, from earth to heaven, Heb. xi. 5. Sinners at their conversion are *translated;* are brought out of the kingdom of Satan, and a state of sin and misery, to a state of union with, and subjection to, Christ, Col. i. 13.

TRANSPARENT, what may be seen through, as glass, &c. Rev. xxi. 21.

TRAP. See SNARE.

TRAVAIL, womens' painful labour in bringing forth children, Gen. xxxv. 16. Exquisite, painful, and sudden, calamities and distress, are likened to it, Isa. xiii. 8. Hos. xiii. 13. Jer. xxx. 6, 7. 1 Thess. v. 3. God is like to a *travailing woman*, when, after long patience, he, by the vigorous exertion of his power, brings about deliverance to his people, and ruin to their enemies, Isa. xlii. 14. The *travail* of Christ's soul, is the painful sufferings he endured, for bringing forth glory to God, and redemption to us; and the saints, who, by means thereof, are begotten again, and brought forth into their new covenant-state, Isa. liii. 11. The church *travaileth*, when, by prayers and vigorous endeavours and by enduring sore persecutions and troubles, she brings forth reformation and children to Christ, Mic. v. 3. Rev. xii. 2. Gal. iv. 19. Zion brought forth children before she *travailed;* her deliverance came very speedily and unexpectedly: or before the ruin of the Jewish church, the gospel-church was founded, Isa. lxvi. 7. Men *travail with iniquity*, when, even to the distressing of themselves, they labour to commit it, Psal. vii. 14. *Not to travail*, is expressive of barrenness, and of want of inhabitants, or of good ones in a land, Isa. xxiii. 4. and iv. 1.

TRAVEL, (1.) Making a journey from one place to another, Acts xix. 29. (2.) Hard labour and toil, Eccl. iii. 10. (3.) Trouble, distress, Numb. xx. 14. God is like a *traveller* or *way-faring man*, when his visits to his people are seldom and short, and he seems to take little notice of them, Jer. xiv. 8. Christ is likened to a *traveller:* he came into our world; he left it, and ascended into heaven; but still in his spiritual power and influence, he travels through his churches, to help and protect them, Matt. xxv. 14. Isa. lxiii. 1. Saints are PILGRIMS, or *way-faring men:* travellers from one place to another; their condition here is very unsettled; but united to, and assisted by, Jesus, they, through much danger and opposition, proceed from one degree of grace to another, till they at last arrive at their everlasting home, 1 Pet. ii. 11. Heb. xi. 11. Isa. xxxv. 8. Satan is a *traveller*, who goes about seeking entertainment in mens' hearts, 2 Sam. xii. 4. and being disturbed by the success of the gospel in the dry places of the Heathen world, he returned to the Jews, and made them more hardened against

Christ, and more wicked than before, Luke xi. 24, 25, 26. Matt. xii. 43—45. Poverty and want come on sluggards as a *traveller, and an armed man;* gradually, but unexpectedly and irresistibly, and render them miserable, Prov. vi. 11. and xxiv. 34.

TREVERSE. to go hither and thither. The Jews *traversed their ways,* by sometimes following the Lord, and immediately after following their idols; and now one idol, and anon another, Jer. ii. 23.

TREACHERY, or TREASON, is a perfidious acting contrary to covenant-obligation; as when a subject, contrary to his oath and duty of allegiance, rebels against, and murders, his sovereign, 2 Kings ix. 23. and xi. 14. The Jews were *treacherous;* guilty of deceit and covenant-breaking with God and men, Jer. iii. 7, 11. The Assyrians *dealt treacherously,* when, contrary to treaty, they ravaged Judea; and they were *dealt treacherously with,* when Sennacherib's sons murdered him, and when the Medes and Chaldeans destroyed their kingdom, Isa. xxxiii. 1. The Medes and Persians dealt *very treacherously,* when, casting off their allegiance, they destroyed Babylon, Isa. xxi. 2.

TREAD, (1.) To walk on, Deut. xi. 24. and men *tread God's courts,* when their is no more of spiritual service in there worship than if they were beasts, Isa. i. 12. (2.) To pasture, to feed, Isa. vii. 25. (3.) To squeeze, press out the juice of grapes, Job xxiv. 11. and hence Christ *treads* the wine-press, when he destroys his enemies, and tramples them as if under his feet, Isa. lxiii. 3. Rev. xix. 15. and *treading,* or *treading down,* imports great affliction and debasement, full conquest and ruin, Isa. xxii. 5. Psal. xliv. 5. and vii. 5. and lx. 12. Christ's ministers and people *tread on adders, lions, serpents, and all the power of the enemy,* when they prevail over Satan and all his agents, to the spreading of the gospel, and a growing in grace, Luke x. 19. Psal. xci. 13. Antichrist *treads under foot* the holy city; oppresses and murders the saints, and debases the ordinances and form of the church, Rev. xi. 2. To *tread the poor,* is to oppress and afflict them, Amos v. 11. To be *trodden down as straw for the dunghill,* is to be reduced to great misery and contempt, Isa. xxv. 10.

TREASURE, (1.) A store or collection of valuable things, as of corn, wine, oil, gold, silver, brass, Jer. xli. 8. Ezek. xxviii. 4. Dan. xi. 43. (2.) A TREASURY, or that which contains a valuable collection, as a bundle, packet, cabinet, place; and that part of the tabernacle or temple where the sacred gifts were gathered or laid up, was called the TREASURY, Matt. ii. 11. Josh. vi. 19. Mark xii. 41. God's *treasures* are collected quantities of snow, hail, rain, waters, wind, Job xxxviii. 22. Jer. li. 6. Psal. cxxxv. 7. The clouds, which water and fructify the earth, are called his *good treasure,* Deut. xxviii. 12. The wealth hid in the bowels of the earth, is called his *hidden treasure,* Psal. xvii. 14. His people are his *treasure,* collected from among men, carefully kept, and highly valued by him as his jewels, Exod. xix. 5. Mal. iii. 17. Christ is represented as a *treasury;* in him dwells all the fulness of God, and in him are laid up, hid, and safely preserved, all the treasures of wisdom and knowledge, and all that is proper to be communicated to sinful men, Col. ii. 3, 9. and i. 19. He and his gospel are a *treasure hid in the field;* he, in all his precious, diversified, and enriching fulness of grace and glory, and the gospel in all its precious promises and blessings, are laid up in the scriptures, and are undiscerned by most men, Matt. xiii. 44. and this *treasure* is in earthen vessels, as it is committed to poor weak men to preach and exhibit it, 2 Cor. iv. 7. Good men have within them a *good treasure* of holy dispositions, gifts, graces, and thoughts, Matt. xii. 35. wicked men an *evil treasure* of wicked in-

clinations and erroneous opinions, Luke vi. 45. Their wealth obtained by fraud, oppression, and the like, is called *treasures of wickedness*, Prov. x. 2. *Treasure* laid up for men, is either eternal glory prepared in heaven for the saints, Matt. vi. 19, 20. or a *treasure of wrath*, laid up for the everlasting punishment of the wicked, Jam. v. 3. Rom. ii. 5.

TREATISE, a book, the gospel of Luke, Acts i. 1

TREES, a class of vegetables, which, like all others, have an intestine motion or circulation, but without any local motion or sensation; growing out of the earth by means of warmth and water.—Tree of life, and tree of knowledge of good and evil, stood in the midst of Paradise, and were two distinct trees, though some make them the same tree. The former, a pledge of the continuance of his life and happiness, while man continued obedient; and the other, a test of his fidelity and homage to, and of his holding all he enjoyed in fief of, God, as chief lord, on the easy terms of a single prohibition. Christ is called the tree of life, Rev. ii. 7. because he restores to that life, which man forfeited by his transgression.—The saints are *trees of righteousness*, rooted and grounded in Christ, and partaking of his influences, they grow heavenward, and bring forth the fruits of righteous works, to the praise and glory of God, and the edification of those around, Rev. ix. 4. Psal. i. 3. Ezek. xlvii. 7, 12. Isa. lxi. 3. Jer. xvii. 7, 8. Kings and great or proud men, are likened to *trees;* their honour, power, and wealth, or pride, are conspicuous and superior to others, and they are means of protecting or overshadowing others, Ezek. xxxi. 5, 9. Dan. iv. 10, 23. Rev. viii. 7. Wisdom, or real religion, and the fruit of the righteous, are a *tree of life;* they render one lively and active in holiness, and issue in the eternal life of himself and others, Prov. iii. 18. and xi. 30. A man's hope is removed like an *old tree* cut down, when it cannot be recovered, Job xix. 10.

TREES CHUSE A KING. By this fable Jotham signifies to the men of Shechem, that the most worthy men in Israel (whom he represents by the most excellent trees, the olive, the fig-tree, and the vine,) had not desired any kingly power over them: and his father Gideon had refused it when offered to him. By the vilest of shrubs, the bramble, accepting the offer of the trees to be their king, and calling them to put their trust in its shadow, he shews what a worthless choice they had made. The speech of the bramble represents, how foolish Abimelech was, in imagining he should be able to afford them (any more than the bramble) the shade or protection he had promised. The threat of the bramble shews, the cruelty of Abimelech's temper, that he would destroy the Shechemites, if he found them unfaithful, Judg. ix. 8.

TREMBLE, (1.) To shake, Job ix. 6. and xxvi. 11. Eccl, xii. 3. (2) To fear exceedingly, till one shake with dread, Deut. ii. 25. and that either as impressed with awful greatness or alarming judgments, Amos viii. 8. Jam. ii. 19. or under a holy awe of the purity and goodness of God, and the authority and holiness of his word, Jer. xxxiii. 9. Isa. lxv. 5. and lxvi. 2. When Ephraim *spake trembling*, he exalted himself; but when he offended in Baal, he died. As long as the ten tribes behaved humbly, they prospered; but their proud introduction of the worship of Baal hastened their ruin, Hosea xii. 1.

TRENCH, a ditch digged about a camp, for its protection; or about a city, to defend it, or to prevent the escape of the inhabitants, I Sam. xvii. 20. Luke xix. 43. or a ditch about an altar, I Kings xviii. 32.

TRESPASS, a failing of duty towards God or men, or an offence and injury done them, Matt. vi. 15. The Hebrew PASHAHHH, signifies an injury done in a seditious and rebellious manner, Gen. xxxi. 36. Tres-

pass money was that which was given by people who lived at a distance from the temple, to purchase animals for a trespass-offering, 2 Kings xii. 16.

TRIAL. See TRY.

TRIBE, a class of people sprung as branches from one root; and so the twelve families of Jacob's twelve sons, are called *tribes*. The Gentiles succeeding in the church, when the Jews were cast out, are called the *twelve tribes of Israel*, Ezek. xlv. 8. Matt. xix. 28. Rev. vii. 4. and xxi. 12.

TRIBULATION, sore trouble, in which men are squeezed, and as it were threshed as corn on a floor, Rom. v. 4. In Rom. ii. 9. and in Rev. ii. 22. it may denote the torments of hell.

TRIBUTE. See TAX.

TRICKLE, to run down in drops. *Trickling* of the eye, imports great weeping and sorrow, Lam. iii. 49.

TRIM, to remove every thing improper, and render neat, 2 Sam. xix. 24. The *trimming of lamps*, by snuffing them, and causing them to burn more brightly, denotes mens' stirring up themselves to activity in the duties of holiness, in order to obtain a comfortable meeting with Christ, Matt. xxv. 7. The Jews *trimmed their way to seek love, and taught the wicked ones their ways;* they set out their own power and wealth to gain the esteem and friendship of their neighbours, and offered sacrifices to procure God's favour, while they went on in sin; and they even instructed the very Heathen in idolatry and wickedness, Jer. ii. 33.

TRIUMPH, great shouting and joy on account of victory over an enemy. God *triumphs* over his enemies, when he has an easy and glorious victory over them, Exod. xv. 1. 21. Christ *triumphed over principalities and powers* on the cross: he joyfully finished transgression, made satisfaction for sin, and thus undermined the power of Satan, and laid an effectual foundation for the overthrow of his kingdom in the world, and in the hearts of men, Col. ii. 15. The saints *triumph alway* in *Christ*, and in *God's work* and *praise;* amidst weakness and trouble, they rejoice in Christ's offices, righteousness, power, and love, and with joy think of, delight in, and extol the work of redemption, and the whole providence of God connected therewith, 2 Cor. ii. 14. Psal. xcii. 4. and cvi. 47. Philistia's *triumphing* because of David, may either be an irony signifying their mourning and howling at his conquest of them; or it may denote their having reason to rejoice, as they had got a better master than their tyrannic lords; or the phrase may signify his triumphing over them, Psal. lx. 8. and cviii. 9.

TROAS, or TROY, *bored through*, a city of Phrygia or Mysia, a little to the south-west of the mouth of the Hellespont, and on the shore of the Mediterranean sea. To the north of this, in the earliest ages, stood the famed city of Troy. After it had been for some generations the head of a noted kingdom, it was, after a siege of ten years, taken by the Greeks of Europe. This occasioned the dispersion of the Trojans into a variety of places, and many nations affected to be reckoned their offspring. It seems, too, that storms dispersed the returning Greeks into a variety of the islands and coasts of the Mediterranean sea. It is geneally believed, that this Troy was destroyed about 1184 years before Christ's birth; but we, with sir Isaac Newton, suppose it to have happened about 280 years later, in the time of Jehoshaphat, which will tally well with Æneas's being the cotemporary of Dido the founder, or rather the adorner, of Carthage, and will correspond with the flight of Cadmus for fear of David's arms, and with the wide-spread ravages of Shishak. A new Troy was soon after built, about four miles nearer the shore, and but one from the sea. This, in the time of Alexander, was dwindled into a petty village, with nothing remarka-

ble, save an old temple of Minerva. By his order, Lysimachus his general repaired it, and surrounded it with a wall of five miles in circumference. The Romans afterwards entering Asia, found it in a poor condition, and believing themselves to be the offspring of the ancient Trojans, spared no cost or pains to repair and embellish it. Augustus sent a colony of Romans to inhabit it. Here Paul often preached, and planted a church; and with one Carpus he here left his cloke, and some parchments. A church long remained in this place; but at present we know of nothing in it but some old ruins, Acts xvi. 8. and xx. 5, 12. 2 Tim. iv. 13.

TROGYLLIUM, TROGILIAS, or TROGILIA, was a promontory, or head of land, of Mycale, about five miles from Samos, Acts xx. 15.

TROOP, a band of men, especially warriors or robbers, Job vi. 19. Hosea vi. 9. Perhaps the GAD and MENI, rendered *troop* and *number*, may be the sun and moon, or these with the stars; or it may mean, that the Jews, in their wars with the Chaldeans, depended entirely on their good fortune and the valour of their troops, Isa. lxv. 11. The Chaldeans, multitudes of concurrent afflictions, and the various creatures on earth, and especially the saints, are called *God's troops*, as he orders their form, motion, and influence, and they accomplish his end, Hab. iii. 16. Job xix. 12. Amos ix. 6.

TROUBLE. See DISTRESS.

TROW, an old word for think, Luke xvii. 9.

TRUCE, agreement, particularly such as warring states make, for at least delaying the prosecution of the war for a time. *Truce-breakers*, are such as break through their engagements, and who, being once offended, can scarcely ever be reconciled, 2 Tim. iii. 3.

TRUE, (1.) Real: so God is the *only true God*; he alone is possessed of infinite perfection. (2.) Not false; faithful, candid; God is *true, and every man is a liar*; God cannot be guilty of any deceit or falsehood, and every one that contradicts him will be found a liar, Rom. iii. 4. Joseph's brethren were *true men*, who did not seek to deceive, Gen. xlii. 11. A *true heart*, is one that is sincere, upright, and candid, Heb. x. 22. (3.) Most excellent: so Christ is the *true bread*, John vi. 32. the *true vine*, John xv. 1. the *true light*, John i. 9. God's word is TRUE, and the *truth*; is quite consistent with the things of which it speaks, and one part of it with another; nor shall any promise, threatening, or prediction thereof, be left unaccomplished, Psal. cxix. His judgments are *true*, as in them he fulfils his word, shews his candour, and manifests his faithfulness, Rev. xvi. 7. And TRULY, *of a truth*, or *in truth*, is, (1.) Really and sincerely, without deceit, Luke xx. 21. (2.) Verily, without fail, Matt. xvii. 11. Jer. iii. 23. TRUTH, or VERITY, is, (1.) What is opposite to falsehood and error: in this sense, the law and gospel of God are *the truth*, Psalm cxix. 151. Gal. iii. 1. (2.) What is real and substantial, opposed to what is shadowy and typical: thus, TRUTH comes by Jesus Christ, *i. e.* the glorious realities shadowed forth by the types, are fulfilled in his incarnation, life, death, intercession, and government, John i. 17. (3.) Candid sincerity, in opposition to dissimulation, John iv. 24. (4.) Faithfulness, or veracity, in fulfilling what one is bound to, by word, engagement, or relation, Psal. xxxi. 5. God's *truth*, is his candour and faithfulness, Psal. lxxi. 22. or his revealed will, in which, in a way of obedience to it, his people walk, Psal. xxvi. 3. His works are *verity and judgment*; are precisely a fulfilment of his word, and of his relations to men, and are all performed in infinite wisdom, Ps. cxi. 7. He cuts off men *in his truth*, when he does it in fulfilling his predictions, and his promises or threatenings, Psal. liv. 5. Jesus Christ is the TRUTH; he comprehends in himself all real excellencies; he is full of unfailing candour and faithfulness

to God and men; he is the substance of all the ancient types; he is the substance or centre of every thing important in sacred history, law, or gospel, John xiv. 6. The *truth* is in Jesus; it centres in him, and is really, and without any false gloss, represented in his person, office, and work, Eph. iv. 21. To *do truth*, is with inward candour and sincerity to profess and practise what God's word directs, John iii. 21. To *hold the truth in unrighteousness*, is, through the prevalent power of sinful lusts, to act contrary to the truth of God's word, manifested to, and in some degree impressed on, the conscience, Rom. i. 18.

TRUMP, or TRUMPET, a hollow instrument of silver, brass, horn, or the like, for sounding with the breath, in order to convene assemblies, and encourage to war, Jer. iv. 5. By the direction of God, Moses made two silver trumpets, wherewith the priests were to call together the Hebrews to their solemn assemblies, and to direct their marches, or encourage them to war. When the whole congregation was required to assemble, the sound was to be simple and uniform: when only the princes were required to meet with Moses, the sound was shrill. A long and quivering sound directed those on the east side of the tabernacle to decamp and march: a second sound of the same air directed those on the south side to do the same: at a third sound, those on the west side marched; and at a fourth, those on the north. The priests blew with these trumpets over the burning sacrifices, especially at the solemn festivals; and on the FEAST of trumpets, they blew from morning to night, Num. x. Lev. xxv. 9, 10. It seems Solomon made 120 silver trumpets instead of those two, 2 Chron. v. 12. With trumpets of rams-horns the priests sounded around Jericho, till its walls fell down flat; and with such, it seems, the jubilee was proclaimed, Josh. vi. 4. Did not these trumpets prefigure the gospel, which, published by ministers, calls men to Jesus Christ and his ordinances, and encourages them in their heavenly journey and spiritual warfare?——Whatever tends to alarm or assemble men, is called a *trumpet*, as the noisy thunders that called and alarmed the Hebrews to hear God's law at Sinai, Exod xx. 18. or the majestic and awful means whereby God will raise the dead, and call mankind to his tribunal at the last day, 1 Cor. xv. 52. 1 Thess. iv. 16. or the alarming declarations of God's prophets and ministers, warning their hearers of the judgments of God, and to flee from their sins, Hos. viii. 1. Isa. lviii. 1. Ezek. xxxiii. 3, 6. The *great trumpet* that convened the outcasts of Egypt and Assyria, to worship the Lord at Jerusalem, is either the edict of Cyrus that proclaimed to the Jews their liberty to return home, and rebuild the temple of their God; or the gospel, by the publishing of which, multitudes are converted to the Christian faith, Isa. xxvii. 13. The gospel-church, being settled under the apocalyptic SEALS, or scenes of providence, the alarming judgments which afterward befel her, are represented by the sounding of seven *trumpets*, the first six of which are thought to reach from *A. D.* 338, to about 1866 or 2016, Rev. viii. and ix. and the seventh to the end of the world.

TRUST, (1.) To be persuaded; to hope well, Heb. xiii. 18. Luke xxiv. 21. (2.) To depend on without fear, Isa. xxvi. 3. To *trust in the Lord*, is firmly to expect that he will do for us in time and eternity whatever corresponds to his word, his perfections, and relations, and in quietness to wait for the event, Psal. lxii. 8. To *trust in men* lawfully, is firmly to expect that they, assisted by God, will do to and for us according to their promises and relations to us-ward, Prov. xxxi. 11. To *trust in men* sinfully, is to depend upon their friendship and help, instead of God's, Jer. xvii. 5. Isa. xxx. 3. TRUSTY persons are such as we may depend upon for sure information,

good advice, and exact fulfilment of engagements, Job xii. 20.

TRUTH. See TRUE.

TRY, to examine, prove, to search carefully into the nature, quality, and sufficiency of persons or things. The allusion is to the trial of metal, whether it be good or not, Psal. xii. 6. God *tries* and *examines men*, not by making new discoveries for himself, for he knows them fully; but by his word or providence making discoveries of them to themselves or others, Psal. xi. 5. and xxvi. 2. Prov. xviii. 3. And the afflictions of his people are called *trials*, as they tend to exercise, polish, and discover their grace, not to destroy them, Heb. xi. 36. Job ix. 23. and they are called *fiery*, because terrible, piercing, and purifying, 1 Pet. iv. 12. and they tend to exercise and increase their patience, James i. 3. Rom. v. 4. Jesus Christ is *tried;* neither the knowledge of his Father, nor his manifold sufferings, nor all the diversified experiments of the saints, nor the scrutinies of his enemies, can find any thing faulty or defective in him, Rev. iii. 18. Isa. xxviii. 16. The word of the Lord is *tried;* it is exactly according to the nature of God; neither friends nor foes can find any real fault therein; every promise being believed by the saints, they obtain the happy accomplishment thereof; every threatening contemned by sinners, is, to their experience, executed upon them at last, Psal. xviii. 30. and cxix. 140. Rulers *try* or *examine* by a judicial search, whether such persons be guilty of alledged crimes or not; and sometimes civil rulers have tortured or scourged prisoners, in order to make them declare what they supposed they had done, Rev. ii. 2. Acts xxii. 24.

TRYPHENA and TRYPHOSA, *delicate*, were two noted Christian women at Rome, who, by their private instructions and generosity, mightily contributed to the success of the gospel there, Rom. xvi. 12.

TUBAL, *born*, (1.) The fifth son of Japheth, Gen. x. Josephus makes him the father of the Iberians on the east of the Black sea. Bochart makes him the father of the Tibarenes on the north of Armenia the Less; and I see nothing to hinder his being the parent of both these tribes, as their situation is not very distant. Others, I think, without ground, make him the father of the Italians or Spaniards. (2.) TUBAL-CAIN, a son of Lamech the Bigamist, and the inventor of smith-work and foundery; and it is believed, the Vulcan, or god of smiths of the Heathen, Gen. iv. 22.

TUMULT, UPROAR, (1.) A disorderly, seditious, and noisy, rising of the people, Hos. x. 14. Matt. xxvii. 24. Acts xvii. 5. (2.) Any terrible and confused hubbub, Zech. xiv. 13. *Tumultuous* persons, are such as are set upon uproars and seditious mobbings, Jer. xlviii. 45. A *tumultuous* city, is one filled with noise, confusion, and mobs, Isa. xxii. 2. A *tumultuous* noise, is that which is like the roaring of an enraged mob, Isa. xiii. 4.

To TURN, (1.) To make a change of motion or conduct; and so TURNING, denotes inconstancy, change from good to bad, or from bad to good, James i. 17. Ezek. xxxiii. 11. and the corner of the wall is called its *turning*, 2 Chron. xxvi. 9. and to *turn* to the Lord, is to leave off a sinful state or course, in coming to him as our Saviour, portion, and governor, and walking in his way, 1 Thess. i. 9. To *turn aside*, is to quit one's holy profession and course of duty, 1 Tim. i. 6. Exod. xxxii. 8. To *turn away*, is to forsake, refuse to hear or keep company with, Jer. xxxii. 40. Heb. xii. 25. To *turn back*, is to apostatize from the service of God, Psal. xliv. 18. and to flee from a conquering enemy, Psal. ix. 3. (2.) To cause others to change their conduct, Acts xiii. 8. God *turns* men, when, by his word and spirit working on their souls, he causes them to *turn* from their evil

ways to himself, Jer. xxxi. 18. Ministers *turn many to righteousness*, when they are means of their becoming righteous through faith in Christ, and obedient to his commandments, Dan. xii. 3. To *turn things upside down*, is to throw all into disorder and confusion, 2 Kings xxi. 13.

TUTOR, one that takes care of a child, and his estate, while he is under age. The ceremonial law was a *tutor and governor*; it ruled over the church in her infant state, Gal. iv. 3.

TWELVE. In allusion to the 12 tribes of Israel, 12 loaves of shew-bread were on the table of the sanctuary: Christ chose 12 apostles; twelve thousand are said to be sealed of every tribe; the new Jerusalem has 12 gates, and 12 foundations; and the tree of life bears 12 manner of fruits, Matt. x. Rev. xii. 1. and vii. and xxi. and xxii. 2.

TWICE, sometimes denotes frequently, Psal. lxii. 11. Job xxxiii. 14.

TWIG, SLIP, (1.) A small branch of a tree. (2.) Men, chiefly when young and flourishing, as Daniel and his companions were when carried to Babylon, are called *twigs*, Ezek. xvii. 4.

TWILIGHT, a mixture of light and darkness, as in the morning after day-break, and evening when sun is set, 1 Sam. xxx. 17. Prov. vii. 9.

TWINKLING *of an eye*, a small moment, 1 Cor. xv. 22.

TWINS, two brought forth at a birth. *Bearing of twins*, denotes great fruitfulness in the conversion of men to Christ, or in good works, Song iv. 2.

TYCHICUS, *casual*, a noted evangelist who attended Paul with the collection for the poor saints at Jerusalem, Acts xx. 4. Paul afterwards sent him to Ephesus and Colosse with his epistles to these churches, Eph. vi. 21, 22. 2 Tim. iv. 12. Col. iv. 7, 8. He appears to have been the successor of Titus, in ordering the affairs of the church of Crete, Tit. iii. 12.

TYPE, properly signifies an emblem of a person or thing, especially that, which by the destination of God, prefigured something relative to Jesus Christ, and his church. These were many, as none of them could fully point out its antitype; and they were a kind of *real* predictions of things to come, as those uttered by the prophets were *verbal*. There were *typical persons*, as Adam, Abel, Enoch, Noah, Melchizedek, Abraham, Isaac, Jacob, Job, Moses, Aaron, Bezaleel, Aholiab, Phinehas, Joshua, Gideon, Samson, Boaz, Samuel, David, Solomon, Elijah, Elisha, Jonah, Eliakim, Daniel, Zerubbabel, Joshua the high-priest, and John Baptist. *Typical classes of persons*, as Israelites; their first-born males; unmarried brothers of him that left his widow childless; kinsman redeemers; voluntary bond-servants; hanged malefactors; sojourning strangers; Nazarites, Nethinims, Levites, priests, high-priests, holy prophets, and kings of David's family. *Occasional typical things*, as Noah's ark, Jacob's ladder, Moses's burning bush, the cloudy pillar, the sweetened water of Marah, the MANNA, the rock's yielding water, the well of Beer, the cluster of grapes from Eshcol, Aaron's budding rod, the brazen serpent, the healing pool of Bethesda, the waters of Shiloah, the deliverance of the Hebrews from Egypt, their passage through the Red sea, their travels in the wilderness, their entrance into Canaan, their wars with the Heathens, and their return from Babylon. The *miscellaneous typical institutions*, were circumcision, sanctification of fruit trees, offering no base things to God, scourging of bond-women for whoredom, protection of fugitive servants, exclusion from the congregation of the Lord, wearing proper apparel, blue fringes, cutting of no flesh for the dead, abstinence from blood and fat, and things torn or dying of themselves, reaping of fields, avoiding

of mixed garments, sowing of mingled seed, of plowing with oxen and asses, or of gendering between cattle of different kinds, tenderness to beasts, not muzzling the treading ox, covering of filth, freedom from the service of war. The *typical places*, were Canaan, the cities of refuge, Jerusalem, Zion, the tabernacle, and the temple. The *typical utensils*, were the ark of the covenant, the pot of manna, the table of shew-bread with its loaves, the golden altar with its incense, the golden candlestick with its oil, the silver trumpets, the brazen lavers and sea, the brazen altar, the altars of stone or earth, and the altar of Ebal. The *typical offerings*, were the burnt-offering, the sin-offering, the trespass-offering, the peace-offering, the meat-offering, the drink-offering, the holy anointing oil, the soul ransom money, the tithes, the first-fruits, the things voluntarily devoted, Abraham's oblation of birds and cattle, his offering of the ram caught in the thicket, and Moses's oblation for ratifying the covenant between God and Israel. The *typical seasons*, were the time of the daily sacrifices, the weekly sabbath in its ceremonial use, the feast of new-moons, the passover and feast of unleavened bread, Pentecost, the feast of trumpets, the fast of general expiation, the feast of tabernacles, the year of release, and the jubilee. The *typical purifications*, were purgation from the defilement of holy things, and from the defilement of touching or eating of beasts, purgation from the defilement of child-birth, of leprosy, of running issues, and of infection by dead corpses, the trial of suspected adultery, and the expiation of uncertain murder.—To him that discerns the evangelic signification of these various types, the narratives of the Old Testament are not a dry history, but appear replenished with the most useful instructions concerning our Saviour, and his body the church.

TYRE, a famous city of Phenicia, allotted to the tribe of Asher, Josh. xix. 29. first built by a colony of Sidonians; and therefore, Isa. xxiii. 12. calls it the *daughter of Zidon*. It was at first situate upon a high hill on the continent, whose ruins are still remaining, under the name of Palætyrus, or Old Tyre; but it was afterwards removed into an adjacent rocky island, about half a mile from the main land, and became a place of immense trade and wealth, Isa. xxiii.—This city was taken and destroyed by Nebuchadnezzar, and afterwards by Alexander the Great, after a seven months siege, by carrying on a bank or causeway from the continent, through the sea, to the island on which the city stood. The prosperity of Tyre was amazingly great, but its vices were as great. Tyre was puffed up with the glory of possessing the empire of the sea; of being the seat of universal commerce; of giving birth to the most famous colonies; of having within her walls merchants, whose credit, riches, and splendour, equalled them to the princes of the earth. Her merchants traded in the persons of men; but, alas! in storming and taking the city by Alexander the Great, 8000 were slain; many thousands escaped in their ships to Carthage; 2000 were crucified; and 30,000 were sold for slaves! See PHENICIA.

V, U.

VAI VAI

VAGABOND, one who has no settled abode, Gen. iv. 12. It ordinarily signifies one who is also naughty and wicked, Acts xix. 13.

VAIL, a covering. To mark their modesty, and their reverent subjection to their husbands, women, especially in the east, were wont to wear vails on their faces, Gen. xxiv. 65. Isa. iii. 23. Possibly it was with

such that Paul admonishes the Corinthian women to be covered in their public worshipping assemblies, 1 Cor. xi. 3—10. Moses covered his face with a vail, that the Hebrews might not be affrighted, or their eyes dazzled with the brightness thereof, after he came down last from Sinai, Exod. xxxiv. 33. It signified the obscurity of his ceremonial laws. A vail was spread over the face of persons condemned to death, Esth. vii. 8. In the tabernacle and temple, a fine and strong hanging or vail separated between the holy and the most holy apartment. The rending of this vail at the death of our Saviour, imported the abolishment of the ceremonial law, which separated between Jews and Gentiles; the opening of a free passage into the heavenly state; and the finishing of Jesus's debased appearances, which for a while concealed his glory from men, Matt. xxvii. 51. Eph. ii. 14. Heb. vi. 19. and x. 20. The vail of the ceremonial law is done away in Christ, as in him are fulfilled the whole rites thereof, 2 Cor. iii. 13, 14. But this *vail still remains* on the Jewish nation, as they cleave to it, and so blind and harden themselves against Christ; but when that nation, and their blinded hearts, shall be turned to the Lord, they shall relinquish these abolished ceremonies, and embrace the gospel, 2 Cor. iii. 15, 16. The *vail and face of covering* spread over the nations, which Jesus destroys, is their ignorance, unbelief, error, and marks of divine condemnation, Isa. xxv. 7.

VAIN, (1.) Empty, worthless, unprofitable, Psal. lx. 11. (2.) Wicked, 2 Sam. vi. 20. (3.) Groundless, false, Psal. ii. 1, 4. (4.) Proud, foolish, light, and inconstant, Job xi. 11, 12. Psal. xxvi. 4. The Jews imagined a *vain thing* concerning the Messiah; that he would be a temporal potentate and deliverer; and that the debasement of Jesus of Nazareth, and his professing to be the Son of God, were evidences of his being not the Messiah, but an impostor, Psal. ii. 1. In *vain*, without due truth, without due reason, without proper tendency, Exod. xx. 7. Rom. xiii. 4. VANITY is, (1.) What is empty and unprofitable, Eccl. i. 2. (2.) Changeableness, corruption, Rom. viii. 20. (3.) Wickedness, falsehood, Psal. cxix. 37. and iv. 2. and xii. 2. (4.) Pride, lightness, and inconstancy, Eph. iv. 17. (5.) Fruitless toil, trouble, wretchedness, Psal. lxxviii. 33. Job vii. 3, 16. To take the name of God in *vain*, is either to swear falsely, Exod. xx. 7. or treat the name of God irreverently, by citing it on every trifling occasion, Deut. xxviii. 58. Idols are *vanity*, and *lying vanities*; they have no real divinity; the service of them can do no real good, as is pretended, Jer. ii. 5. and x. 14, 15. Acts xiv. 15. Jon. ii. 8. Treasures got by lying, are a *vanity tossed to and fro*, of them that seek death; they are very uncertain and unstable, and tend to the ruin of their possessors, Prov. xxi. 6.

VALE, VALLEY, a hollow ground between mountains, whether along the banks of rivers or not. The scripture mentions a great number of valleys: as the *valleys* of Siddim, in or near to which Sodom and Gomorrah stood, Gen. xiv. 3. of Berachah, west of the Dead sea; of Zeboim, near Jericho, 1 Sam. xiii. 18. 2 Chron. xx. 6. of Zephatha, near Mareshah, 2 Chron. xiv. 10. of Eshcol, Numb. xxxii. 9. of Gerar, Gen. xxvi. 17. of Sorek, where Delilah dwelt, Judg. xvi. 4. of Aijalon, Josh. x. 12. of Rephaim, or the giants, Isa. xvii. 5. of Elah, where Goliath was slain, 1 Sam. xxi. 9. of Achor, Josh. vii. 24. of Gibea, Judg. xx. 33. of Tophet, Hinnom, or slaughter, Jer. vii. 32. of the mountains about Jerusalem, Zech. xiv. 5. of Jehoshaphat, or decision, perhaps the same as Berachah, or Tophet, Joel iii. 14. of Baca, Psal. lxxxiv. 6. of Kanah, or reeds, Josh. xvi. 8. of Ono, Charashim, or craftsmen, 1 Chron. iv. 14. of Keziz, Josh. xviii. 24. These were all in the south of western Ca-

naan. Northward, we find the fat *valleys*, near Samaria, Isa. xxxviii. 1. perhaps the same as the plain or *valley* of Israel, Josh. xi. 16. the *valley* of Moreh, between Ebal and Gerizzim, Gen. xii. 6. of Meonenim, Judg. ix. 37. of Zaanaim, Judg. iv. 11. of Shave, near Salem, Gen. xiv. 17. of Jezreel, Josh. xix. 18. of Megiddo, 2 Chron. xxxv. 22. of Jiphthael, Josh. xix. 14, 27. of Lebanon, Josh. xi. 17. Those beyond Jordan, were the *valley* of Shittim, Joel iii. 18. of Abarim, or *passengers*, on the east of the Dead sea, Ezek. xxxix. 11. of Zared, Numb. xxi. 12. of Gad, 2 Sam. xxiv. 5. of Succoth, Psal. lx. 6. of Mizpeh, Josh. xi. 8. of Salt, near Tadmor. Jerusalem, or the land of Judea, is called a *valley of vision;* as they had the oracles, ordinances, and prophets of God among them, Isa. xxii. 1. Hinderances of the spread and success of the gospel, are likened to *valleys;* and they are *filled* up, when rendered incapable to hinder its progress, Luke iii. 5. Of the four words which the Hebrews use to express a valley, *nachal* signifies one with a brook in it, *ge* a kind of roundish hollow without a brook, and *Hhemek* one large and wide, or a plain, and *bikhhath* a narrow cliff; but perhaps this observation will not always hold.

VALOUR, courage and strength, Judg. iii. 29.

VALUE, the worth of a thing, Matt. x. 31. and *to value* a thing, is to set a proper price upon it, Lev. xxvii. 16.

VANISH, (1.) To cease to be seen, Luke xxiv. 31. (2.) To come to nought, Heb. viii. 13. (3.) To fly away imperceptibly, so as to be no more seen, Jam. iv. 14.

VAPOUR, a dewy mist like the smoke of a boiling pot, Job xxxvi. 27. The confounding judgments of God, or the terrible smoke ascending from the burning of Jerusalem, is called *vapour of smoke*, Acts ii. 19. Our life is like a *vapour;* how unsubstantial, short, and easily destroyed, Jam. iv. 14.

VARIABLENESS, inconstancy, readiness to change. Our natural sun is very changeable in his appearance; now in the east, anon in the west; now as far north as to create our Summer, anon so far south as to occasion our Winter: but with God, the Sun or Father of lights, there is no *variableness nor shadow of turning;* but he is ever the same in his nature and purpose, Jam. i. 17.

VASHTI. See AHASUERUS.

VAUNT, to be rash, to boast, 1 Cor. xiii. 14.

VEHEMENT, strong, violent, Jon. iv. 8. *Vehemently*, eagerly, fiercely, boldly, Luke xi. 53. and xxiii. 10.

VEIN, a place for siver to spread itself in the mine; or a passage to bring it out of it, Job xxviii. 1.

VENGEANCE. See REVENGE.

VENOM. See POISON.

VENT, outlet, Job xxxii. 19.

At a VENTURE, is by guess, without minding where it hit, 1 Kings xxii. 34.

VERIFIED, proved to be true, Gen. xlii. 40. God's promise is *verified*, when it is fulfilled, 1 Kings viii. 26.

VERILY, without mistake or failure. When doubled, it approaches to the solemnity of an oath; and denotes the great importance of what is said, and the necessity and difficulty of believing it, John iii. 3.

VERITY. See TRUE.

VERY, (1.) Real, true, Gen. xxvii. 21. (2.) Exceeding, Numb. xii. 3.

VERMILLION, a kind of red earth used by painters, for garnishing chambers, Jer. xxii. 14. or colouring images, Ezek. xxiii. 14. But perhaps the Hebrew Shashar was the *cinnabar* of the Arabians, which is also a red paint. Stockius, and some other good authors, render it *indico.*

VESSEL, a dish or any utensil in a house, 2 Tim. ii. 20. The vessels of the Lord's tabernacle or temple were HOLY; but other vessels were called *common.* Men are *vessels* and *vessels of mercy or wrath*, as

they *receive* or *reject* the blessed offers of salvation by Jesus Christ, Rom. ix. 22, 23. Men are called *vessels wherein there is no pleasure*, i. e. either cracked or tainted, to mark how full they are of abominable corruptions, and how quickly they shall be emptied and ruined, Jer. xxii. 28. and viii. 28. and xlviii. 38. they are likened to *broken vessels*, or *potters' vessels*, to denote their great and irrecoverable distress, so easily inflicted by God, Psal. xxxi. 12. and ii. 9. Ministers are *chosen*, but *earthen vessels*, appointed to hold the gospel, and publish it to others; but how mean and frail in themselves! and how often contemned by men! Acts ix. 15. 2 Cor. iv. 7. Women are *weaker vessels;* the strength of their body, if not the understanding of their mind, is ordinarily inferior to those of men, 1 Pet. iii. 7. Mens' bodies are called *vessels;* they are curiously fashioned by the Lord, to be the lodging of the soul and her furniture, Isa. lxvi. 20. 1 Thess. iv. 4. Jerusalem, and the country round about, were made an *empty vessel*, when most of the inhabitants and wealth were destroyed, or carried off by the Chaldeans, Jer. li. 34. To be *emptied from vessel to vessel*, is to be variously distressed, and driven from one place or condition to another, Jer. xlviii. 11.

VESTMENTS, robes for the idolatrous priests; and the VESTRY was the place where they lay, and were put off and on, 2 Kings x. 22. A VESTURE is chiefly an upper robe, Deut. xxii. 12. The Hebrews wore no other clothes than a coat, called *chetonet*, or a cloke, called *mehil*.—The coat was their under garment, which they wore next to the skin, and the cloke over this. These two garments together made what the scripture calls a change of raiment, 2 Kings v. 15. which Naaman brought as a present to the prophet Elisha. The coat was commonly of linen, and the cloke of stuff, or woollen. We do not know that the Hebrews ever changed the fashion of their vestments; but they dressed generally according to the manner of the country wherein they dwelt. Mention is made in scripture of a coat of many colours, Gen. xxxvii. 3. 2 Sam. xiii. 18. but most interpreters seem to think the word should be translated *a long gown* or *vestment*.

Christ's having his *vesture dipt in blood*, and inscribed with this name; *King of kings*, and *Lord of lords*, imports, that in conquering and destroying his enemies, he mightily shews his sovereign power and dominion, Rev. xix. 13, 16. God will change the heavens and earth, and fold them up as *a vesture*, or *garment*, when, at the end of the world, he shall lay aside their present form, and give them another, Psalm cii. 26. Heb. i. 12.

VEX, to distress one exceedingly, by provocation, frowns, torture, war, &c. Ezek. xxii. 7. Matt. xv. 22. Numb. xxxi. 2. Sinners *vex* and *grieve* the Spirit of God, when they rebel against his word, resist and quench his motions, and do what is detestable to him, Isa. lxiii. 10. Lot's *soul was vexed* with the wickedness of Sodom, when he grieved for the dishonour done to God, and the hurt done to souls by the same, 2 Peter ii. 8.

VIAL, a kind of vessel; but whether wider or narrower at the top than at the bottom, I cannot certainly say. Perhaps they were much of the form of the censers, 1 Sam. x. 1. The complete number of righteous and ruinous strokes for destroying Antichrist, are called *seven golden vials full of the wrath of God*, given by one of the four living creatures, to seven angels clothed in fine linen, clean and white, that they might in their turn pour them out. According to the prayers and preaching of faithful ministers, and perhaps by their instrumentality, shall these plagues be gradually executed by persons, just in their conduct, and powerful, courageous, prudent, and active, Rev. xv. 6, 7. and xvi. See ANTICHRIST.

VICTORY, (1.) An overcoming of an enemy in battle. It is *the Lord's*, as he enables men to gain it, and the praise of it ought to be ascribed to him, 1 Chron. xxix. 11. Christ's *victory*, is his conquest of Satan, sin, and death, and rendering the whole plan of our salvation successful, Isa. xxv. 8. Matt. xii. 20. The saints' *victory*, is their overcoming the temptations of Satan, the power of sin, the snares of Antichrist, and the world; and the fear, hurt, and, in due time, the influence of death, Rev. xv. 2. 1 Cor. xv. 57.—(2.) The means of victory; so faith is *our victory*, i. e. the mean of obtaining victory over the world in its various lusts and snares, 1 John v. 4. See CONQUER.

VICTUALS, meat and drink to live on, Gen. xiv. 11.

VIEW, to take a careful look of, Josh. ii. 7.

VIGILANT. See WATCH.

VILE, (1.) Of no value or worth, Deut. xxv. 3. Jer. xxix. 17. (2.) Base, corruptible, Phil. iii. 21. (3.) Contemned, distressed, Lam. i. 11. (4.) Coarse, unclean, filthy, Jam. ii. 2. (5.) Unholy, very wicked, and abominable, Rom. i. 26. Psal. xv. 4. and xii. 8. VILELY, in a contemptuous and disgraceful manner, 2 Sam. i. 21.

VILLAGE, a small town without walls, Ezek. 38. 11. In time of war, the inhabitants sometimes desert them, and flee into fortified cities, Judg. v. 7.

VILLANY, word or works, deceitful, dishonest, or very wicked, Isa. xxxii. 6. Jer. xxix. 23.

VINE, a wide-spreading shrub, which bears the grapes out of which wine is squeezed. Vines are produced, either by layers or cuttings almost buried in the ground. There are about 20 kinds of vines, and all of them thrive best in a southern, warm, and dry soil. They are easily hurt by frost, by reason of their thin juice. A great deal of labour is necessary to cultivate vines; for their branches are so weak that they need to be propped by walls, trees, stakes, &c. Nor is their wood useful for any thing but the fire, if they be barren. Perhaps Noah was the first that cultivated vines, and squeezed their grapes, Gen. ix. 20. They were anciently very plentiful in Canaan, especially in the territory of Judah, Gen. xlix. 11. and are at present plentiful in Italy, France, Spain, Portugal, &c. and some are in England. Some vines bear very large clusters of grapes. That cluster which the Hebrew spies brought from Eshcol, was carried on a staff between two of them, Num. xiii. 23. and we read of clusters there about 25 pounds weight. We read of a cluster in the east parts of Persia, about three feet and a half long.—As the Hebrews were much employed about their vines and fig-trees; their *sitting under them*, imported their safety and prosperity, 1 Kings iv. 25. Mic. iv. 4. Zech. iii. 10. They had among them a *wild vine*, which, of its own accord, grew by the way-side, and which produced wild grapes of a sourish and bitter taste, Isa. v. 4. The *vine of Sodom*, or those that grew near to the Dead sea, being impregnated with its nitre and sulphur, produced grapes as bitter as gall, Deut. xxxii. 32. These were perhaps the same as the wild gourds, 2 Kings iv. 39. They had their cultivated vines often inclosed in a kind of garden and orchard, called VINEYARDS, that the vines might not be hurt by cattle: one vineyard, if good, procured an yearly rent of 1000 shekels of silver, Isa. vii. 23. it required 200 more to pay the dressers, Song viii. 12. In these the keepers and vine-dressers laboured; planting, pruning, and propping the vines, and in gathering the grapes. This was at once a laborious task, and often reckoned a base one, 2 Kings xxv. 12. Isa. lxi. 5. Song i. 6. Some of the best vineyards were at En-gedi, or perhaps at Baal-hamon, which might be not far distant, Eccl. ii. 4. Song i. 14. and viii. 11. The *eating up of vine-*

yards, imports the spoiling men of the fruits of their ground, Isa. iii. 14. Samaria became a *vineyard*, when, being desolate, it became arable fields, Mic. i. 6. Good *vineyards* becoming fields of briers and thorns, denotes great desolation in the country, Isa. vii. 23. The gathering and treading of the grapes, was called the VINTAGE; and when the crop was very large, it began in June, at the end of harvest, and continued till October, Lev. xxvi. 5. They generally had their fats or presses for treading out the grapes, and squeezing out the wine, without the city, Rev. xiv. 20. Of the juice of the squeezed grapes were formed WINE and VINEGAR. The wines of Helbon near Damascus, and of Lebanon, where the vines had a fine sun, were reckoned most excellent, Ezek. xxvii. 18. Hos. xiv. 7. The wines of Canaan, being very heady, were ordinarily mixed with water for common use, and sometimes they scented them with frankincense, myrrh, calamus, and other spices, Prov. ix. 2, 5. Song viii. 2. they also either scented their wine with pomegranates, or made wine of their juice, as we do of the juice of currants, gooseberries, &c. fermented with sugar. When wine ferments excessively, and is in danger of rending the strongest cask, a little smoke of sulphur below it, or put into it, will stop it. Wine may be strengthened by causing it to freeze, and throwing away the icy part of it. Sour wine may be rectified, by mixing it well with a little of the tartarized spirit of wine. No Nazarite during his vow, no priest during his service at the sanctuary, was to drink wine, Numb. vi. 3. Lev. x. 7. Wine is best when old and on the lees, the dregs having sunk to the bottom, and is very useful for refreshing, strengthening, and cheering persons, and in some dangerous diseases is useful in medicine. *Wine of violence*, is that which is procured by oppression and robbery, Prov. iv. 17. *Wine of the condemned*, is that which is taken from, or procured at the expence of, persons unjustly condemned, Amos ii. 8. The Hebrews had two kinds of VINEGAR; the one was of weak wine, which they used for their common drink on harvest-fields, &c. as the Spaniards and Italians still do, Ruth ii. 14. the other had a sharp and acid taste like ours; and hence Solomon hints, that a sluggard vexes and hurts such as employ him in business, as vinegar is disagreeable to the teeth, and smoke to the eyes, Prov. x. 26. and as *vinegar poured on nitre* spoils its virtue, so he that sings songs to an heavy heart, does but add to its grief, Prov. xxv. 20. Vinegar may be made of middling beer, masked with rape or husks of grapes; after which the liquid part being casked, and the bung-hole covered with a tile, and set in a hot sun, it, in about 30 or 40 days, will be formed into a vinegar. Malaga raisins mashed with spring water in an earthen jar, and set in a hot sun three or four months, form vinegar. Any kind of wine mingled with its lees, or the sourish stalks of the grapes, and pulverized tartar, and put into a vessel formerly scented with vinegar, will ferment anew, and become vinegar. If the watery part were extracted from vinegar, it might be rendered so strong as easily to dissolve a large mass of iron.——Christ is likened to a *vine;* is called the *true vine*, John xv. 1. The church is a VINEYARD. God, the proprietor, first planted the Jews therein as his vine, and gave them his tabernacle or temple as their *wine-press*, and his oracles, ordinances, and blessings. He *let out this vineyard to their keepers*, and sent the prophets, and at last his Son, to demand their good fruits; but these being abused and mal-treated, he gave their church-privileges to the Gentiles, and at different seasons of time and life, calls men to labour in it, Isa. v. 1—7. Matt. xxi. 28—45. Luke xiii. 6, 7. Matt. xx. 1--16. It is a *vineyard of red wine*, kept and watered night and day by the Lord; amidst bloody persecutions and sore

troubles, God, by his preserving and actuating influences, causes his people to bring forth the best of fruits, to his glory and their own good, Isa. xxvii. 2, 3.

The Jews are likened to a *vine* or *vineyard;* God planted them a *noble and choice vine, wholly a right seed;* their ancestors being pious, and their original laws good, he protected, pruned, and dressed, and caused them to spread by his kind providences; but through their apostacy and idolatry, they render themselves a *barren* and *empty vine,* bringing forth no good fruit; a *degenerate plant of a strange vine,* like other idolatrous nations; a *wild vine,* a *vine of Sodom,* bringing forth sour grapes of gall, and which produced *wine like the venom of asps,* wicked courses, very offensive to God, and in the issue tending to set their teeth on edge, bringing many and painful calamities upon them, Jer. ii. 21, 22. Psal. lxxx. 8. Ezek. xv. Hosea x. 1. Isa. v. 1 to 7. Deut. xxxii. 33. Jer. xxxi. 29. Ezek. xviii. 2. Antichrist is the *vine of the earth;* the Popish state bears some resemblance to the true church, but spreads and bears fruits of error and corruption, hurtful to the souls and bodies of men, as the fruit of wild vines is to the body; intoxicates and stupifies multitudes with the *wine of her fornication,* her superstition, idolatry, error, and profaneness; but at the end, in the *vintage* of God's judgments against her, shall these idolaters be terribly squeezed and pressed with distressing and ruinous calamities, Rev. xiv. 18, 19, 20. and xvii. 2, 4. —The destruction of a nation or army, or Christ's destroying his enemies in the *wine-press* of his wrath, is likened to a *vintage,* in which sometimes there are gleanings left, a small remnant spared; and sometimes the poor remains are *gleaned,* and *put into the basket,* i. e. are destroyed, or carried captive, Isa. lxiii. 1—4. Rev. xiv. 18—20. Zech. xi. 2. Lam. i. 15. Isa. xxiv. 13. Jer. vi. 9. and xlix. 9. Obad. 5. Judg. viii. 2. The Chaldeans are called *grape-gatherers,* as they destroyed the nations, and carried them out of their own lands, Jer. xlix. 9. The outward comforts of a land are called *wine,* as these refresh and strengthen the inhabitants, Jer. xlviii. 33. Hos. ii. 9. and their *wine is mixed with water,* when their rulers, customs, ordinances, and best people, are much corrupted and weakened, Isa. i. 22. Great calamities and sufferings appointed by God, and which disturb mens' minds with anguish and horror, are called *wine,* Psal. lx. 3. and lxxv. 8. Isa. li. 17, 21, 22. Jer. xxv. 15. The *wine* wherewith Babylon made the nations drunk, was the judgments of God executed by the Chaldeans, or the idolatry and superstition into which they seduced them, Jer. li. 7. Rev. xvii. 2. Men shake off their *unripe grapes,* when they are cut off by an unexpected stroke, in the prime of their days, or amidst the growth of their prosperity; or when their wealth is taken from them, as they are busy adding to it, Job xv. 33. After death, wicked men behold not the *way of the vineyards;* they lose all their wealth and pleasure, Job xxiv. 18. The *fathers have eaten the sour grape, and the children's teeth are set on edge;* the parents sinned, and their children are unjustly punished for it, Ezek. xviii. 2. God's judgments on men here, or in hell, are called *wine,* and *red* or *strong wine, wine mixed* with spices, *wine without mixture* of water, and *wine of astonishment,* Jer. xxv. 15. Psal. lx. 3. and lxxv. 8. Rev. xiv. 10. His judgments are as *sour grapes ripening in the flower,* when their execution is very near at hand, Isa. xviii. 5.

VINEGAR, VINEYARD, VINTAGE. See VINE.

VIOL, a musical intrument, Isa. v. 12.

VIOLATE, profanely to transgress, Ezek. xxii. 26.

VIOLENT, (1.) Earnest to obtain what is necessary, Luke xvi. 16. (2.) Given to exercise unjust force,

2 Sam. xxii. 49. VIOLENCE, is, (1.) Earnest endeavour: so the kingdom of heaven *suffereth violence*, and the *violent take it by force;* men must strive to enter in at the strait gate, into a new covenant state, and by earnest diligence in holiness prepare for the heavenly glory, Matt. xi. 12. (2.) Outrageous force, Acts. xxi. 25. and xvii. 41. (3.) Unjust and forcible harrassing, hurting, oppressing, and robbing, of others, Hab. i. 2, 3, 9. and ii. 8. (4.) What is got by oppression and robbery, Zeph. i. 19. The *violence* of Lebanon, and spoils of beasts, which covered the Chaldeans, was their unjust and brutal murder, oppression, and robbery of the Jews, which brought vengeance on their heads, Hab. ii. 17.

VIPERS, a kind of serpents, which are scarcely ever above an ell long, and an inch thick, and whose head is flat, and they have a snout like that of a pig. Whereas other serpents had two rows of teeth, vipers have but one, consisting of sixteen small ones in each jaw; and at least the male vipers have two large teeth, which being raised when they are angry, their bite distils poison into the wound. Their body is either of an ash or yellow colour, speckled with longish brown spots, and the scales under their belly are of the colour of well-polished steel. Their poison is extremely dangerous; but their flesh, or broth made of it, is an excellent medicine in some dangerous maladies, and is of use in forming the Venice treacle. The male viper is blacker than the female. The females bring forth their young about 20 at a birth, and one day by day, wrapt up alive in small skins, which burst about the third day after, Isa. xxx. 6.—The Pharisees, and other wicked men, are likened to *vipers;* by their poisonous doctrines, bad example, and sinful excitements, they effectually ruin the souls of men; and by their angry malice, they murder such as oppose them, Matt. iii. 7. Mens' wicked and carnal devices and errors are said to *break out into a viper,* when they issue in the tormenting ruin of their projectors, or in the reproach and persecution of such as study to oppose and crush them, Isa. lix. 5. *The viper's tongue shall slay him;* he shall die of a certain, sudden, and tormenting, death, Job xx. 16.

VIRGIN. See MAN.

VIRTUE, (1.) Efficacy for producing an effect, Mark v. 30. (2.) A wonderful work produced by distinguished power, Matt. vii. † 22. (3.) Holiness of heart and practice. (4.) Christian courage and boldness, 2 Pet. i. 3, 5. To be VIRTUOUS, is, to be given to true goodness in heart, speech, and behaviour, Ruth iii. 11.

VISAGE. See FACE.

VISIBLE, VISION. See SEE.

VISIT, (1.) To go to see, and meet with, Acts vii. 23. and xv. 36. (2.) To take a view of, in order to redress grievances, and do service: so magistrates and ministers ought to *visit* their people, Jer. xxiii. 2. God *visits* men, either in mercy, when he manifests his presence, grants them their requests, delivers them from distress, and upholds and comforts them, Zech. x. 3. Luke vii. 16. Gen. xxi. 1. 1 Sam. ii. 21. or in wrath, when he *visits their iniquities,* in chastising or punishing for them, Exod. xx. 5. Jer. vi. 6. Isa. xxvi. 14. Ezek. xxxviii. 8. And hence VISITATION is, (1.) Powerful and comfortable fellowship with God, Job x. 12. 1 Pet. ii. 12. or, (2.) Punishment and affliction, Hos. ix. 7. Mic. vii. 4. Christ the day-spring from on high *visited* men, when he assumed our nature, and when he sent his Word and Spirit, that we might have fellowship with him, and share of his blessings, Luke i. 78. To *visit* the fatherless and widow, or the sick and imprisoned members of Christ, is to shew them regard and pity, and to help them according to their need and our ability, Jam. i. 27. Matt. xxv. 36, 43.

ULAI, or EULÆUS, *fool, senseless;* a river of Persia, near to the city of Shushan, and on whose bank Daniel

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had his vision of the ram and he-goat, Dan. viii. 2, 16. Probably it is the same with the *Choaspes* of the ancients, and the *Caron* of the moderns.

UNACCUSTOMED, not used to, Jer. xxxi. 18. *N. B.* The preposition *un* or *in* prefixed to multitudes of words, signifies not only the absence of the quality imported by the separate or simple word, but the presence of contrary qualities.

UNADVISEDLY, rashly, without deliberation, Psal. cvi. 33.

UNAWARES, (1.) Secretly, unperceived, Jude 4. (2.) Suddenly, not expected, Psal. xxxv. 8. Luke xxi. 34. (3.) Without design and intention, Numb. xxxv. 11.

UNBELIEF, distrust of God's faithfulness pledged in his declared promises and threatenings, and particularly the discredit of his gospel-declarations, offering his Son to sinners, even the chief; and which is a most horrid and damning crime, as it makes God a liar, blasphemes all his perfections, contemns and refuses Jesus and his whole salvation, and leads to other sins, John xvi. 10. Heb. iii. 12. 1 John v. 10, 11. Heb. x. 26 to 31. Unbelief is either *negative* in such as have not heard the gospel, and so Heathens are called *unbelievers* or *infidels*, 1 Cor. vi. 6. 2 Cor. vi. 14. or *positive* in those *unbelievers*, who, though they hear the gospel, and profess to regard it, yet believe not with their heart the record which God hath given of his Son, Luke xii. 46. Tit. i. 15. Rev. xxi. 8. Unbelief is either with respect to a particular declaration of God, as when Zacharias discredited God's promise of a son to him, Luke i. 20. or universal, with respect to the whole declarations of God.—It is either partial, importing some degrees of distrust, Mark ix. 24. or total, where there is no trust at all, 1 Tim. i. 13. The Jews who came out of Egypt, *could not enter into Canaan because of unbelief*, on account of their distrusting God's power and kindness, and his promise to bring them in; and for their rebellion and murmuring, the fruit of unbelief, it was inconsistent with the divine honour and purpose to admit them, Heb. iii. 19. Christ *could not do many mighty works* in his own country, *because of their unbelief*; their distrust and contempt of his miracles rendered them unfit subjects to have miracles wrought upon or among them, Mark vi. 5, 6. The apostles' distrust of Christ's promise of enabling them to cast out devils, rendered them incapable to cast one out, Mark xvii. 16. and Peter's distrust of his Master's power, occasioned his sinking in the water, Matt. xiv. 30, 31. The *unbelief* for which the Jews were broken off from their being a church, was their distrust of Christ's Messiaship, their contempt and refusal of him, and their violent persecution of his cause and members, Rom. xi. 20. Paul was forgiven his blasphemy and persecution of the saints, as he did it ignorantly, and in *unbelief*, before he knew the truth concerning Jesus, or felt the powerful drawings of his Spirit, 1 Tim. i. 13.

UNBLAMEABLE, UNREBUKABLE, UNREPROVABLE, without scandal, without faults to be reproved for or complained of, 1 Thess. ii. 10. 1 Tim. vi. 14. Col. i. 22.

UNCERTAIN, (1.) Doubtful, that one knows not what is intended by it, 1 Cor. xiv. 8. (2.) Changeable, that one knows not how short a time a thing may endure or be possessed, 1 Tim. vi. 17. UNCERTAINLY, without knowing the means or end, or without any security of obtaining it, 1 Cor. ix. 26.

UNCHANGEABLE, that cannot be altered in itself, or which cannot pass to another, Heb. vii. 24.

UNCIRCUMCISED. See CIRCUMCISION.

UNCLEAN. Persons or things are unclean, (1.) Naturally; so dunghills and hateful animals are *unclean*, Rev. xviii. 2. (2.) Ceremonially; such persons as touched dead bodies, mourned for the dead, and a great number of beasts, were thus *unclean*,

Numb. xix. Lev. xi. to xvi. (3.) Federally; thus the children of Heathens, or unbelievers, are *unclean*, 1 Cor. vii. 14. (4.) In scrupulous opinion; so some meats were reckoned *unclean* by the primitive Christians, Rom. xiv. 14. (5.) Morally, being polluted with sin; so devils are *unclean spirits*, Matt. x. 1. and all men are as *an unclean thing*, Isa. lxiv. 6. Particularly, sinners against the seventh commandment, which at once pollute both soul and body, are *unclean*, Eph. v. 5. UNCLEANNESS, is either *natural* filthiness, Matt. xxiii. 27. or *ceremonial*, Lev. xv. 31. or *moral*, i. e. all kinds of sin, Ezek. xxxvi. 29. or *whorish*, Col. iii. 5. 2 Pet. ii. 10.

UNCLOTHED, so our souls are at death, when dislodged from our bodies, which are, as it were, a covering or robe to them, 2 Cor. v. 4.

UNCOMELY, (1.) Not becoming, 1 Cor. vii. 37. (2.) Shameful; such parts of our body as are so, have more *abundant comeliness* put upon them when we carefully cover them, 1 Cor. xii. 23.

UNCONDEMNED, not examined, not convinced or found guilty, Acts xvi. 37. and xxii. 25.

UNCORRUPTNESS, freedom from error, Tit. ii. 7.

UNCOVER. See DISCOVER.

UNCTION. See ANOINTING.

UNDEFILED, CLEAN. Christ is *undefiled;* is free from all sin, infinitely holy as God, and perfectly holy in his manhood, Heb. vii. 26. Saints are *undefiled;* are righteous through faith in Christ, and they aim at perfection in holiness, Psal. cxix. 1. Heaven is *incorruptible* and *undefiled;* great is the shining glory thereof, and every person and act there, are perfectly pure and holy, 1 Pet. i. 4.

UNDER, (1.) Below with respect to place; so things on the earth are *under the sun, under the heavens*, Judg. ii. 7. Deut. iv. 11. (2.) Below with respect to condition, state, power, authority: Hence we read of being *under foot*, Rom. xvi. 20. *under sin, under the law, under grace, under the curse*, i. e. under the impression, influence, and reign thereof, Rom. iii. 9. and vi. 14. And men are *under God*, when subject to his laws, Hos. iv. 12. (3.) Below with respect to protection: thus the saints are *under the shadow, feathers*, or *wings* of God, Matt. xxiii. 37. Psal. xci. 1--3. (4.) Below with respect to effectual support; so the arms of God are *under his people*, to uphold them under every burden, Deut. xxxiii. 27. (5.) Ready to be brought forth: so good and bad language is *under the tongue*, when in the heart, and ready to be uttered, Psal. cxl. 3.

To UNDERGIRD a ship, is to bind her round with ropes, that she may not be torn asunder, Acts xxvii. 17.

UNDERSETTERS, a kind of supporters or feet at the corners of the sacred lavers, which, together with the wheels, held them up from the ground, 1 Kings vii. 30, 34.

UNDERSTAND, to know things in a natural, supernatural, or spiritual manner, 2 Sam. iii. 27. Gen. xli. 15. Dan. iv. 19. Psal. cxix. 100. 1 Cor. ii. 9—14. UNDERSTANDING, is, (1.) Knowledge, wisdom, Exod. xxxi. 3. Prov. ii. 2, 3. (2.) The power or faculty of the soul, whereby it perceives objects, Luke xxiv. 45. Eph. i. 18. *A people of no understanding*, are persons ignorant, and unwilling to learn, Isa. xxvii. 11. *My understanding is unfruitful;* what I say, however sensible and well understood by me, is useless to others, if I speak it in an unknown tongue, 1 Cor. xiv. 14. To love God *with the understanding* or *mind*, is to love him judiciously, from a real and spiritual knowledge of his excellency and kindness, Mark xii. 33. A fool hath no delight *in understanding*, but that his heart may discover itself: he is not earnest and diligent in the study of solid knowledge and wisdom; but his great study and pleasure is to vent his own foolishness, being slow to hear, and swift to speak, Prov. xviii. 2.

UNDERTAKE, (1.) To become bound, Esth. ix. 23. (2.) To secure, support, and deliver, as a surety does, who engages for another to get him out of prison, Isa. 38. 14.

UNDO, to destroy, remove, Zeph. iii. 19. Isa. lviii. 6. UNDONE, is, (1.) Not performed, Josh. xi. 15. (2.) Destroyed, ruined, Numb. xxi. 29. Isa. vi. 5.

UNDRESSED, or separated. The Hebrews did not dress their vines on the year of release, and so had no claim to their fruit, Lev. xxv. 5.

UNEQUAL, (1.) Contrary to what equity and reason requires, Ezek. xviii. 25. (2.) Not right matched, as to religion, temper, and condition, 2 Cor. vi. 14.

UNFEIGNED, true and real; sincere, without dissimulation, 2 Cor. vi. 6. 1 Tim. i. 5.

UNFAITHFUL, not exact in fulfiling vows, nor acting according to relations and trust, Prov. xxv. 19. Psal. lxxviii. 57.

UNFRUITFUL, barren, not tending to any good purpose, Matt. xiii. 22. (2.) Of no good tendency, but hurtful, defiling, and destructive, Eph. v. 11.

UNGODLY, unlike to, and contrary to God's will and glory. *Ungodly* persons are such as are without God as to their state, and unlike God in their heart and life, Rom. iv. 5. UNGODLINESS, wickedness in general, but particularly it comprehends all sins against the first table of the law, as ignorance, Atheism, idolatry, superstition, blasphemy, neglect of the worship of God, &c. Tit. ii. 11.

UNHOLY, (1.) Common, as the blood of a beast unsacrificed. Men so account of Christ's blood, when they look on him as an impostor, or improve his righteousness to encourage them in sinful practices, Heb. x. 29. (2.) Not sanctified according to the ceremonial law, Lev. x. 10. (3.) Uninfluenced by divine grace, wicked, 2 Tim. iii. 2.

UNICORN. What animal the RHEEM, which we render *unicorn*, is, whether the wild ox, the wild goat, or deer, or a creature called the *unicorn*, is not agreed. Many authors contend, that there is no such creature as the *unicorn*: others, more addicted to the marvellous, talk of the *unicorn* as a most terrible creature, with a prodigious horn in its forehead, which it can push thro' trees, and almost every thing else; but their descriptions are so different, that I cannot rest in any of them. I have been told of an unicorn's horn in the British museum at London, about 10 or 12 feet long, and exceedingly strong; but this, I suppose, must be the horn of a narvel, or *sea-unicorn*, whose horn, I am assured, is sometimes 14 or 15 feet in length, and of which, it is said, there is a whole throne made in Denmark. It is certain the scripture *rheems* are fierce, strong, and almost untameable animals. I suppose the urus or wild ox, which is found in Arabia, Hungary, and many other places, is of that kind; or the rhinoceros, which is the strongest of all four-footed beasts; and hath one, and sometimes two horns, growing on its nose, about a yard or more in length. It is certain these animal are extremely strong, fierce, and untameable, and have large horns.—Men powerful and wicked, are likened to *unicorns;* how fierce, strong, and furious are they! and how dangerous to others are the horns of their power! Isa. xxxiv. 7. Psal. xxii. 21. Strength as of an *unicorn*, is that which is very great, to defend one's self, and destroy enemies, Numb. xxiii. 22. To have *horns* as *of the unicorn*, is to have great authority, power, and honour, Psal. xcii. 10. Deut. xxxiii. 17. To be delivered *from the horns of the unicorn*, is to be extricated out the very greatest, nearest, and most dreadful dangers, Psal. xxii. 21.

UNITE, to join into one fellowship, &c. Gen. xlix. 6. Man's heart is *united to fear God's name*, when it is strongly inclined to, and all its

powers join together in the fear and service of God, with ardour and delight, Psal. lxxxvi. 11. UNITY, oneness, whether of sentiment, affection, or behaviour, Psal. cxxxiii. 1. The *unity of the faith*, is a joint belief of the same truths of God, and a possession of the grace of faith, Eph. iv. 13. The *unity of the Spirit*, is that oneness between Christ and his saints, whereby the same divine Spirit dwells in both, and they have the same dispositions and aims: and that oneness of the saints among themselves, whereby, being united to the same head, and having the same Spirit dwelling in them, they have the same graces of faith, love, hope, &c. and are rooted and grounded in similar doctrines of Christ, and have a mutual affection to, and care for one another, Eph. iv. 3.

UNJUST. See UNRIGHTEOUS.

UNKNOWN, (1.) Not known, what one is not acquainted with, Acts xvii. 23. (2.) Not famed or renowned. Paul and his fellow-preachers were as *unknown* to the world in their spiritual state and exercise, and were unapproved, unesteemed, and unfamed, by carnal men; but *well known and approved* to God, Father, Son, and Holy Spirit, 2 Cor. vi. 9.

UNLADE, to put out, or take off burdens or loading, Acts xxi. 3.

UNLAWFUL, (1.) Not agreeable to the moral law, 1 Pet. ii. 8. (2.) Not agreeable to the ceremonial law, Acts x. 28.

UNLEARNED persons, are such as have had little instruction in science, Acts iv. 13. or are little acquainted with the mind of God, and the teaching of his Spirit, 2 Pet. iii. 16. *Unlearned* questions, are such as minister no true and substantial knowledge, 2 Tim. ii. 23.

UNLEAVENED. See BREAD, LEAVEN.

UNLOOSE, to bind, to tie, Mark i. 7.

UNMERCIFUL, cruel, without pity, Rom. i. 31.

UNMINDFUL, forgetful, unthankful, regardless, Deut. xxxii. 18.

UNMOVEABLE, (1.) Firmly fixed, Acts xxvii. 41. (2.) Constant in the way of the Lord, not to be diverted or drawn aside by temptations and opposition, 1 Cor. xv. 58.

UNOCCUPIED, not used for business or trade; not travelled in, for fear of enemies and robbers, Judg. v. 6.

UNPERFECT, wanting parts or degrees of solid substance or shape, Psal. cxxxix. 16.

UNPREPARED, not ready, 2 Cor. ix. 4.

UNPROFITABLE, useless, tending to no real advantage, but hurt, Job xv. 3. Wicked men are *unprofitable*, are spiritually rotten, and abominable to God, neither studying his glory, nor the real good of themselves or others, Psal. xiv. 3. Philem. 11. The ceremonial law was *unprofitable*; it could not really remove the guilt or power of sin, by the observance of all its rites, Heb. vii. 18. The grieving of ministers is *unprofitable* to their people, as it mars their studies and the discharge of their office, leads them out to complain of the injury to God, who will not fail to punish it in this or in the world to come, Heb. xiii. 17.

UNQUENCHABLE, that can never be put out, and made to cease from burning, Matt. iii. 12.

UNREASONABLE, what is contrary to reason and common sense, Acts xxv. 27. *Unreasonable men*, are such as either know not, or regard not, reason, but furiously act as their lusts excite them, 2 Thess. iii. 2.

UNREBUKABLE, UNREPROVABLE. See UNBLAMEABLE.

UNRIGHTEOUS, UNJUST, what is contrary to justice or equity, Heb. vi. 10. UNRIGHTEOUSNESS, or what is *unrighteous*, is either, (1.) What is contrary to the law of God in general, 1 Cor. vi. 9. 1 John i. 9. or, (2.) What is contrary to the duty we owe to men, Rom. i. 8. Exod. xxiii. 1. or, (3.) What is deceitful, false, and erroneous, and unjustly tends to mislead men, John vii. 18.

Unjust or *unrighteous* persons, are, (1.) Such as wrong their neighbours, as David's opposers under Saul or Absalom did him, Psal. xliii. 1. or, (2.) Sinners in general, who wrong God of his due service and honour, and in his sight much wrong their neighbours, 1 Pet. iii. 8.

UNRULY, which cannot be brought under due order and government, but are as headstrong beasts that cannot be yoked; it is much the same as *children of Belial*, Tit. i. 6, 10. 1 Thess. v. 14.

UNSATIABLE, that can never get what they reckon enough. The Jews were *unsatiable* in their idolatries, still following after the idols around, and still eager after new gods, Ezek. xvi. 18.

UNSAVOURY, tasteless, or ill tasted or smelled; it denotes, (1.) What is void of sense, Job vi. 6. (2.) What is horrid and abominable, Jer. xxiii. 13.

UNSEARCHABLE, that cannot be fully known in number, properties, or extent; so the *heart*, or secret schemes of kings, is *unsearchable*, hard to be known or pried into, Prov. xxv. 3. But the riches of Christ, the judgments of God, and his greatness, are much more so, and cannot be fully understood by any but God himself, Eph. iii. 8. Rom. xi. 33. Psal. cxlv. 3.

UNSEEMLY, (1.) Abominable, what is not fit to be seen, heard, or thought of, Rom. i. 27. (2.) Unmannerly, indiscreetly, 1 Cor. xiii. 5.

UNSHOD. *Withhold thy foot from being unshod, and thy throat from thirst.* Do not wear out your shoes going to seek foreign alliances and foreign idols: do not eagerly desire that which will issue in your future misery, Jer. ii. 25.

UNSKILFUL, without knowledge and experience, Heb. v. 13.

UNSPEAKABLE, what cannot be expressed in words proportioned to its excellency and greatness, 2 Cor. xi. 15. 1 Pet. i. 8.

UNSPOTTED from the world; not defiled with the sinful fashions of the world; without offence towards God and men, James i. 27.

UNSTABLE, not fixed in affection or condition, like a man upon one leg, who is easily overturned; or like a rolling wave of the sea tossed to and fro, Gen. xlix. 4. James i. 8. 2 Pet. ii. 14. and iii 16.

UNSTOPPED, opened, Isa. 35. 5.

UNTEMPERED, not duly mixed and wrought together. The flatteries of false teachers are like mortar made of sand not mixed or wrought with lime; and hence all the wall-like schemes they build therewith shall quickly come to an end, Ezek. xiii. 10, 15. and xxii. 28.

UNTHANKFUL, having no proper sense of kindness received from God or men, indisposed to and negligent of rendering thanks for the same, Luke vi. 35.

UNTIMELY, not in the proper season. Wicked men pass away like an *untimely* birth, which happens too soon, and so the embryo or child is imperfect; their ruin comes on them suddenly e're they expect it, and e're they get time to enjoy their honour, ease, or wealth, Psalm lviii. 8. The Heathen persecutors are likened to *untimely figs*, that fall off the trees e're they be ripe; they were destroyed by Constantine e're they expected it, Rev. vi. 13.

UNTOWARD, perverse, rebellious against the calls of the gospel, and the language of providence; such were the Jews who contemned, opposed, and crucified, our Saviour, and persecuted his followers, Acts ii. 40.

UNWALLED, without walls built around them for their defence, Ezek. 38. 11.

UNWISE, (1.) Such as never learned sciences, Rom. i. 14. (2.) Foolish, without the true knowledge of God and his ways, Eph. v. 17.

UNWITTINGLY, (1.) Without intending it, Josh. xx. 3. (2.) Not knowing it, Lev. xxii. 14.

UNWORTHY, not meet, not deserving, 1 Cor. vi. 2. The Jews judged themselves *unworthy of ever-*

lasting life, when they acted as if set upon ruining themselves, Acts xiii. 46. Men *eat and drink unworthily* at the Lord's table, when they do it in a state of voluntary subjection to sin and Satan, in an unworthy frame of spirit, ignorant, unbelieving, impenitent, envious, malicious, and with an unworthy end of self-applause, self-righteousness, or to qualify for a civil post; and when the elements are used as if they were common provision, not as the symbols of Jesus Christ, 1 Cor. xi. 27, 29.

VOCATION, that calling whereby God brings men out of a state of sin and misery, into a state of salvation, by his word and Spirit, Eph. iv. 1.

VOICE, in general, signifies any kind of noise, whether made by animals or not. God's voice is, (1.) The thunder, which is very terrible, and loudly declares the existence and providence of God, Psal. xxix. or, (2.) His laws, and the offers of his grace, in which he declares his will to men, Exod. xv. 26. or, (3.) His alarming providences, wherein he publishes his own excellencies, awakens us from our stupidity, and calls us to turn from our sin to duty, Mic. vi. 9. Amos i. 2. Christ's *voice* is the declaration of his gospel, and the influence of his Spirit, Song ii. 8, 12. Mens' *voice* denotes their words of command, instruction, and advice, Judg. xx. 13. and xiii. 9. 1 Sam. ii. 25. and xix. 6. One *changes his voice*, when, from sharp reproofs, he turns to commendation and comfort, Gal. iv. 20. *Voices* in the Revelation, denote, (1.) The glorious and loud proclamation of the gospel, by the authority of God, Rev. iv. 5. and xi. 19. or, (2.) The astonishing events of providence, that rouse and alarm the world, Rev. viii. 5, 13. and x. 3. or, (3.) The great joy of the saints, and their praises of God, for his deliverance of the church, and the destruction of her enemies, Rev. xi. 15. To mark John Baptist as not the true Messiah, but a proclaimer of his appearance, he is called a *voice*, Isa. xl. 6. Terrible outcries from cities, which use to attend the approach of a furious enemy towards them, are called a *voice*, Isa. x. 30. The *ceasing of the voice*, or *sound* of harps, mirth, millstones, and of the light of candles, &c. import, that the place is reduced to desolation, Isa. xv. 1. Jer. vii. 34. and xlviii. 33. Rev. xviii. 22, 23.

VOID, (1.) Empty, without inhabitants or furniture, Gen. i. 2. (2.) Destitute of; quite wanting, Deut. 32. 28. (3.) Clear from, Acts 24. 16. (4.) Of no force or effect: hence vows are said to be *made void*, when they are broken, Numb. 30. 12—15. The counsel of Judah was *made void*, when their projects had no good success, Jer. xix. 7. God's law is *made void*, when men break it, and live as if it had no obligation upon them, Rom. iii. 31. Psal. cxix. 126. and faith is *made void*, when it is useless, as all the promises of God, and our faith that embraces them, would be, if happiness could come by the works of the law, Rom. iv. 14.

VOLUME. See ROLL.

VOLUNTARY, not required by any law; but proceeding from one's free inclination, Ezek. xlvi. 12. Col. ii. 18.

VOMIT. See SPUE.

VOW. See OATH.

UPBRAID, (1.) Seriously and sharply to reprove men for their faults; so our Saviour upbraided the people of Capernaum, Bethsaida, and Chorazin, for their faults, Matt. xi. 20. (2.) To scoff and scold at one, to his face, Jam. i. 5. Judg. viii. 15.

UPHAZ, a place where there was fine gold; but whether it was the same as OPHIR, or some other place called PAZ, or TOPAZ, we know not. Calmet thinks it was the river Phasis, on the east of the Black or Euxine sea, Jer. x. 9. Dan. x. 5.

UPHOLD, to MAINTAIN and preserve; to cause things to continue in their being and station. God *upholds* his people: by his providences,

he strengthens and bears them up against every foe, and under every pressure; and by his promises and influences, he refreshes and invigorates their spirits, Isa. xlii. 1. Psal. cxix. 16. He *upholds all things*, maintains them in existence and operation, by his providential influences, Heb. i. 3. Men *uphold* others, when they encourage, comfort, and assist them, that their spirits sink not, nor their lives, offices, or estates, be ruined, Psal. liv. 4. Ezek. xxx. 6. Job's *maintaining* his ways before God, imports his defending his integrity, and candour, and his continuance therein, Job xiii. 15.

UPPERMOST, (1.) Highest in place, Gen. xl. 17. (2.) Highest in dignity and honour, Matt. xxiii. 6.

UPRIGHT, (1.) Straight pointed towards heaven; standing like pillars, Jer. x. 5. (2.) Perfect, without sin, or tendency thereto, Eccl. vii. 29. (3.) Honest, candid, sincere, without allowed guile, Mic. vii. 2. The Jews might be the *upright ones*, that attended Antiochus the Great to Egypt, and adhering to their own religion, were more to be trusted than others; or the text may import, that Antiochus did *many things upright* in appearance, and made agreements on terms *seemingly right*, Dan. xi. 17.

UPROAR. See TUMULT.

UR, *fire or light*, an ancient city of Chaldea or Mesopotamia, where Terah and Abraham dwelt. Some think, it was the same as Orchoe in proper Chaldea: but I rather suppose it was Ura, which stood in eastern Mesopotamia, between the city Nisibis and the river Tigris. About *A. D.* 360, as Jovinian retreated this way, after the mad invasion of Persia by Julian his predecessor, he found a Persian fort here, Acts vii. 2. Gen. xi. 28.

URGE, (1.) To entreat earnestly, Gen. xxxiii. 12. (2.) To provoke to the utmost of one's power, Luke xi. 53.

URIAH, URIJAH, URIAS, *fire of the Lord*; (1.) An Hittite, one of David's worthies, and husband of BATHSHEBA. The defilement of his wife by David, the calling him from the army, and endeavouring to make him drunk, and cause him to sleep with his wife, in order to father the spurious child; and his resistance of these temptations, and being made the carrier of a letter directing the murder of himself; his death, and the vengeance of God upon David and his family, on account of his conduct towards him; are related in the article DAVID, 2 Sam. xxiii. 39. and xi. (2.) The idolatrous high-priest, who, at AHAZ's direction, formed an altar like to another idolatrous one at Damascus, and offered sacrifices thereon, instead of the altar of the Lord, 2 Kings xvi. 10, 11, 12. (3.) A faithful prophet, who warned the Jews of their approaching ruin, and admonished them to repent of their evil ways; but JEHOIAKIM hearing thereof, resolved to put him to death. He fled into Egypt, but Jehoiakim sent and brought him back, and having ordered him to be murdered, caused his corpse to be dishonourably cast into the graves of the common people, Jer. xxvi. 20, 21.

URIM and THUMMIM, signify *light* and *perfection*, and are mentioned as in the high-priest's breastplate; but what they were, we cannot determine. Some think they were two precious stones added to the other twelve, by the extraordinary lustre of which, God marked his approbation of a design, and by their dimness, his disallowance of it: others think, these two words were written on a precious stone, or plate of gold, fixed in the breast-plate: others will have the name JEHOVAH inscribed on a plate of gold, and therein fixed: others think, the letters of the names of the tribes, were the Urim and Thummim; and that the letters, by standing out, or by an extraordinary illumination, marked such words as contained the answer of God to him who consulted this oracle. Le Clerc will have them to be the names of two precious stones,

set in a golden collar, and coming down to his breast, as the magistrates of Egypt wore a golden chain, at the end of which hung the figures of Justice and Truth, engraven on precious stones. Weems thinks, they were some ornament formed by God himself, and given to Moses. Hottinger thinks, they might mean no more but that Moses was to chuse the most *shining* and *perfect* stones of the various kinds, to be put into the breastplate. Prideaux thinks, the words chiefly denote the clearness of the oracles dictated to the high-priest, though perhaps the lustre of the stones in his breastplate might represent this clearness. When this oracle of Urim and Thummim was to be consulted, it is said, the high-priest put on his golden vestments, and in ordinary cases went into the sanctuary, and stood with his face to the holy of holies, and the consulter stood as near him as the law permitted: but how the answer was given, whether by an articulate voice from the mercy-seat, or by the outstanding or lustre of the letters in the breastplate, we know not. This oracle was never consulted in matters of faith, as in these the Jews had the written law for their rule, nor was it consulted in matters of small moment; and it is even said, I suppose without grouud, that none but sovereign judges, kings, and generals, consulted it. It is certain, David consulted the Lord in this manner, before he came to the throne. While Moses lived, there was no occasion to consult this oracle, as the Lord spake to him face to face. After his death, it was consulted till the age of the temple and prophets, the latter of which seem to have supplied its room; for we read not of one single instance of the then consulting it. Nor did Josiah, when terrified with the threatenings of God, consult it, but Huldah the prophetess, in order to know the mind of God, 2 Kings xxii. 14. Josephus will have the stones of the Urim and Thummim to have retained their lustre till about *A. M.* 3890; but it is certain, the oracle was wanting some ages before, in the days of Ezra and Nehemiah, Ezra ii. 63. Neh. vii. 65. Nor do I know of the least ground to believe that it existed under the second temple. The Jews pretend that the *Bathcol* supplied its place, whose oracles, they say, were often attended with a clap of thunder; and it seems these with our Saviour, imagined the voice that spake from heaven to be of this kind, John xii. 29. See ORACLE.

US. God sometimes uses this plural, to denote there being more than one person in the Godhead, Gen. i. 26. and xi. 7. Isa. vi. 8.

USE, (1.) Service, purpose, Lev. vii. 24. (2.) Custom, often repeated exercise, Heb. v. 14. And *to use* is to make use of, act with, employ one's self in, Matt. vi. 7. 2 Cor. i, 17.

USURP, haughtily to claim or take possession of power and authority which doth not belong to us, 1 Tim. ii. 12.

USURY, the gain taken for the loan of money or wares. The law of nature forbids not the receiving of moderate interest for the loan of money, any more than the taking of rent for the lease of fields or houses. If another trade on my stock, Reason says, I may receive part of the gain. The interest, however, ought to be moderate; and if the borrower be a very poor man, ought to be little or nothing at all, as Reason requires us to be compassionate, and the Divine Law requires us to do to others as we would they should do to us in like cases. If providence frown upon those persons who have our money in loan, it is proper we should willingly share with them in their loss, as well as we would wish to do in their profit. As the Jews had very little concern in trade, and so only borrowed in case of necessity; and as their system was calculated to establish every man's inheritance to his own family; they were allowed to lend money upon usury to strangers, Deut. xxiii. 20.

but were prohibited to take usury from their brethren of Israel, at least if they were poor, Exod. xxii. 25. Lev. xxv. 35—37.

To UTTER, (1.) To reveal, speak out, declare, Lev. v. 1. (2.) To make plain, Heb. v. 11. God *utters judgments*, when he threatens and executes them on men, Jer. i. 16. And UTTERANCE, is ability, freedom, and boldness, in speaking, Acts ii. 4. Eph. vi. 19.

UTTER or OUTER, (1.) Most outward, Ezek. x. 5. (2.) Complete, to the utmost extent, 1 Kings xx. 42. And so UTTERLY, is altogether, wholly, Exod. xvii. 14. or very much, Ezek. xxix. 10. Psal. cxix. 8. UTTERMOST, or UTMOST, is, (1.) The most outward, Exod. xxvi. 4. (2.) Farthest distant, to the greatest extent, 2 Kings vii. 5. (3.) The very last, Matt. v. 26. Christ saves *to the uttermost:* he saves certainly, fully, and perpetually: or he, by an infinite price, saves from the deepest guilt, pollution, and misery, and brings to the highest degrees of happiness, and preserves therein to all eternity, Heb. vii. 25. Wrath came upon the Jews *to the uttermost:* their ruin was wide spread, almost universal in extent, most terrible in degree, and lasting in duration, 2 Thess. ii. 16. To *know the uttermost of a matter*, is to know it completely, in all its points and circumstances, Acts xxiv. 22.

VULTURE, a large fowl of the eagle kind. There are six kinds of vultures. Their neck is long, and almost bare of feathers; and their legs are feathered to the feet, on each of which they have four toes, three forward, and one backward. They build their nests in high rocks, and are said to live about 100 years. They have a very quick sight, haunt desolate places, and delight to feed on human flesh, but feed on nothing living. It is said they attend armies, expecting death and blood, and smell carrion at the distance of 50 miles. They are said to be great enemies to serpents, and to feed their young with their own blood, in case of necessity, Lev. xiv. 14. Deut. xiv. 13. Job xxviii. 7. Isa. xxiv. 15.

UZ, *council*, (1.) The eldest son of Aram, and grandson of Shem, Gen. x. 23. (2.) The son of Dishan an Horite, Gen. xxxvi. 28. (3.) A country; but where is not so well agreed. Some have placed it at the source of the Hiddekel, or Tigris, where Pliny and Strabo place the Uxii; and here, perhaps, *Uz*, the son of Aram, resided. The Hebrews call the country about Damascus, the *land of Uz*, and the Arabs call it Gaut or Gauta, which is the same. We are moreover told, that Uz, the son of Aram, built Damascus. Bochart, the authors of the Universal History, and others, place the land of Uz a good way to the south-east of Damascus, and almost straight east from the lot of the Reubenites, and west from Chaldea in Arabia the Desert. This, they think, received its name from Huz, the son of Nahor, the brother of Abraham; and hereabouts Ptolemy places the Æsitæ or Ausitæ. This, Spanheim and others reckon to have been the country of Job, as it was near the Chaldeans, Job i. 1, 17. I suppose there was another land of Uz in the territories of the Edomites, which had its name from *Uz* the Horite. Nay, the Arabian writers say, that the Adites, descended of Uz the son of Aram, resided here for some time before they removed into Arabia Felix, Lam. iv. 21.

UZAL, the sixth son of Joktan, and whose posterity appear to have settled in the south of Arabia Felix. Here was anciently the sea-port Ocila or Ocelis, and Ausal or Ausar, in the kingdom of the Gebanites, whose myrrh was very much celebrated. Some Jewish writers call the capital city of Yaman, or Arabia Felix, by the name of Uzal, Gen. x. 27.

UZZAH, *strength*, and AHIO, *his brother*, the sons of Abinadab, in whose house the ark of God had long resided, by David's orders, conducted it, upon a new cart, from Kirjath-

jearim to Jerusalem. When the oxen stuck in the mire, or stumbled as they passed the threshing-floor of Nachon or Chidon, Uzzah, though no priest, and perhaps not a Levite, presumed to touch the ark in order to hold it on the cart. Offended that the ark was not carried on the shoulders of the Levites according to order, and with Uzzah's presuming to touch it, and perhaps also for his advising to convey it on a cart, God struck him dead on the spot, to the no small grief and terror of king David, 2 Sam. vi. Whether it was in a garden which belonged to this Uzzah that king Amon was buried, we know not.

UZZENSHERAH, *an ear lap of flesh*, a city of the Ephraimites, and at no great distance from Beth-horon, was built by Serah, the daughter, or grand-daughter, of Beriah, 1 Chron. vii. 22—24.

UZZIAH, or Ozias. See Azariah the son of Jotham.····

W

WAI WAL

WAFER, a think cake of fine flour, anointed or baked with oil. Such wafers were used in the consecration-offerings of the priests, Exod. xxix. 2, 25. and in meat-offerings, Lev. ii. 4. and in thank-offerings, Lev. vii. 12. and in the Nazarites offerings, Numb. vi. 15.

WAGGING of the head or hand, imported mocking and insult, Jer. xviii. 16. Zeph. ii. 15.

WAGES. See Reward.

WAIL, to mourn by crying, howling, wringing the hands, or beating the breasts, thighs, or the like, Ezek. xxxii. 18.

WAIT, (1.) To attend, as ready to serve, Numb. viii. 24. (2.) Patiently to stay, desiring and looking for, Gen. xlix. 18. God *waits to be gracious;* he patiently bears with sinners; with delight and readiness he seizes the first proper opportunity of bestowing his favours on his people, and defers them till that come, Isa. xxx. 18. Our *waiting upon God,* imports our attendance on him as a Master, being ready to serve him; and our patient and earnest looking to him as a Saviour for deliverance and comfort, Psal. xxv. 3. Job's neighbours *waited for him;* they highly esteemed him, and were ready to receive his counsel, Job xxix. 21. To *lie in wait,* is to lie hid in order to seize an opportunity of assaulting; and thus the words of the wicked are *to lie in wait for blood;* they tend to ruin men before they are aware; but the mouth or words of the upright tend to deliver men, Prov. xii. 6. Wicked men *lie in wait for their own blood,* as all their crafty and violent schemes tend to hasten ruin on their own head, Prov. i. 19. They are *waited for of the sword;* are in perpetual danger of distress and ruin, Job xv. 22.

WAKE, (1.) To watch without sleep, natural or spiritual, Psal. cxxvii. 1. Song v. 2. (2.) To raise from sleep, Psal. cxxxix. 18. (3.) To stir up, rouse from sleep or slumber, Zech. iv. 1. (4.) To stir up to war, Joel iii. 9, 12. God *wakened* Christ morning by morning: by the continued influences of his Spirit, he rendered him alert and active in his work of obedience and suffering, Isa. l. 4. Whether the saints *wake* or *sleep,* i. e. whether they live or die, they live together in Christ, 1 Thess. v. 10. See Awake, Sleep.

WALK, (1.) To move from one place to another, Exod. xxi. 19. (2.) To act and behave in the tenor of conversation; and when thus metaphorically taken, walking denotes deliberation, pleasure, perseverance, and progress. Christ's *walking* in his church, or among his people, imports his gracious presence with them, his constant delight in them,

his observation of them, and readiness to do them good, Lev. xxvi. 12. Rev. ii. 1. His *walking on the waves of the sea,* and the *wings of the wind,* denotes the uncontrollable sovereignty, speed, composure, and mysterious nature of his providential conduct, Job ix. 8. Psal. xviii. 10. God's *walking in the circuit of heaven,* imports the immensity of his presence, Job xxii. 14. but his *walking contrary* to men, imports his thwarting their purposes and attempts, and his executing his judgments upon them, Lev. xxvi. 25. To *walk in Christ,* is, to make daily advances in holiness, and nearness to heaven, with proper composure and delight, Col. ii. 6. To *walk in and after the Spirit,* is, to order our whole conversation according to his word and influence, and agreeably to the inclinations of the new heart, Gal. v. 21. Rom. viii. 1. To *walk by faith,* is, relying upon Christ as freely and fully given to us in the gospel, and firmly crediting the accomplishment of the promises, and receiving out of Christ's fulness thereby grace for grace, to make a composed progress in holiness, and towards eternal glory, 2 Cor. v. 7. To *walk with the Lord, before God,* and *after the Lord,* or *in his name,* is to hear and believe his word, depend on him, and under a continued impression of his presence, to worship, obey, and please him, Gen. v. 24. and xvi. 2. Hos. x. 12. Zech. x. 12. To *walk in the truth,* or in God's *fear, way,* or *commandments,* is with composure to persevere in the profession, faith, and practical improvement, of the gospel of Christ, and to live in a course of obedience to his law, 2 John 4. Deut. v. 33. 2 Chron. xvii. 4. To *walk in the light,* or *in the light of God's countenance,* is to enjoy the oracles and influences of Christ, and improve them to promote a life of upright conformity to the command and example of Christ, Isa. ii. 5. 1 John vi. 7. To *walk in the comforts of the Holy Ghost,* is habitually to enjoy them in a clear and certain manner, Acts ix. 31. To *walk worthy of the Lord,* is to behave as persons redeemed by, called to, united with, and receiving influence from, and in subjection to, the holy Jesus, who left us example, that we should walk in his steps, Col. i. 10. 1 Thess. ii. 12. To *walk worthy of our vocation or calling* out of the world into the fellowship of God's Son, is, denying ungodliness and worldly lusts, to live soberly, righteously, and godly, in this present world, Eph. iv. 1. To *walk as men,* is to behave like the unregenerate part of the world, 1 Cor. iii. 3. To *walk after the flesh;* or *after lusts,* is to be directed and influenced in our practice by the lusts, appetites, and inclinations, of our corrupt nature, Rom. viii. 1. 1 Pet. iv. 3. Jude 16. To *walk in darkness,* in *falsehood,* and *craftiness,* is to live in an unregenerate state, with a mind ignorant of divine things, and with pleasure to proceed on more and more in lying, deceit, or other wicked courses, 1 John i. 6. 2 Cor. iv. 2. And false prophets *walk in the spirit and falsehood,* when pretending to have the Spirit of God, and being instigated by the devil, they prophesy falsely to the people, Mic. ii. 11. To *walk in the way of the people of Judah,* was to relish their forsaking of the Lord, and their depending on the Assyrians and Egyptians for help, Isa. viii. 12. Men *walk through fire and water,* when they pass through great dangers and troubles, Isa. lxiii. 1. Psal. lxvi. 12. The king of Tyre *walked in the midst of stones of fire;* his very garments and palace were hung, or set thick with shining and sparkling gems, Ezek. xxviii. 14.

WALL, serves for defence, and for division of things, Josh. ii. 15. Numb. xxii. 24. Hence God and his salvation are a *wall,* and *wall of fire,* to the church, whereby she is protected from all danger, Zech. ii. 5. Isa. xxvi. 1. Ezek. xl. &c. and the government, safety, and strength of a church or nation, are represented as their *walls,* Psal. li. 18. Isa. v. 5.

Rev. xx. 12. Ezek. xl. &c. The church is likened to a *wall*, to denote her sure foundation, her firm union of members among themselves and with Christ; her exposure to trouble, and her ability from Christ to bear the assaults of enemies, Song viii. 9, 10. Great men are likened to *walls*; they are eminently instrumental in the protection and safeguard of a nation, Isa. ii. 15. and David and his men were as a *wall* to protect Nabal's flocks from the Arabs and wild beasts, 1 Sam. xxv. 16. Jeremiah was like a *fenced brazen wall*; God enabled him courageously to declare the truth, and preserved him amidst all the attempts of his enemies, Jer. i. 18. and xv. 20. The ceremonial law was a *wall of partition*, that so separated between the Jews and Gentiles, as that few of the latter entered the church during its obligation, Eph. ii. 14. The Chaldeans were like a *wall of iron* round about Jerusalem; they, in a bold and determined manner, laid siege to it till they had taken it, Ezek. iv. 3. Wicked men are like a *bowing wall*; their ruin proceeds from themselves, and is very sudden and dreadful, Psalm lxii. 3. Jerusalem was inhabited *without walls*, when it had full peace, and its suburbs were large, Zech. ii. 4. In *that day thy walls are to be built, shall the decree* for repairing it be published, and the decree against it be *far removed*, or hindered, Mic. vii. 11. compare Ezra i. to vi. Neh. ii. to vi. Violence and strife *go about on the walls of a city*, when they are openly practised, and even by those that ought to defend and protect men, Psalm lv. 10.

WALLOW, to roll or turn from one side to another, Mark ix. 21.

WANDER, to travel hither and thither without knowing where to go, Jer. xlix. 5. Apostasy from the worship and ways of God, and following after idols, are called a *wandering*, Psalm cxix. 10. Jer. iv. 10. David's *wanderings*, are either his removals from place to place, or his diversified afflictions, Psalm lvi. 8. He that *wandereth out of the way of understanding, shall remain in the congregation of the dead*: he that lives in ignorance and wickedness, and shuns the means of reformation, shall continue among the unregenerate, dead in trespasses and sins; and saints, if they stray from the paths of duty, shall much resemble sinners, Prov. xxi. 16. The Chaldean armies are called *wanderers*, as they went from one country to another in their ravages and wars, Jer. xlviii. 12. Those in captivity and exile, are *wanderers*, driven hither and thither, and know not where they must go, Hos. ix. 17. Ezek. xxxiv. 6. Isaiah xvi. 2, 3.

WANT, denotes either, (1.) The entire lack of a thing, Deut. xxviii. 57. or, (2.) Penury, scarcity, Mark xii. 44. and it either respects the wants of soul or body. Prodigal sinners are said to *begin to be in want*, when God, by distress and conviction, renders them sensible of their need of Christ and his salvation, and pained for the want of it, Luke xv. 4.

WANTON, LASCIVIOUS, light, disposed to unchastity, James v. 5. *Wanton eyes*, are such as by their air of lightness, tend to entice others to unchastity, Isa. iii. 16. To *wax wanton against Christ*, is, contrary to their Christian profession, to become light and disposed to unchastity, 1 Tim. v. 11.

WANTONNESS, or LASCIVIOUSNESS, includes every thing tending to promote or fulfil fleshly lusts; and to *give over* one's self to it, is to delight in, and practise it, without shame or remorse, Matt. xv. 19. Rom. xiii. 13. Gal. v. 19. Eph. iv. 19. To *turn the grace of God into lasciviousness*, is to turn it into an occasion of more abandoned wickedness, Jude 4.

WAR, WARFARE. See FIGHT.

WARD, (1.) A prison, Gen. xl. 3—7. (2.) Watch, garrison, Neh. xii. 25. 1 Chron. xii. 29. (3.) A class of persons that serve together at a time, as soldiers on a watch: so

the classes of the priests and singers are called *wards*, Neh. xiii. 30. 1 Chron. xxv. 8. The *singers and porters kept the ward of their God*, and the *ward of purification*: the singers attended the service of the temple in their turns; and the porters took care that no unclean persons should enter by the gates, to defile the court, Neh. xii. 45.

WARDROBE, a place for laying up the royal and other garments belonging to the court, or for laying up the priests' robes, who were officiating in the temple, 2 Kings xxii. 14.

To BEWARE, is to get notice of a thing, and prudently prepare for, or shun it, Matt. xxiv. 50. Acts xiv. 6.

WARE, WARES, (1.) Merchant goods, such as precious stones, cloth, corn, &c. (2.) What the Antichristians pretend to sell for money, as masses, pardons, indulgences, &c. Rev. xviii. 12. The Jews *gathering up wares out of the land*, imports their carrying their moveable effects into Jerusalem, to secure them from the Chaldeans; or that they should be quickly obliged to leave their country, Jer. x. 17.

WARM, (1.) Moderately hot, 2 Kings iv. 34. (2.) Clothed, James ii. 16. Job 31. 20. What time the Arabian rivulets *wax warm*, they vanish away, *i. e.* they are dried up in the heat of summer, Job vi. 17.

WARN, to advertise of danger, and before-hand advise and admonish how to avoid sin, or perform duty, or obtain safety, Acts xx. 31. and x. 22. Heb. xi. 6.

WASHING, was much used among the eastern nations. As they often walked barefoot, or only with sandals, they used, for cleanliness, and for refreshment, to wash their feet when they came from a journey, Gen. xviii. 4. and xxiv. 32. and xliii. 24. Ordinarily, servants washed the feet of those of the family: only, daughters often washed the feet of their parents. To *wash the saints' feet*, therefore, implied much humility or kindness, 1 Tim. v. 10. What love and condescension it then shewed in our Saviour, to wash his disciples' feet! John xiii. 1—8. The superstitious Jews washed their hands up to the elbows before they took their meals, and even washed their beds whereon they sat at meat, and their tables, Mark vii. 3, 4. At the marriage of Cana the guests had pots full of water set to wash in as they entered, John ii. 6. The ceremonial washing of clothes and flesh, imported our washing the garments of our conversation in the blood of Christ, depending on him as our only ground of acceptance before God, and our being influenced thereby to repent of our sin, and turn from it to God, Exod. xix. 10. Rev. vii. 14. All the washings of priests and sacrifices, figured out the spotless purity of Christ, and our justification and sanctification by his blood and Spirit, Heb. ix. 10. Christ's washing of men, imports his removal of their guilt and pollution, by the application of his word, blood, and Spirit, John xiii. 8, Isa. iv. 4. Psal. li. 2, 7. And baptism *washes away sin*, as it represents, seals, and applies the blood and Spirit of Jesus Christ, for the removal of the guilt, power, and pollution of sin, which is called the *washing of regeneration*, Acts xxii. 16. Tit. iii. 5. Mens' washing themselves, imports, (1.) Their setting out their own excellencies to the best advantage, Ezek. xxiii. 40. or, (2.) Their endeavours to clear or purify themselves; notwithstanding all which, God shall plunge them in the ditch, making their sin evident in the troubles inflicted on them, Job ix. 30. Jer. ii. 22. (3.) Their application of Jesus's word, and endeavouring, under the influence of the Spirit, to mortify the deeds of the body, Isa. i. 16. Jer. iv. 14. *Washing of steps* in butter, and clothes in wine, imports great plenty of these things, or of the like comforts, Job 29. 6. Gen. 49. 11. Eyes *washed in milk*, are such as are very clear and shining,

Song v. 12. Moab was David's *wash-pot;* was by him reduced to a most base and servile condition, Psal lx. 8. See FOOT, HAND.

WASTE, empty, desolate, ruinous, as ruined cities, a wilderness, Ezek. v. 14. and xxxiii. 24, 27. To waste, is, (1.) To come to nothing, 1 Kings xvii. 14. to spend to little or bad purpose, Matt. xxvi. 8. Luke xv. 13. (3.) To harrass, cut off, make ruinous, Numb. xxiv. 22. Gal i. 13. 1 Chron. xx. 1. Jer. xlix. 13. The Gentile world, or the sinful and ruinous condition of a church or nation, is called *wastes,* Isa. lxi. 4.—And WASTERS are, (1.) Such as lavishly spend what they have to no, or to bad, purposes, Prov. xviii. 9. (2.) Armies, who ravage countries, and render them ruinous or desolate; or persecutors, who seek to destroy the members of the church, and fill her with disorder, Isa. liv. 16.

WATCH, (1.) To keep awake, Matt. xxvi. 40. (2.) To shake off carnal and sinful security, and take the utmost heed, lest sin, Satan, or the world, should deceive, overcome, and hurt us; this is called being VIGILANT or WATCHFUL, 1 Pet. v. 8. Rev. iii. 2. (3.) To wait and look for a thing coming, with eager desire, Lam. iv. 17. as servants do for their master's return, Luke xii. 37. (4.) Carefully to observe and guard a thing, that it may neither do nor receive hurt. So shepherds *watch* their flocks, to prevent their straying or hurting the corn, or being hurt by wild beasts, Luke ii. 8. God's *watching,* imports his exact observation of mens' conduct, Job xiv. 16. his patient readiness and care to relieve his people, Jer. 31. 28. and the slow but certain execution of his judgments in the properest season, Jer. xliv. 27. Ministers *watching* for mens' souls, imports their eager and active care to observe the danger men are in, and warn them of it; their earnest endeavour to promote their holiness, safety, and happiness, and to check and reclaim unruly members, Heb. xiii. 17. The saints *watching,* denotes their shaking off carnal security; their eager expectation of Christ's gracious visits and second coming; their careful keeping of their heart, care to espy temptations at a distance, and to prevent their being seduced by sin, Satan, or the world, Rev. xvi. 15. 1 Cor. xvi. 13. Luke xii. 37. To *watch unto and in prayer,* is carefully to keep our heart in a proper frame for prayer, eagerly espy and seize on every opportunity for it; and while praying, guard against wandering thoughts; and after prayer, wait for and carefully observe the answer granted to it, Col. iv. 2. Eph. vi. 18. Christ's enemies *watched* him, and the wicked *watch* the righteous, eagerly looking for any advantage against them, or opportunity to do them hurt, Luke xx. 20. Psalm xxxvii. 32. The end *watched* for the Jews, when their ruin was just ready to overtake them, Ezek. vii. 6. The angels are called *watchers,* to import their readiness to obey the will of God, and inspect the nations, chiefly the church, Dan. iv. 16. The Chaldeans are called *watchers;* they waited for and seized their opportunity of destroying the nations; they proceeded with caution in their wars, and their sieges of cities were so orderly and determined that few could escape, Jer. iv. 16. A WATCH is, (1.) A guard of persons set to observe the motions of an enemy, or to keep order in a city, or to keep a trust, Jer. li. 12. Neh. iv. 9. Matt. xxviii. 11. And they who keep watch in a city or camp, are called *watchmen,* 2 Kings ix. 18. Ministers, and perhaps also rulers in the state, are called *watchmen;* in the night of time, ministers do or ought to watch over the souls of men, discern spiritual dangers, and faithfully warn them thereof; and magistrates are to espy and take all proper methods to prevent them, Song iii. 3. and v. 7. Ezek. iii. 17. Isa. lii. 8. (2.) The place or station where the guard is kept, which is also called the *watch-tower,* Hab. ii. 1. (3.) Watch-

mens' discharge of their duty, doing what in them lies to espy and prevent danger or loss, 2 Kings xi. 6. Luke ii. 8. (4.) The time in which a particular set of persons keep watch at once, in a city or camp. It seems the night was once divided into the evening, the middle, and the morning watch, each containing four hours a-piece, Judg. vii. 19. Exod. xiv. 24. but afterwards the Greeks and Romans relieved their centinels at three hours a-piece, and made four watches of the night, Luke xii. 38. Mark vi. 48.

WATER, signifies not only that which is most properly to called, but almost every thing liquid, as tears, Jer. ix. 1. rain, Job xxii. 11. and clouds, Psal. civ. 3. and every thing proper to be drunk, 1 Sam. xxv. 11. Isa. xxxiii. 16. Water is of a cleansing, refreshing, and healing nature, and is a common and free gift of God to men; but streams of it are sometimes noisy and destructive. Jesus Christ, his Spirit, and gospel-ordinances, are likened to *waters, still waters,* and *streams, living water,* or *water of life.* How abundant! how free! how fitted for, offered to, and bestowed on multitudes, are Jesus and salvation, the Holy Ghost and his influences, and the truths and promises of the everlasting gospel! and how effectually, when applied, they cleanse the conscience, heart, and life, of men! how they refresh our souls, and cure our spiritual maladies! how they spread and overpower what stands in their way! how they defend from danger, enrich, and render fruitful in good works! how *still,* deep, pleasant, and abundant! and how they beget, restore, maintain, and perfect, spiritual life in our soul! how they now run into our desert Gentile world! Song iv. 15. Rev. xxii. 17. Psal. xxiii. 2. Isa. xxxii. 21. and xxxv. 6. Ezek. xlvii. 1—11. Christ came by *water* and by blood; by holiness of nature, and obedient life, and bloody death; or with fulness of spiritual influence and atonement, for our justification and sanctification, 1 John v. 6. As the Jews had their markets for fish by the water-side, perhaps *waters* in Isa. lv. 1. may denote the ordinances of the gospel, as market-places for buying, *i. e.* considerately, but freely, receiving Jesus Christ and his fulness. The *waters* of divine truths and ordinances are made bitter, when corrupted with error and superstition, Rev. viii. 11. Whatever tends to comfort, is called *waters:* the delight which people enjoy in the marriage state, is called *waters,* and *running* or *fresh waters,* far more truly delightful than the pleasures of whoredom, which are *stolen waters,* Prov. v. 15. and ix. 17. and idols are represented as broken cisterns, *that can hold no water,* i. e. can afford no true help or comfort, Jer. ii. 13. The state of captivity in Babylon, and a state of corrupt nature, is represented as a *prison wherein* there *is no water;* i. e. no true comfort, Zech. ix. 11. The abundant increase and glory of the gospel-church, are likened to *a flowing stream;* in what multitudes, and in what pleasant and comely order, the Gentiles, notwithstanding manifold oppositions, came toward Jesus and his truth! Isa. lxvi. 12. Multitudes of men, as armies, persecutors, are likened to *waters;* how numerous and noisy! how they spread abroad, and bear down and ruin whatever stands in their way! Rev. xvii. 15. Isa. viii. 7. and xvii. 12. Psal. cxxiv. 5. Men are as *water spilt on the ground;* when once dead, they cannot, without a miracle, be restored to life, 2 Sam. xiv. 14. Wicked men are *swift as the waters,* and melt away as *the waters;* they are not to be depended on: and how quickly shall they come to nought, be hurried into the ocean of divine wrath, and feel the fire of God's indignation! Job xxiv. 18. Psal. lviii. 7. Job's enemies came in as a *wide breaking in of waters,* in great numbers, and with mighty force, to harrass and overwhelm, Job xxx. 14. Counsel in the *heart of a man, is as*

deep waters; serious thoughts and purposes, are pure and settled, and hard to come at, Prov. xx. 5. The words of a man's mouth are as *deep waters,* and the well-spring of wisdom as a *flowing brook;* good instructions are mysterious and refreshing to mens' souls, Prov. xviii. 4. Judgment runs down *as waters,* and righteousness as a *mighty stream,* when there is great uprightness and equity in judging causes, and equity and holiness are every where practised, and make iniquity ashamed to shew itself, Amos v. 24. The wrath of God, terrors, *i. e.* fears and great troubles, calamities, temptations, are likened to *waters;* in what forcible and resistless manner they sometimes attack men! and how fearful, perplexing, or destructive! Isa. xxx. 28, 33. Job xxvii. 20. Psal. lxix. 1. Song viii. 7. As *waters* and streams stop the way, impediments of access to the church, or to the land of Canaan, are called *waters,* Rev. xvi. 12. Isa. xi. 15. As waters or streams flow from mountains, mens' children or posterity are called *waters,* Isa. xlviii. 1. Prov. vi. 16. WATER-SPRINGS denote ground well moistened or fruitful, in Psal. cvii. 33. WATER-COURSES are either the beds of rivers wherein they run, or the running streams, Isa. xlv. 4. WATER-SPOUTS are falls of water from the clouds, in the manner that a river bursts over a precipice; or which are forced with a mighty noise from the sea, by an earthquake at the bottom. To these heavy, overwhelming, and terrifying afflictions, are compared the sorrows and afflictions of David, Psal. xlii. 7.---To WATER, is, (1.) To moisten, Psal. vi. 6. Gen. ii. 6. (2.) To comfort, refresh, and render fruitful: thus God *waters* his church every moment with new influences of his love and Spirit, Isa. xxvii. 3. and ministers *water* the church, by the frequent preaching of divine truths to them, as gardeners do their beds in the time of drought, 1 Cor. iii. 6--8.

WAVE, to shake to and fro. Some will have the *wave-offerings* to have been waved towards the four quarters; but others think they were only turned from the one hand to the other, Lev. viii. 27. See BILLOW.

To WAVER, is to be like an unsettled wave of the sea, unfixed in faith, profession, or practice; particularly tossed between doubts and faith of the power and will of God as to what we request in prayer, Heb. x. 23. James i. 16.

WAX, a well-known substance wherewith bees form their combs. It is excellent for candles, and is easily melted; it is also much used in the sealing of letters, Psalm xcvii. 5. Christ's heart was melted *as the wax;* astonishing was his inward trouble and perplexity, when suffering for our sake, Psal. 22. 14. The wicked melt as *wax,* when terrible calamities from an angry God annoy, torment, and ruin them, Psalm lxviii. 2. Mic. i. 4.

WAY, PATH, (1.) A road to walk in, 1 Kings xviii. 6. (2.) A method of formation or agency: how the Spirit acts in forming us, or how our soul is joined to our body, John iii. 8. Eccl. xi. 5. God's *paths* or *ways,* are his works of creation, Job xl. 19. the dispensations of his providence, wherein he walks towards his creatures, Psal. xxv. 10. Isa. lv. 8, 9. or the clouds which distil his rain, Psal. lxv. 11. or his truths and precepts, in which he requires men to walk, Psal. xvii. 5. Christ is *the way,* a *new and living way.* He is the mean, and pattern of our approach to God; and in the way of union to him, and fellowship with him, are we justified, sanctified, and prepared for heaven. This way succeeds the old covenant-way of happiness by our own works; and it is ever the same, and through it we pass from a state of sin and misery into a state of endless felicity, John xiv. 6. Heb. x. 20. The laws and doctrines of God are the *way of truth,* altogether true in themselves, and with an honest and true heart and practice must we walk therein,

and so shall arrive at true and everlasting happiness, 2 Pet. ii. 2. Mens' *paths* and *ways*, are their practice or business, good or bad; or their circumstances in life which they pass through, Prov. ii. 20. Isa. ix. 7. Lam. iii. 9. The *way of the Lord is strength to the upright;* Jesus affords him spiritual strength; divine providences and ordinances do him good; and his pious course tends to strengthen and comfort his soul, Prov. x. 29. The paths of the righteous are *paths of judgment*, of uprightness, and of life; his religious course is judiciously chosen, he is candid and upright in following it; in his present walk, he has life spiritual here, and, if faithful, shall attain life eternal hereafter, Isa. xl. 14. Prov. ii. 13. and v. 6. God makes a *straight way* or *path*, when he removes every thing tending to the hinderance of his glory and gospel, Isa. xlii. 16. and xl. 3, 4. and of his people's happiness, Jer. xxxi. 9. Christ's *paths* are made straight, when things are prepared for his public appearances on earth, Matt. iii. 3. Men make *straight paths* for their feet, lest that which is lame be turned out of the way, when they take care of adding to, or taking from, the rules of God's word, and study to walk exactly according to it, lest some should stumble at religion on their account, Heb. xii. 13. Men do not *find their paths*, when they cannot get their purposes fulfilled, Hos. ii. 6. To go in *the way* of one, is to follow his example, Jude 11. The Jews went in the *way of Assyria and Egypt*, when they courted their alliances, and depended on them for support, Jer. ii. 18. The house of harlots is the *way* to hell, as most of those that deal with such, inherit everlasting damnation, Prov. vii. 27. Those in the *high-ways and hedges* invited to Christ, may be the Gentiles, or the worst or meanest of men, Luke xiv. 13. WAYFARING-MEN, are passengers. See TRAVEL. WAY-MARKS, are tokens set up by the way-side, or at cross-ways to direct passengers. To encourage the Jews in the hope of a return from Babylon, they were commanded to set up way-marks as they went to it, to direct their children how to find the way back, Jer. xxxi. 21.

WEAK, FEEBLE, (1.) Of little strength of body or soul, Matt. xxvi. 41. 1 Thess. v. 14. One *weak in the faith*, is one who has little knowledge, and an unfirm persuasion of the doctrines of the gospel, Rom. xiv. 1. A conscience is *weak*, when it is not well informed, 1 Cor. viii. 7. Men are said to have *weak hands* and *feeble knees*, when they have small courage and vigour, Isa. xxxv. 3. and men are *weak-handed*, when they have neither counsel, courage, nor strength to withstand an enemy, 2 Sam. xvii. 2. One is made *weak* by offences, is confounded in judgment, and vexed, dispirited, and discouraged, Rom. xiv. 21. To the *weak*, Paul became as *weak;* he sympathized with, and condescended to their weakness, 1 Cor. ix. 22. (2.) Of no strength at all: thus death is called a *weakness*, 1 Cor. xv. 43. The law as a covenant is *weak*, through sin it is wholly unable to justify us, though strong enough to condemn us, Rom. viii. 3. Mans' heart is *weak*, has no power at all to resist sin, Ezek. xvi. 30. (3.) Subject to trouble and death; and so Christ was crucified through *weakness*, 2 Cor. xiii. 4. (4.) Actually under reproach, distress, persecution, temptation, Psal. vi. 2. and xxxviii. 8. thus the saints are *weak in Christ*, when persecuted and distressed for his sake, 2 Cor. xiii. 4, 9. *When I am weak, then am I strong:* when I am in the deepest distresses, and most sensible of my own weakness, I feel the strength of Christ most eminently exerted to support, actuate, and encourage me, 2 Cor. xii. 10.

WEAKNESS, INFIRMITY, (1.) Disease or weakness of the body, Lev. xii. 2. 1 Tim. v. 23. (2.) Outward afflictions, reproaches, persecutions, and temptations, Heb. v. 2. 2 Cor. xii. 5, 10. (3.) Spiritual weakness,

and defects in grace, Rom. vi. 19. Failings and mistakes committed through surprise, and want of spiritual courage and strength, Rom. xv. 1. The *weakness of God is stronger than men;* the contemned method of salvation through the death of Christ, is more effectual to render men holy and happy, than all the supposedly wise schemes of men, 1 Cor. i. 25. The *weakness* and *infirmity* of Christ that he had, was his frail human nature, and the various reproaches, temptations, and troubles, he was compassed with, 2 Cor. xiii. 4. Heb. v. 2. The *weakness* of the ceremonial law, that occasioned its abolishment, was its insufficiency to justify, sanctify, or save men, Heb. vii. 18. Christ took our *infirmities on him,* and *bare our sickness;* he bare the punishment of our iniquity; he tenderly sympathizes with his people, and testified so much by his curing of the distressed, Matt. viii. 17. Heb. iv. 15. The Holy Ghost *helps our infirmities;* he gradually heals our spiritual diseases; and notwithstanding thereof, enables us to worship and serve God, Rom. viii. 26. We ought to *bear with the infirmities of the weak;* exercising patience and love towards the weak, by kindly endeavouring to help them, Rom. xv. 1. The saints glory and take pleasure in their *infirmities* and troubles, not in themselves, but as they are means of glorifying God, and occasions of his communicating his fulness to them, 2 Cor. xii. 5, 10.

WEALTH. See RICHES.

WEAN. It seems the Jewish children had three weanings; one from the breasts, when they were about three years of age, or far sooner in most cases; the second from their dry nurse, at seven years of age; and the third from their childish manners, at twelve. The saints are likened to *weaned* children, to denote their humility, teachableness, keeping within the bounds of their own station, and quiet contentment with the will of God, Psal. cxxxi. 2. or to denote their weakness and inability to help and defend themselves, Isa. xi. 8.

WEAPONS. God's *weapons of indignation* against the Chaldeans, were the Medes and Persians, by whom he executed his just vengeance in destroying that people, Jer. xiii. 5. and l. 25. The *not carnal, but mighty weapons of warfare* used by gospel-ministers, are earnest prayer, and the faithful preaching of the gospel for the conquering of our hearts to Jesus Christ, and the reforming our lives according to his law, 2 Cor. x. 4. When the wicked *flies from the iron weapon, the bow of steel strikes him through;* when he shuns one calamity, he falls into another more dreadful, Job xx. 24.

To WEAR *out the saints,* is gradually to destroy them till none be left, Dan. vii. 25.

WEARY, (1.) Fatigued in body, 2 Sam. xvii. 2. (2.) Desirous to be rid of a thing, as if it was a burden, Gen. xxvii. 46. (3.) Slack, careless, Gal. vi. 7. (4.) Sore afflicted, having great need of rest, Isa. xxviii. 12. God is *wearied* with mens' iniquities, and *made to serve* with their sins, when he has been long provoked with grievous transgressions, and even a turning of his kindness and grace into licentiousness, and his judgments may be expected to be quickly executed, Isa. i. 14. and vii. 13. and xliii. 24. Men are *weary* and *heavy laden,* when they have fatigued themselves in carnal and wicked courses, or can find no rest in them; but are laden with the guilt and domineering power of sin, or with a sense of it, and with fears and cares about happiness, Matt. xi. 28. David was *weary of his crying,* when he had continued instant in prayer, till he could scarcely pray any more, Psal. lxix. 3. Jeremiah was *weary with holding in* and *forbearing:* he could get no ease, but in a way of faithfully declaring the threatenings of God against the wicked Jews, Jer. vi. 11. and xx. 9. Men *weary themselves for very vanity,* when they take great labour and

toil to no good purpose. Thus the Chaldeans fatigued themsleves, endeavouring to quench the fire of their city, Hab. ii. 13.

WEASELS are of two kinds, the house weasel, and the field weasel or foumart: they are considerably subtile, and though of small size, have a good degree of strength: they are enemies to serpents, moles, rats, and mice, and no friends to poultry: they will sport with hares till they have wearied them, and then they kill them: they bite worse than a dog, when they are provoked. It is said, the females carry their young ones daily from one place to another, that none may catch them. They were unclean by the ceremonial law, Lev. xi. 29.

WEATHER, the temper of the air, Prov. xxv. 20. *Fair weather cometh out of the north; with God is terrible majesty:* might be rendered, *the gold-like glancing lightnings come out of the north; on God is a robe of terrible majesty,* Job xxxvii. 22.

WEAVERS are such as work WEBS of cloth, of which the threads that run from end to end are called the WARP, and the threads that run from side to side are the WOOF: but it seems, from the account we have of our Saviour's seamless coat, that they then understood the art of knitting cloth in the way we do stockings, nay perhaps had looms for working garments without any seam at all. Hezekiah compares God's cutting off his life to the *weaver's cutting his web* out of the loom when it is finished, Isa. xxxviii. 12.

WEDDING, the celebration of MARRIAGE, Luke xiv. 8. Matt. xxii. 3. WEDLOCK, the tie of marriage; and to break it is to commit adultery, Ezek. xvi. 38.

WEEDS, that grow among corn, or herbs. The *weeds were wrapt about Jonah's head:* he was in the deeps, where the sea-weeds grow; or, weeds swallowed by the fish might be wrapt about his head, Jon. ii. 5.

WEEK, a natural one is the space of seven days; such a week of nuptial feasting for Leah's marriage, Jacob finished, e're he obtained Rachel, Gen. 29. 27. A prophetic *week* is the space of seven years, a day for a year. Nor was this method of calculation abstruse to the Jews, who had their seventh year a *Sabbath,* as well as their seventh day: and who, at the end of seven prophetical weeks, had their *Sabbatical* jubilee. That the 70 weeks mentioned by Daniel, denote *weeks of years,* is agreed by every sensible commentator, but not the time when these 70 weeks or 490 years began.---It is plain, they began from an edict or warrant to build the city of Jerusalem, and not from an edict to rebuild the temple: they could not therefore begin at the edict of Cyrus or Darius for rebuilding the temple; but at the edict of Artaxerxes Longimanus for repairing the city, either in the seventh year of his reign, when he gave Ezra his commission to that effect, Ezra vii. and viii. or in the 20th year of it, when he gave Nehemiah his, Neh. ii. The edict in the seventh year of his reign was most favourable, and was ratified by the counsellors, as well as by the king, and appears to have been just 490 years before our Saviour's death, wherein he finished transgression, and made an end of sin, by his complete atonement. Of these, *seven weeks,* or 49 years, were spent in rebuilding the city and its walls, amidst no small trouble; and these ended about the death of Nehemiah. Sixty-two more weeks, or 434 years, elapsed e're the public ministry of John or Christ began; and after confirming the covenant with many, Jesus, in the last half of the seventieth week, that is, at the end of it, made the sacrifice and oblation to cease in point of obligation. If, with Mercator and Petavius, we should allow Artaxerxes to have reigned ten years along with his father, and so the 20th to be but the 10th after the death of his father Xerxes; then 483 years elapse between that and the commencement

of our Saviour's public ministry, and in the midst of the 70th week, or about three years and a half after, the sacrifices were abolished by his death. If we date the commencement of these weeks from the 20th of Artaxerxes after the death of his father, the death of our Saviour happened 478 years after, in the middle of the 69th week; and we must leave the 70th for the events at the destruction of the Jewish nation, between *A. D.* 65 and 72, in which, after making covenants or leagues with a variety of the eastern princes, Vespasian, and his son Titus, entirely overturned the Jewish church and state. But after all, it must be allowed, that the chronology of that period is not so absolutely fixed and clear as to occasion any warm dispute about a few years; so that to me, it appears a small matter whether these 490 years be reckoned from the 7th or 20th year of Artaxerxes Longimanus, Dan. ix. 24--26.

WEEP. See MOURN.

WEIGH, to examine the heaviness of things. A cubic foot of common water, which is near 17 Scotch pints, weighs 1000 averdupoise ounces; a cubic foot of pure gold, 19,637 ounces; one of guinea gold, 17,793, of quick silver 14,000, of lead 11,325, of standard silver 10,535, of copper 9000, of plate-brass 8000, of steel 7852, of iron 7645, of block-tin 7321, of proof spirits 928, of pure spirits 860. All stones are, in different degrees, heavier than water: wood is for the most part lighter, and accordingly swims. A cubic foot of common air weighs 507 grains, or one ounce 27 grains. God's *weighing* the mountains, imports his exact knowledge of, and power over them, Isa. xl. 12. He *weighs* men, or their spirits and paths, when he exactly observes and judges them, that he may punish or reward them in a proper manner, Dan. v. 27. Prov. xvi. 2. Isa. xxvi. 7. I Sam. ii. 3. He *sets a weight for the winds*, when he determines them to blow precisely with such force, and from such a quarter, and during such time, as he pleaseth: or when he checks them with the pressure of a thick cloud pregnant with rain, Job xxviii. 25. A WEIGHT, is what is heavy, and weighs much. So carnal affections and sins, lying on the conscience, and prevalent in the heart, or temptations thereto, are a *weight* that oppress the spirits of men, and disqualify them for running the Christian race, Heb. xii. 1. Eternal glory is called a *weight*, because of its unspeakable abundance and degree; nor could one subsist under its delightful pressure, 2 Cor. iv. 17. And what is of great force or importance is called *weighty*, 2 Cor. x. 10. Matt. xxiii. 23.

WEIGHTS, denote standards for weighing things in merchandise. As neither the Jews, nor any others, had any coined money for a long time, they weighed it in their traffic. The shekel, the maneh, and the talent, were all originally names of weight. We can find no foundation for supposing the Jews to have had two kinds of wieghts, one sacred, and the other common, and the latter only the half of the former. The weights are denominated from the sanctuary, as a shekel of the *sanctuary*, because the exact standards of weight and measure were kept in the sanctuary; even as we call exact measure, Linlithgow measure. *Divers weights* and measures, forbidden by the divine law, are unjust ones; a larger to receive things with, and a less to give them out, Deut. xxv. 13. Prov. xx. 10.

The less ancient Grecian and Roman weights, reduced to English Troy. weight.

										Pounds.	Oun.	Penwt.	Grains.
Lentes	—	—	—							0	0	0	$0\frac{8}{11}$
4	Siliquæ	—	—	—						0	0	0	$3\frac{1}{22}$
12	3	Obolus	—	—						0	0	0	$9\frac{3}{22}$
24	6	2	Scriptulum	—	—					0	0	0	$18\frac{3}{11}$
72	18	6	3	Drachma	—					0	0	2	$6\frac{9}{11}$
96	24	8	4	$1\frac{1}{3}$	Sextula	—				0	0	3	$0\frac{6}{7}$
144	36	12	6	2	1	Sicilicus	—			0	0	4	$13\frac{2}{7}$
192	48	16	8	$2\frac{2}{3}$	2	1	Duella	—		0	0	6	$1\frac{5}{7}$
576	144	48	24	8	6	4	3	Uncia	—	0	0	18	$5\frac{1}{8}$
6912	1728	576	288	96	72	18	36	12	Libra	0	10	18	$13\frac{5}{7}$

The Roman ounce is the English avoirdupois ounce, which they divided into seven Denarii, as well as eight Drachms; and since they reckoned their Denarius equal to the Attic Drachm, this will make the Attic weights $\frac{1}{8}$ heavier than the correspondent Roman weights.

Note, The Grecians divided their Obolus into Chalci and Lepta. Some, as Diodorus and Suidas, divided the Obolus into six Chalci, and every Chalcus into seven Lepta or Mites: others divided the Obolus into eight Chalci, and every Chalcus into eight Lepta or Minuta.

The greater weights reduced to English Troy weight.

				Pounds.	Oun.	Penwt.	Grains.
Libra	—	—	—	0	10	18	$13\frac{5}{7}$
$1\frac{7}{24}$	Mina Attica communis		—	0	11	7	$16\frac{2}{7}$
$1\frac{1}{3}$	$1\frac{7}{25}$	Mina Attica Medica	—	1	2	11	$10\frac{2}{7}$
$62\frac{1}{2}$	60	$46\frac{7}{8}$	Talentum Atticum comm.	56	11	00	$17\frac{1}{7}$

Note, There was another Attic Talent, by some said to consist of 80, by others of 100 Attic Minæ.

Note, Every Mina contains 100 Drachmæ, and every Talent 60 Minæ; but the Talents differ in weight according to the different standard of the Drachmæ and Minæ of which they are composed. The value of some different Minæ and Talents in Attic Drachmæ, Minæ, and English Troy weight, is exhibited in the following table:

MINA, or Pound.

			Pounds.	Oun.	Penwt.	Grains.
Egyptiaca -	est Drachm. Atticæ.	$133\frac{1}{3}$	1	5	6	$22\frac{26}{49}$
Antiochica -		$133\frac{1}{3}$	1	5	6	$22\frac{26}{49}$
Cleopatræ Ptolemaica		144	1	6	14	$16\frac{12}{49}$
Alexandrina Dioscoridis		160	1	8	16	$7\frac{42}{49}$

TALENTUM			lb.	oz.	dwts.	grs.
Ægyptiacum -		80	86	8	16	8
Antiochicum -		80	86	8	16	8
Ptolemaicum Cleop.	est Minar.	86⅔	93	11	11	0
Alexandriæ -	Atticar.	96	104	0	19	14
Insulanum -		120	130	1	4	12
Antiochiæ -		360	390	3	13	11

The most ancient weights of the Greeks were a Drachma, weighing 6 pennyweights, $2\frac{2}{24}$ grains: a Mina, weighing 1 pound, 1 ounce, $4\frac{44}{49}$ grains; and a Talent weighing 65 pound, 12 pennyweights, and $5\frac{43}{49}$ grains.

Jewish weights reduced to English Troy Weight.

		Pounds.	Oun.	Penwt.	Grains.
Shekel — —		0	0	9	$2\frac{4}{7}$
60	Maneh —	2	3	6	$10\frac{3}{7}$
3000	50 Talent —	113	10	1	$10\frac{3}{7}$

Note, In reckoning money, 50 shekels made a Maneh; but in weight, 60 shekels.

WELL. See FOUNTAIN.

WELL, (1.) Rightly, according to rule, Gen. iv. 7. (2.) Happily, Deut. 15. 16. and so happiness or prosperity is called *welfare*, Exod. xviii. 7. (3.) Fully, Acts xxv. 10. and so Christ is called *well-beloved*, because his Father and his people esteem, desire, and delight in him, above all things, Mark xii. 6. Isa. v. 1. *Well-pleasing*, is what is very acceptable and pleasant to one, Phil. iv. 18. God is *well-pleased in Christ*, and *for his righteousness sake;* O his infinite delight in his person, office, and in his full atonement for us! and he is kindly reconciled to us in him, and for the sake of what he has done as our surety, Matt. iii. 17. and xvii. 5. Isa. xlii. 21.

WEN, a wart, a hard knob within the skin. It unfitted an animal for sacrifice, Lev. xxii. 22.

WENCH, a young girl, 2 Sam. xvii. 17.

WHALE. See LEVIATHAN.

WHEAT, a grain well known for its durableness, and delightful and nourishing substance. Part of it grows with long awns at the ear thereof, and part of it without them. The Jews began their wheat harvest about Whitsunday; and their writers say, their best wheat grew in Michmash, Mezonichah, and Ephraim; but it seems, that of Minnith, and Pannag, was every whit as good, Ezek. xxvii. 17. With us, wheat is generally sown in the end of harvest, and is nine or ten months in the field. Jesus Christ is a *corn of wheat;* how substantial and durable, able to endure winters of trouble! and what precious, nourishing, and pleasant fruits of righteousness and blessings, he brings forth to men, in consequence of his death and resurrection, John xii. 24. The saints are called *wheat*, to mark their solidity, usefulness, and good fruit, acceptable to God thro' Jesus Christ, Matt. iii. 12. The word of God is likened to *wheat:* how sweet, substantial, and nourishing, is the fulness of Jesus therein included and communicated to our soul, Jer. xxiii. 28. To be *fed with the finest of the wheat*, is to possess great happiness and comfort, Psal. lxxxi. 16. The Jews *sowed wheat*, and *reaped thorns;* when their apparently well-planned schemes of alliance with Egypt, and the nations around, and the like, did but in the issue increase

their vexation and misery, Jer. xii. 13.

WHEEL, (1.) A round instrument for chariots and waggons, &c. to roll upon. It ordinarily consists of *felloes*, forming the circumference or ring; and a *nave* in the middle, in which the axle-tree runs; and *spokes* that reach between the nave and felloes, Exod. xiv. 25. (2.) A kind of punishment inflicted on offenders; or one kind put for all, Prov. xxviii. 26. (3.) The great artery, which, being joined to the left ventricle of the heart, sets the blood in motion, and keeps it in perpetual circulation, Eccl. xii. 6. The *wheels* in Ezekiel's vision, *very high*, and *with dreadful rings*, and formed as a *wheel within a wheel*, and actuated by the *spirit of the living creatures;* may either denote the awful and mysterious providence of God, much executed by the ministration of angels; or the various churches of Christ, mysteriously united into one, and actuated by the same spirit as gospel ministers are, Ezek. i. 10. And God makes men *like a wheel*, when he suddenly turns their high honour, power, and prosperity, into debasement, distress, and ruin, Psal. lxxxiii. 13.

WHELP, the young of lions, bears, dogs, &c. So Josiah's sons, and the courtiers or subjects of the Assyrians, are called, to denote their readiness to spoil and oppress their people, Ezek. xix. 2—5. Nah. ii. 12.

WHENCE, (1.) From what place, Gen. xvi. 8. (2.) From what cause, or by what means, Matt. xiii. 54. John. i. 48.

WHERE, (1.) In what place, Exod. xx. 24. (2.) In what condition, Zech i. 5. *Where is God?* where, or in what is his presence and power manifested? Psal. lxxix. 10. or how shall I obtain relief from him? Jer. ii. 6. Job xxxv. 10.

WHET, to make sharp. God *whets* his sword, when he prepares things, in his providence, for the execution of his judgments, Deut. xxxiv. 41. Psal. vii. 12. Men *whet* God's laws upon their children, when they teach them diligently the knowledge thereof, Deut. vi. 7. Men *whet* their tongues, when they actively employ them in slander and reproach, Psal. lxiv. 3

WHIP, (1.) A lash to drive horses or other cattle, Prov. xxvi. 3. (2.) A punishment for lazy and disobedient subjects, 1 Kings xii. 11.

WHIRLWIND. See WIND.

WHISPER, (1.) To speak very softly, so as scarcely to be heard, 2 Sam. xii. 19. (2.) To bear tales, backbite, Prov. xvi. 28. (3.) To plot secretly, Psal. xli. 7. The Jews *whispered out of the dust*, when so famished as they were scarcely able to speak, or when ready to yield to what terms the Assyrians pleased, Isa. xxix. 4.

WHITE, being the purest and most shining colour, is often used to represent what is pure and glorious. God's having *white hair* as wool, and *white* garments, and riding on a *white* cloud, denotes his antiquity, wisdom, holiness, and the equity of his providential conduct, Dan. vii. 9. Isa. xix. 1. Rev. xiv. 14. Christ is *white*, pure in his Godhead, holy, highly exalted, and abounding in love; and he is *ruddy*, and *red in his apparel*, appeared in our nature, and suffered therein; and in the execution of his wrath, conquers and destroys his enemies, Song v. 10. Isa. lxiii. 1, 2. His *white hairs* as wool, denote his antiquity and wisdom, Rev. i. 14. The *whiteness of his throne*, imports the holiness, equity and glory of his procedure in the last judgment, Rev. xx. 11. The *white horses* of Christ and his people, are the pure truths of the gospel, by means of which they obtain spiritual victories, Rev. vi. 2. and xix. 11. Saints are *white*, when freed from guilt and pollution, Psal. li. 7. and their *white raiment* is their sanctification; and their state of heavenly glory, wherein they are as peaceable, noble, and triumphant kings and priests unto God, Rev. iii. 4, 5. iv. 4. xv. 16. and vii. 14. The Nazarites were *whiter than milk*,

when they kept their vows, and looked fresh and comely, Lam. iv. 7. The fields were *white to harvest*, or ripe, when multitudes seemed ready to hear the gospel, by the power of which men are cut off from their natural state, gathered to Jesus, and bound up in the bundle of life with him, John iv. 38.

WHOLE, (1.) Full, complete, Exod. xxix. 18. (2.) Not broken, Jer. xix. 11. (3.) Sound, healthy, prosperous, Josh. v. 8. Job v. 18. WHOLLY, (1.) Altogether, completely, Lev. vi. 22. and xix. 9. (2.) Sincerely, uprightly, Josh. xiv. 8—14. (3.) In a great part or degree, Isa. xxii. 1. Job xxi. 23. WHOLESOME, is what marks or promotes health. A *wholesome tongue*, is one that speaks much to the edification of others, Prov. xv. 4. *Wholesome words*, are the sound truths of the gospel, which promote the health and cure of men's souls, 1 Tim. vi. 3.

WHORE, or HARLOT, is, (1.) One that for wantonness or gain yields her body to unchastity; and a WHOREMONGER, is one that unchastely deals with her. It seems, that anciently the women who kept inns, were generally reckoned HARLOTS; and so an *hostess* and a *harlot* had the same name. Whores quickly become entirely void of modesty and shame, and even decoy men to their lewd embraces, Jer. iii. 3. Prov. v. and vii. WHOREDOM, UNCLEANNESS, or FORNICATION, comprehends all kinds of unchastity between men and women, whether between persons unmarried; or adultery, where one or both is married; or incest, where they are too near of kin one to another, Gen. xxxviii. 24. Gal. v. 19. 1 Cor. vi. 13. and v. 1. This sin, however lightly regarded by multitudes, is of an horrible nature; it disgraces and destroys the body, 1 Cor. vi. 18. Job xxxi. 12. Prov. v. 11. It brings an indelible stain on the character, Prov. vi. 33. It infatuates and stupifies the conscience, and so hardens the heart that persons, guilty of it, rarely obtain grace to repent, Hos. vi. 11. Eccl. vii. 26. Rev. xxi. 11. Hos. xiv. 14. It is a beastly vice in itself, and those guilty of it are called dogs, stallions, and abominable, &c. and it is called *villany* and *abomination*, 2 Sam. iii. 8. Jer. v. 8. and xxix. 23. Rev. xxi. 8. It is an inlet to all manner of impiety and wickedness, Prov. v. 12—14. It exposes persons to the vengeance of God in this life, brings the curse of God on families and nations, and ordinarily lands men in eternal fire, Prov. vii. 26, 27. and ix. 18. and ii. 19. Hos. iv. 1—3. Jer. v. 7, 9. Eph. v. 3—6. Rom. i. 24 to 29. Rev. xxi. 8. To avoid falling into this abominable sin, it is necessary to be united to, and habitually washed by, Jesus's blood, and directed by his word and Spirit, 1 Cor. vi. 10, 11. and to live under the deep impression of God's holiness, omniscience, and of the future judgment, Gen. xxxix. 9. Heb. xiii. 4. necessary to shun light and lewd companions, and all immodest apparel, Prov. v. 8, 9. to be diligent in lawful business, 2 Sam. xi. 2. Gen. xxxiv. 1. and to marry, if needful and proper, and to cultivate a Christian affection in the married state, 1 Cor. vii. 2, 9. Prov. v. 19, 20. (2.) Such as, contrary to covenant and profession, apostatise from the true worship and service of God. The Jews are represented as *whores*, *harlots*, and *adulteresses*, because in apostacy from God, they prostituted themselves to a dependance on the Assyrians, Egyptians, Chaldeans, and others, instead of God, and copied after their idolatries, Jer. iii. Ezek. xvi. and xxiii. The Popish state is called the *great whore*, and *mother of harlots and abominations*, because of her noted apostasy and idolatry, and her decoying others into it; and such apostasy is called *fornication*, *whoredom*, or *adultery*, Rev. xvii. and xix. 2. Tyre *sung as an harlot*, when, by fair speeches, the Tyrians enticed the nations to

renew their trade with them, Isa. xxiii. 15. WHORISH, is, (1.) Given to fornication or adultery, Prov. vi. 26. (2.) Given to idolatry and apostasy from God, Ezek. vi. 9.

WICKED. See SIN.

WIDE. The gate and way that leads to destruction, is *wide;* there are innumerable forms of sinning, by which men may eternally ruin themselves, Matt vii. 13. To open the *hand wide,* is to be very liberal, Deut. xv. 8. To *open the mouth wide,* imports either the most earnest attention to, request of, and desire after things, Job xxix. 23. Psal. lxxxi. 10. or the most outrageous mockery and reproach, Psal. xxxv. 21.

WIDOW, a woman whose husband is dead. More than 200 years before the giving of the law, widows whose husbands had left them childless, married their younger unmarried brothers, to obtain seed for the deceased one: So Tamar married the two eldest sons of Judah, and had the third promised to her, Gen. 38. Under the Mosaic law this was expressly enjoined, Deut. xxv. 5, 6, &c. or the *nearest kinsman* might do it, Ruth iv. As to have children was esteemed a great honour, especially in a nation whence the Messiah was expected, widowhood, in such as were not past the age of childbearing, as well as barrenness, was reckoned a great shame and reproach, Isa. iv. 1. and liv. 4. It was presumed any young woman of character would certainly find a husband, either in the family of her deceased husband, or some other. The *widows* of kings, however, continued in their widowhood, and were the property, tho' not always wives, of the successor; and to ask any of them in marriage, was considered as an indirect claim of the kingdom, 1 Kings ii. 13, 14, &c. As widows are too often overlooked by men, God has shewed a peculiar concern for them, as their husband, supporter, and judge, Psal. lxvii. 5. and cxlvi. 9. He charged the Hebrews to take peculiar care of them, and of fatherless children, Deut. xiv. 29. He hath ascertained terrible punishment against such as oppress and injure them, Psal. xciv. 6. Mal. iii. 5. Under the gospel, the church is to provide for those that are *widows indeed,* i. e. widows of a good character, humble, and liberal when able, and now grown old and truly destitute; but younger widows are advised to marry again, 1 Tim. v. 3--10. To shew *kindness to widows,* is a noted branch of the true religion, Job 29. 13. James i. 27. To mark their desolation, and being deprived of all joy, honour, and comfort, Jerusalem and Babylon are likened to *widows,* Lam. i. 1. Isa. xlvii. 8. and often the *leaving wives widows,* imports the being cut off by the sword, or by some untimely death, Lam. v. 3. Ezek. xxii. 25. *Widowhood and loss of children came upon Babylon in one day.* Suddenly she lost Belshazzar, and her rulers, and dignity; and had vast numbers of her inhabitants slain by Cyrus. Under Darius Hystaspis, her inhabitants slew their wives and children, and almost all that were not able to bear arms, that the provision of their besieged city might not be wasted by useless mouths, Isa. xlvii. 9.

WIFE. See MARRIAGE, ADULTERY.

WILD, (1.) Untamed, fierce, Job 39. 15. (2.) Uncultivated. Thus vines, gourds, grapes, and olives, are represented as *wild,* 2 Kings iv. 35, 39. Isa. x. 2. Rom. xi. 17. and *wild honey,* is what is found in fields, rocks, or woods, Matt. iii. 4. Ishmael was a *wild,* or *wild free man;* he and his seed have generally been a kind of savage people, robbers of all around them, but never subjected to any, Gen. xvi. 12.

WILDERNESS. See DESERT.

WILES, crafty tricks, enticing temptations, Numb. xxv. 18. Eph. vi. 11.

WILL, (1.) That power of our soul whereby we freely choose or refuse objects. It however cannot choose any thing spiritually good, till it be renewed by the Spirit of

Christ, Rom. viii. 7, 8. The *will of the flesh*, is the inclinations and lusts of an unrenewed heart, Eph. ii. 3. (2.) The thing chosen by the will: thus the *will of enemies*, is the mischief they desire or devise against one, Psal. xxvii. 12. God's *will* denotes, (1.) His natural power to choose or reject, Rom. ix. 14. (2.) His purpose and decree, which is his rule in all his work, Eph. i. 11. (3.) His word, his laws, and gospel-declarations, whereby he intimates what he is willing to give to us: or, what we should do in obedience to him, Rom. xii. 2. Matt. vii. 21. (4.) His kindness and favour manifested in acts of grace, Deut. 33. 16. Luke ii. 14. Our sanctification is the *will of God;* it is provided, promised, and commanded by him, 1 Thess. iv. 3. God *will have all men saved*, and to come to the knowledge of the truth; he hath prepared a remedy for all men, and saves from sin such as believe and obey him, 1 Tim. ii. 4. To WILL, is, (1.) To choose, desire, Phil. ii. 13. (2.) Boldly to ask, John xvii. 23. (3.) To command with authority, John xxi. 23. (4.) To permit, James iv. 15. Salvation is not of *him that willeth, nor of him that runneth;* is is not the effect either of the will or the works of man, but of the grace and power of God, Rom. ix. 16. WILLING, is, desirous, cheerful, ready from choice and inclination, 1 Thess. ii. 8. Matt. xxvi. 41. WILFULLY, of set purpose and malice; contrary to light and conviction, Heb. x. 26. See SUPERSTITION.

WILLOWS, a well-known kind of trees that grow in moist places; they readily grow from cuts; and grow much in a very short time. Nay, if an old stump, not altogether rotten, do but lie on the ground, it will sprout forth twigs. It seems willows were very plentiful on the banks of the Euphrates, and thereon the captive Hebrews hanged their harps, as useless to them in their distressed and mournful condition, Psalm 137. 2. Isa. xv. 7. The Jews used branches of willows in erecting their tents at the feast of tabernacles, Lev. xxiii. 40. The saints are likened to *willows by the water-courses;* being planted in a new-covenant state, and watered by God every moment, how quick is their spiritual growth, and how fresh they continue amidst winters of trouble! Isa. xliv. 4.

WIMPLES, Isaiah iii. 22. This same word is translated *veil*, Ruth iii. 15. In both places, I am persuaded MITPACHATH signifies a covering sheet, cloke, or apron. In the Dutch language, WIMPLE signifies the large plaited linen cloth wherewith nuns covered their necks and breasts; as well as the *streamers* or *flag* of a ship, and sometimes the *sail*.

WIN, (1.) To get possession of, 2 Chron. 32. 1. One *wins Christ*, when he gets possession of him as an eternal portion and comfort, Phil. iii. 8. (2.) To recover. Men *win souls*, when they are instrumental in gaining them to Christ, that they receive salvation through him, Prov. xi. 30.

WIND, a sensible current of the atmosphere, upon its equilibrium being destroyed, and therefore probably thought to come from that part where its gravity or elasticity is greater; as two portions of air, which are equal in elasticity or gravity, remain mutually immovable. The causes therefore of wind, are such as augment or diminish the gravity or elasticity of the atmosphere: as first, fire, which expands and rarefies the air, consequently diminishes its elasticity; and hence the pressure of the ambient air is greater than that of the rarefied, whence a motion of the air arises, and thus a wind, blowing towards the part where the air is rarefied by the heat: and this is the reason of the draught in furnaces and chimnies. And for the same reason, a wind generally arises in a great fire or conflagration. The heat of the sun must also accidentally be a frequent cause of wind, as between the

tropics it produces a constant wind the year round. Another probable cause, which destroys the equilibrium of the atmosphere, are vapours; for an air filled with them is heavier than another that is without them, consequently more elastic, and thus a wind must blow from that quarter. The trade-winds which are met with on the vast ocean, chiefly on the Pacific, blow not directly from east to west, or from west to east, but incline towards the equator, where the air is more rarefied. This rarefaction of the air under the equator, I suppose, is also the reason why so much rain happens in the torrid zone in the summer season, the clouds from other places pouring themselves into that region, where the heat has so exceedingly rarefied the air.—Winds blow almost constantly from off the sea, in places exceeding hot. Winds from the sea are warmest in winter, and coldest in summer; and land winds are coldest in winter, and hottest in summer. Winds blowing over hills covered with snow, or over cold countries, are hereby rendered colder. In different countries, the wind is often in different, or even opposite quarters at the same time; and the north and south winds are wet or dry, Prov. xxv. 23. A whirlwind, is a strong blast, which winds about in a somewhat circular manner. Multitudes of such blasts come from the deserts of Arabia; and out of one of them the Lord spake to Job, Isa. 21. 1. Job 37. 9. and 38. 1. Whirlwinds sometimes sweep down trees, houses, and every thing in their way.

The Holy Ghost is likened to *wind* or *winds;* how incomprehensible is his nature! and how powerful, convincing, quickening, comforting, and purifying, are his influences! John iii. 8. Ezek. xxxvii. The destructive or afflicting judgments of God are like *wind,* or *east wind,* or *whirlwind;* how unsearchable in their nature and number! how violently they bear down men before them, and blow them and their property to ruin! Or are the Assyrians, who, from the east, came and almost ruined the whole nation of the Jews, and bound them up in their wings, to carry them captive to a foreign land, this *east wind?* Isa. xxvii. 8. Hos. iv. 19. Jer. xxiii. 19. and xxv. 32. and xxx. 23. The Chaldeans are called a *dry wind* and a *full wind* from the wilderness, not to fan or cleanse; or a *whirlwind:* from the side of the Arabian desert they came, and furiously marching against the Jews, they wasted their country, and destroyed their lives and wealth, Jer. xiii. 24. and iv. 12. The Turks are like to a *whirlwind;* how furious and destructive were their inroads! Dan. xi. 40. Temptations of any kind are called *wind;* they tend to toss men from one principle and practice to another, and put them to the trial whether they be rooted and grounded in Christ and his truth, or not, Matt. vii. 27. God's *lifting up Job to the wind,* imports his exposure of him to terrible troubles and temptations, in order to try the truth and strength of his grace, and to purge away his corruptions; even as men lift up threshed corn to the wind, to separate the chaff from it, Job xxx. 22. and Satan is said to *sift men,* Luke xxiv. 31. Men's sins are called *wind:* how they unsettle men, and toss them from goodness or happiness, Isa. lxiv. 6. Any thing unprofitable and unsubstantial, is called *wind.* The Hebrews in the desert, and proud men in any age, are likened to *wind;* how unsubstantial! and how quickly driven away, and passed out of life! Psal. lxxviii. 39. Prov. xxv. 14. Man's life is likened to *wind:* it depends on breath, and how vain and unsettled, and how quickly passed away! Job vii. 7. False prophets become *wind,* when their predictions are falsified, and themselves contemned, Jer. v. 13. Words are *wind,* or *strong wind;* when destitute of sense, noisy, or passionate, Job vi. 26. and viii. 2. False doctrines are called *wind;* how unsettled, incon-

sistent, and noisy! how they carry off light and unsettled persons! but make little impression on such as are well rooted and grounded in the truth, Eph. iv. 14. Molten images are called *wind and confusion;* instead of doing men service, they contribute to their disgrace, shame, and perplexity, Isa. xli. 29. To *sow the wind, and reap the whirlwind,* is to contrive unprofitable schemes, that issue in the ruin of the contrivers, Hos. viii. 7. To *inherit wind,* is to possess what is unsubstantial and hurtful, Prov. xi 29. The Israelites *fed on wind,* and *followed after the east wind;* their dependance on the Syrians, Assyrians, or Egyptians, did them no real service, but much hurt, blasting and ruining their country, and so *increased their lies and falsehood,* and hastened the desolation of their country, Hos. xii. 1.

To WIND, (1.) To go round about Ezek. xli. 7. (2.) To warp, roll up, John xix. 40.

WINDOW, a well-known passage for the light to enter into and illuminate houses. LATTESSES, or CASEMENTS, were the windows, or the net-work of wire in them, before the invention of glass, Judg. v. 28. 2 Kings i. 2. Our eyes are called *windows,* because we receive the light by them, Eccl. xii. 3. The clouds, especially when they plentifully pour forth their rain, are called the *windows of heaven;* but ARUBOTH may signify *cataracts* or *spouts,* Gen. vii. 11. and viii. 2. In allusion whereto, the *windows of heaven* are said to be opened, when God bestows his blessing upon men in a plentiful degree, Mal. iii. 10. or when he pours forth terrible and overwhelming judgments upon them, Isa. xxiv. 18.

WINE. See VINE.

WINGS, the limbs of fowls wherewith they fly in the air, Job xxxix. 13. The Hebrews gave the name of a *wing* to any thing that resembled it; as, (1.) The skirt of a garment, Ruth iii. † 9. Jer. ii. † 34. (2.) The outside or end of a country, Job xxxviii. † 13. Isa. xxiv. 16. (3.) The battlement of a house; hence, perhaps, what of the temple our Saviour stood upon, is called a pinnacle or *wing,* Matt. iv. 5. (4.) The spreading and warming rays of the sun, Mal. iv. 2. (5.) The sails of ships, or the shadows of high mountains, Isa. xviii. 1. (6.) An army spread out like wings, Isa. viii. 8. and so the *wing of abomination,* may denote the Roman armies who rendered Judea a desolation, Dan. ix. † 27. (7.) The motions of the wind, Psal. xviii. 10. As the wings and feathers of birds are instrumental of their flight, and of hiding, protecting, and warming their young, *wings* and *feathers,* ascribed to God, import his speed to deliver his people, and the full and comfortable protection and influence they receive from his love, power, promise and providence, Ruth ii. 12. Psal. xvii. 8. and xci. 4. Matt. xxiii. 37. *Wings* ascribed to cherubims, seraphims, and living creatures, import the readiness and activity of angels and ministers in the service of God, Isa. vi. Ezek. i. and x. The saints' *wings,* are their faith, love, hope, holy affection, and heavenly meditation, whereby they mount up towards their Saviour, and things above, Isa. xl. 31. The *two wings of a great eagle,* given to the true church for flying with into the wilderness, may denote God's special assistance, in bearing her up, protecting, and comforting her, and directing to proper methods of security against Antichristian corruptions, Rev. xii. 14. *Wings* ascribed to Pharaoh, Nebuchadnezzar, and Alexander, and their kingdoms or armies, may denote the rapidity of their conquests, the extent of their dominion, and their great power to protect their subjects and allies; but Alexander's *four wings,* may also denote the partition of his empire into four kingdoms, soon after his death, Ezek. xvii. 3, 7. Dan. vii. 4, 6. The *noisy wings* of the locusts under the fifth trumpet, may denote the wide-spread armies of the Saracens, or the wide-spread

threatenings and excommunications of the Romish clergy, Rev. ix. 9.

WINKING with the eye, is expressive of mockery and derision; or of giving one a token to do his neighbour an injury, Prov. vi. 13. and x. 10. Psal. xxxv. 19. God's *winking at the times of ignorance*, imports his long-suffering goodness towards the heathen world, Acts xvii. 30.

WINNOW, to clean corn by exposing it to the wind, that the chaff and dust may be blown away, Isa. xxx. 24. God's *winnowing* of mens' path, and lying down, denotes his perfect knowledge thereof, and his bringing men into frequent trials, Psal. cxxxix. † 3.

WINTER, the cold season when fields and trees are barren, grass withered, and storms frequent. In the middle division of the earth, called the torrid zone, which is about 3270 miles broad from south to north, they have generally two winters a-year, but both of them very warm. In countries near to the poles, they have what we might call a perpetual winter; nay even in Sweden, one might say, nine months are a severe winter, and all the rest of the year is summer. In some places, the winter is so excessively cold, that it is almost impossible to escape being frozen to death, Gen. viii. 22. Even in Canaan, great men had their warmer houses for the winter-season, as well as their cooler ones for the summer, Jer. xxxvi. 22. Amos iii. 15. Seasons of temptation, persecution, and distress, are like to a *winter*; or *summer and winter* may signify all the year long, perpetually, Zech. xiv. 8. To WINTER, is to live or stay during the winter, Isa. xviii. 6. Acts xxvii. 12.

WIPE, gently to rub off dust, moisture, or the like, from any thing, John xiii. 5. God *wipes away his peoples' tears*, when he removes all their grounds of grief, and fills them with joy unspeakable and full of glory, Isa. xxv. 8. Rev. vii. 17. He *wipes not out* mens' good deeds when he accepts and rewards them, Neh. xiii. 14. God *wiped Jerusalem as a dish*, turning it upside down, when he grievously afflicted the Jews, and unhinged the constitution of their church and state, by the Assyrians, Egyptians, and Chaldeans, 2 Kings xxi. 13. The whore's *wiping of her mouth*, imports her impudent denial of guilt, or her pretences to holiness and chastity, Prov. xxx. 20. An adulterer's reproach shall not *be wiped away*, i. e. shall scarcely ever cease, Prov. vi. 33.

WISE, (1.) Prudent in the management of things, Gen. xli. 33. (2.) Learned, knowing, Rom. i. 14. God is *only wise*; he alone has in and of himself an infinite knowledge of all things, and is possessed of an infinite prudence for the direction and management of all things, Rom. xvi. 27. 1 Tim. i. 17. (3.) Godly, pious, being taught of God, and made wise unto salvation, Prov. xiii. 14. 2 Tim. iii. 15. (4.) Skilful artificers, Exod. xxviii. 3. (5.) Subtile, witty, 2 Sam. xiv. 2. (6.) Puffed up with a conceit of their own wisdom, 2 Cor. xi. 19. Rom. xii. 16. WISE also signifies manner, respect, rate, Numb. vi. 23. Exod. xxii. 13. The *wise men* of Egypt, Chaldea, &c. not only comprehended their philosophers, astronomers, and other adepts of natural science, but also their *diviners*. See DIVINATION, Gen. xli. 8. Dan. ii. 10—14. What the wise men, who, excited by the reports of the future appearance of the Messiah, and by the appearance of an extraordinary star, came to visit our Saviour just after his birth, were; whether magicians, or whether of the sect of the Persian magicians, who believed two subordinate principles, one of good, and another of evil, and detested images and temples, and worshipped God only by the emblem of fire; or whether they were only philosophers, we cannot determine. Nor know we a whit better, what particular country they came from; whether from Persia, Chaldea, or eastern Arabia; nor what time they took up in their journey; nor whether the

extraordinary star went before them all the way till they came near to Jerusalem. But being arrived there, they enquired where was the *born King* of the Jews, whose star they had seen in the east. Informed by Herod, after his deliberation with his council, that Bethlehem was the place marked out in prophecy for the birth of the Messiah, they had scarcely departed from Jerusalem, when the star, to their great joy, appeared and directed them to the very house. As soon as they came in, they worshipped him, and presented him with various gifts, gold, frankincense, and myrrh. Thus the Gentiles began to gather to Shiloh. Herod had charged them to come back, and inform him where they found the young Messiah; but being warned by an angel in a dream, they went home another way, and no doubt spread the report of the Messiah's birth, Matt. ii.

WISDOM, (1.) Prudence and discretion to perceive what is fit or unfit to be done with respect to time, place, manner, instruments, or end of an action, Eccl. ii. 13. (2.) Knowledge of sciences; so Moses was learned in all the *wisdom of the Egyptians*, Acts vii. 22. (3.) Quickness of invention, and dexterity in framing curious works; with such *wisdom* Bezaleel and Aholiab were qualified to fashion the different parts of the tabernacle, Exod. xxxi. 2, 5. (4.) Craftiness in carrying on projects; such was the *wisdom* of Pharoah in oppressing the Hebrews, Exod. i. 10. and of Jonadab, who contrived how Amnon might lie with his half-sister, 2 Sam. xiii. 3. The three last are called the *wisdom of this world*, 1 Cor. ii. 6. (5.) Natural instinct and sagacity; thus the ostrich is made *without wisdom*, Job xxxix. 17. (6.) True godliness, wherein one being taught of God to know his will, seeks what is proper, and shuns what is improper, and studies to perform every duty in the proper season thereof, Psal. xc. 12. Job xxviii. 28. this wisdom is *from above*, is a special gift of God; is *pure*, making men careful to avoid error, and every thing sinful, and to cleave to truth and holiness; is *peaceable*, disposing men to make and keep peace with others, as far as is consistent with holiness; it is *gentle*, disposing men to bear with the infirmities of others, to forgive injuries, and interpret every thing in the best sense it will bear; it is *easy to be intreated*, making men readily to receive the persuasions of God's word, and yield to good counsel and reason; it is *full of mercy*, and pity towards such as are in poverty or distress, or have offended; it is full of *good fruits*, benevolence, liberality, brotherly kindness; it is *without partiality*, not preferring one to another on carnal accounts; and *without hypocrisy*, disposing a man to unfeigned holiness, and to judge himself by the law whereby he judges others, Jam. i. 17. (7.) The gospel is called *wisdom*, and the wisdom of God *in a mystery*, or *hidden wisdom*; it is a display of the wise purposes and methods of God concerning the salvation of men, and renders them wise unto salvation. No creature could discover it. Anciently, it was unknown among the Gentile nations, and was but darkly revealed to the Jews in mysterious types; nor is it even now fully understood, 1 Cor. ii. 6, 7. (8.) Christ is called *wisdom*, and the *wisdom of God*; as God, he is infinitely wise; as God-man, Mediator, all the *treasures of wisdom and knowledge* are hid in him: he hath infinite wisdom for managing all the affairs of providence and grace, to promote our salvation: in him is given the most grand and full display of the wisdom and knowlege of God: he is made of God to us *wisdom*; he savingly reveals to us the nature and will of God, and renders us wise unto salvation, Prov. iii. 19. and viii. and ix. *Wisdom is justified of her children*: that Jesus Christ was no wine-bibber, or gluttonous person, but one perfectly righteous, and the true Messiah, is truly believ-

ed, professed, and evidenced by the practice of his true followers: and the gospel, and true godliness founded thereon, are sufficiently acknowledged to be full of wisdom, holiness, and equity: and by such as devote themselves to the study and practice of holiness, are vindicated against all the cavils of the ungodly, Matt. xi. 19.

The mouth of the righteous *speaketh wisdom;* when the discourses of others are wicked or vain, his are pious and profitable, flowing from an inward knowledge of God, turning upon divine things as their object, and tending to render men wise unto salvation, Psalm 37. 30. The *wisdom of God in the hand of Ezra,* was either the law of God which he studied the knowledge of, or his knowledge of it, Ezra vii. 25. The wisdom that Solomon had, implied knowledge of sciences, and sagacity and prudence for government, 1 Kings iii. 9, 12. In the wisdom of God, the world *by wisdom* knew not God; God wisely so ordered, that neither by the discoveries of God in the works of creation and providence, nor by all their philosophy, did the Heathens attain to the true and saving knowledge of God, 1 Cor. i. 21. The *wisdom of this world,* and of its princes which comes to nought, is their policy in managing temporal or state affairs; or the maxims relative thereto, which often rather promote ruin, than secure men against it, 1 Cor. ii. 7. *Fleshly wisdom,* is that craft and carnal policy which tends to promote the service of sin, 2 Cor. i. 12. No *doubt ye are the people, and wisdom shall die with you,* i. e. you imagine yourselves the only wise persons, and that if you were dead, knowledge of divine things would perish from the earth; an irony, Job xii. 2. Scorners seek wisdom, but find it not; their attempts towards knowledge do but render them vain and self-conceited, Prov. xiv. 6. To preach the gospel with *wisdom of words,* or *words of man's wisdom,* or *excellency of speech,* is to do it in bombast and affected eloquence, pompous and swollen phrases, 1 Cor. 1. 17. and ii. 1, 4.

WISH, to desire, to pray for, 3 John 2. Jon. iv. 8.

WIT, WOT, to know, Gen. xxi. 26. *We do you to wit,* is an obsolete phrase for, *We inform you,* 2 Cor. viii. 1. To be at one's *wit's end,* is to be in such perplexity as not to know what to do, Psalm cvii. 27.—WITTINGLY, is wisely, warily, well knowing what he did, Gen. xlviii. 14.—WITTY, is dextrous, that requires great wisdom and skill, Prov. viii. 12.

WITCH, is a woman, and WIZARD is a man, that has dealing with Satan, if not actually entered into formal compact with him. That such persons are among men, is abundantly plain from scripture, and that they ought to be put to death, Deut. xviii. 10. Exod. xxii. 18. It is plain, however, that great caution is necessary in the detection of the guilty, and in punishing them, lest the innocent suffer, as many instances in New-England, and other places, shew. Nor can I believe that people's standing in awe of persons as suspected for this infernal power, is any thing else than an indirect worshipping of Satan. WITCHCRAFT comprehends all kinds of influence produced by collusion with Satan, and excludes the user of it from the kingdom of God, Gal. v. 20. The *witchcrafts of Nineveh,* may import the divination there practised, and also their deceitful and ensnaring behaviour to the nations around, Nah. iii. 4. See BEWITCH.

WITHAL, (1.) Also, 1 Kings xix. 1. (2.) Wholly, Psal. cxli. 10. (3.) With, by means of, Exod. xxv. 29. and xxx. 4.

WITHDRAW, (1.) To cease, leave off, 1 Sam. xiv. 19. (2.) To remove, Job xiii. 21. (3.) To draw or turn aside, Job 33. 17. (4.) To entice, seduce, Deut. xiii. 13. (5.) To absent, forbear keeping company with, Prov. xxv. 17. God *withdraws* himself, when he ceases granting sweet intimacy with men, and in-

stead of delivering them, gives them up into the hands of their enemies, or to distress and sorrow, Hos. v. 6. God *withdraws his right hand*, when he seemingly works nothing for their advantage, and does not support or protect them as formerly, Psal. lxxiv. 11. He *withdraweth not his eyes* from the righteous; never ceases his tender observation of, or care about them, Job 36. 7. To *withdraw from brethren that walk disorderly*, from men of corrupt minds, or Antichristians, is to forbear familiar intimacy with them, and cease from religious fellowship with them, 2 Thess. iii. 6. 1 Tim. vi. 5. and 2 Tim. iii. 5.

WITHER, to dry up, and decay, Jer. xii. 4. Men *wither*, when they lose their vigour of life or prosperity, and fall under weakness, poverty, and distress, Psalm xc. 6. Ezek. xvii. 9, 10. Psalm cii. 4. or when they lose their fair profession, or activity in grace, and become wicked, slothful in the practice of holiness, Matt. xiii. 6. Jude 12. Psalm cii. 4. The top of Carmel *shall wither;* the most fertile and well inhabited places shall become barren and desolate, Amos i. 2.

WITHHOLD. See RESTRAIN.

WITHIN, (1.) In the inside of a house, city, vessel, &c. Ezek. iii. 24. (2.) E're a certain time be finished, Lev. xxv. 29. Judg. xi. 26. (3.) In the heart, Matt. xxiii. 25---27. 2 Cor. v. 7. (4.) In the church, as members thereof, 1 Cor. v. 12. WITHOUT, (1.) On the outside of an house, &c. 2 Kings x. 24. (2.) Wanting possession, worship, command, assistance, company, happiness, Eph. ii. 12. 2 Chron. xv. 3. 2 Kings xviii. 25. 1 Pet. iii. 1. (3.) Not members of the church, 1 Cor. v. 12, 13. Col. iv. 5. (4.) Shut out from heaven; cast into hell, Rev. xxii. 15. (5.) Publicly in the ordinances of the gospel, and among the Gentiles, Prov. i. 20. Song viii. 1.

WITHES, twisted boughs, willows, &c. such as those wherewith faggots are often bound together, Judg. xvi. 7, 8.

WITHSTAND, effectually to oppose, Dan. xi. 15. Paul *withstood* Peter *to the face*, when he sharply rebuked him, and checked his dissimulation, Gal. ii. 11.

WITNESS, (1.) One who solemnly, or upon oath, gives his declaration concerning a matter, Num. v. 13. No person is to be condemned on the testimony of one witness; but at least two or three are to depose harmoniously for proof of the same or a similar fact. As some men, especially such as are given to swearing in their common conversation, by prejudice, or by the influence of a bribe, are ready to swear falsely, God, to deter the Hebrew witnesses from false swearing, appointed them to begin the execution of the sentence against him that was condemned to death upon the footing of their deposition, by casting the first stone at him, Deut. xvii. 6, 7. If a witness was detected of false testimony, he was condemned to the very same form of punishment which his false deposition tended to bring his neighbour to, Deut. xix. 16--18. When our Saviour was crucified, his adversaries suborned as many false witnesses as they could; but their testimony never agreed on any thing criminal, Mark xiv. 55, 56. False witnesses too were suborned against NABOTH and STEPHEN, 1 Kings xxi. 10, 13. Acts vi. 13. God is a witness, and swift witness against sinners, false swearers, or others: he observes, and will speedily manifest and punish their sin, Jer. 29. 23. Mal. iii. 5. Christ is a *Witness* given to the people: faithfully and solemnly he declares to men the various truths of the gospel; and the constitution of his person and mediation, and his word, miracles, oath, death, and ordinances, do all concur to attest the same, Rev. i. 5. and iii. 15. Isa. lv. 4. The Holy Ghost is a *witness;* by his powerful miracles, and by his influences on the consciences of men, he attests the truths of God's word, and the Messiahship of Christ; by causing them to understand the

marks of grace laid down in scripture, by shining on and quickening their holy dispositions, and by a mighty application of the promises, he *bears witness* with the Spirit of true believers, that they are children of God, Rom. viii. 16. Heb. x. 15.—*There are three that bear witness on earth,—the Spirit, the water, and the blood,* 1 John v. 8. The blood which our Saviour shed at his death, proved his *humanity;* and the water which issued with the blood, when his side was pierced by one of the soldiers who attended his crucifixion, ascertained the *reality* of his *death,* as it shewed the pericardium to be perforated. The Spirit also bears witness as a spirit of prophecy, the author of miracles, and of all holiness. He bore witness to Christ as the Messiah at his baptism, when poured out on the day of Pentecost, and in every true believer, 1 John v. 10.

Mens' own conscience or spirit *bears witness,* by causing them to assent to the truth of the gospel, Rom. vi. 16. Prophets, apostles, and ministers, are *witnesses:* upon their certain knowledge, they solemnly declare the truth concerning God's perfections, will, and work; concerning Jesus's person, and offices; and concerning the world, that the deeds of it are evil, Rom. iii. 22. Acts x. 43. and v. 32. The saints are God's *witnesses:* by their profession and practice, they solemnly attest the excellencies of God in Christ, the truth and importance of his word, the grace and glory of his works, and the vanity of every thing in comparison of him, Isa. xliii. 10, 12. and xliv. 8. and when they *bear witness* unto death, they are called MARTYRS, Rev. ii. 13. The ministers and Christians who oppose the abominations of Antichrist, are Christ's *two,* small, but sufficient, number of *witnesses,* who, assisted of God, continue *prophesying,* adhering to, and declaring, divine truths, *clothed in sackcloth,* in a humble, distressed, and mourning condition. They *stand before God,* are under his special care and protection, and live as under his eye; *fire goeth out of their mouth* to hurt their enemies; the gospel they preach or profess, tends to the ruin of Antichrist, and their prayers bring judgments upon him: they shut *heaven* by solemn censure, or by declaring God's threatenings. Nor does the rain of gospel-truth or influence fall on the Popish state; and their witnessing occasions bloody wars. Antichrist at last almost ruins them; but God shall suddenly render them more powerful than ever, Rev. xi. 3—19. See CHURCH.

Whatever manifests the truth of any point, is called a *witness;* so the impudent shew of sinners' countenance, and their boldness in sin, is a *witness against them,* that they deserve and are ripe for calamities, Isa. iii. 9. Job thought his troubles were *witnesses* of God's great displeasure with him, Job x. 17. and xvi. 8. The moon is a *faithful witness,* that God keeps his covenant with David's seed, and that as certainly as day and night return in their season; and the rainbow is a *faithful witness,* a never-failing token of God's covenant to preserve the earth from a second deluge, Psal. lxxxix. 27. Rain and fruitful seasons are *witnesses* of God's continued patience and kindness to men, Acts xiv. 17. The settlement of the true religion in Egypt, was a *witness to the Lord:* a proof of his redeeming power and kindness, and of his exact accomplishment of his promises, Isa. xix. 20. (2.) WITNESS or TESTIMONY, signifies also the solemn declaration of a witness, or the truth attested, 1 John v. 9. Acts xiv. 5. The two tables of the moral law, are called a *testimony,* because they were proofs of the covenant-relation between God and Israel, and infallibly declared what he required of them, Exod. xxv. 16, 21. and xxxi. 18. The whole word of God is called his *testimonies,* as therein is declared what we ought to believe and practise, or expect, Psal. xix. 7. His law is a *testimony,* as it solemnly de-

clares his will, and our duty, 2 Kings xi. 12. The gospel is a *testimony*, that declares what God has done for, and is ready to give to, sinners, for their eternal salvation, 1 Cor. i. 6. and ii. 1. 2 Tim. i. 8. The *witness or testimony of Jesus*, is the truths he declared, and of which he is the subject-matter and end, and which his people believe and profess concerning him, Rev. xx. 4. and i. 9. and it is called the saints' *testimony*, as they profess and adhere thereto, even unto death, Rev. xii. 11. and xi. 7. To *have the testimony of Jesus Christ*, is to preach his gospel, and abide firm in the profession, faith, and maintenance of his truth, Rev. xix. 10. To WITNESS, BEAR WITNESS, or TESTIFY, is, (1.) Solemnly to declare a point before a judge, Acts xx. 24. and xxvi. 5. (2.) Boldly and solemnly to declare any point, John iii. 11. and v. 32. 1 Tim. vi. 13. (3.) Seriously to lay a charge or a truth home to mens' conscience, Psal. l. 7. Neh. xiii. 15.

WIZARD. See WITCH.

WOE, is a word of mourning. *Woe worth;* alas for! Ezek. xxx. 2. *Woe is me;* alas, how unhappy I am! Psal. cxx. 5. A woe is an heavy calamity; the rise of Popery and Mahometism, the 396 years ravage of the Ottoman Turks, and the fearful overthrow of Popery and Mahometism, are the three terrible WOES, that, under the 5th, 6th, and 7th, apocalyptic trumpets, fall on the inhabitants of the earth, Rev. viii. 13. and ix. 12. and xi. 14. Woe, in curses and threatenings, denotes the approach of some heavy calamity, Matt. xxiii. 13—29. WOEFUL, full of distress and sorrow, Jer. xvii. 26.

WOLF. Wolves are four footed beasts of the dog kind, with their tail bending inward, and their ears pricked up. Their head is squarish, and their hair greyish. They are crafty, greedy, ravenous, and of a quick smell: they abide in forests, and are great enemies to cattle: they howl instead of barking: they can bear hunger long, but are then exceedingly fierce, and will fall on either man or beast that comes in their way, or even upon one another. Hence in the evening, when they come hungry out of their holes, they are most furious and dangerous, Jer. v. 6. Hab. i. 8. Nay, they are ordinarily timorous, except when hunger prompts them. Throwing of stones, sight of fire, sound of bells, or of singing, it is said, terrifies them. In cloudy and dark days, they attack flocks of sheep, but go contrary to the wind, that the sheep-dogs may not smell them out. It is said, the females grow more fruitful by one every year till the ninth. Many other things I omit, as I suspect them to be fabulous. Wicked rulers and others, chiefly persecutors, are likened to *wolves:* their god is their belly: they delight in darkness: they harrass and destroy Christ's sheep; and if mercy change them not, they shall howl for ever in hell, Ezek. xxii. 27. Matt. x. 16. The 'wolf 'dwells with the lamb, and the leo-'pard lies down with the kid; and 'the young lion and the fattling toge-'ther, and a little child leads them; 'and the cow and bear feed and lie 'down together; and the sucking 'child puts his hand on the hole of 'the asp, and the weaned child puts 'his hand upon the cockatrice den;' when persecutors, and the very worst of men, are converted by the gospel, and kindly coalesce with the poorest and meekest saints, into one church, Isa. xi. 6—8. and lxv. 25. The Chaldeans, and the Jewish rulers, are likened to *evening wolves*, to mark their insatiable avarice, and readiness to destroy every one that comes in the way, Jer. v. 6. Hab. i. 8. Zeph. iii. 3. The tribe of Benjamin *ravened as a wolf;* their warriors were fierce: twice, 25,000 of them put about 360,000 of the other tribes to flight near Gibeah, and the remnant of them seized the young women of Shiloh, Judg. xx. and xxi. In the beginning of his reign, Saul mightily harrassed the Philistines, Moabites, and others, and destroyed

most of the Amalekites, 1 Sam. xiv. and xv. By means of Mordecai and Esther, two Benjamites, Hamen and about 76,000 of the Jews' enemies were slain, Esth. ix. After ceasing his persecution of the saints, how useful was Paul in ravaging the kingdom of Satan, and converting multitudes to Christ, Gen. xlix. 27.

WOMAN. See MAN.

WOMB, that part of the mother's belly, wherein children are conceived and nourished till their birth, Luke i. 31. The *womb of the morning*, is meant the clouds which distil their drops of dew; and may represent the church, in the apostolic age, bringing forth multitudes to Christ, Psal. cx. 3.

WONDER, MARVEL, (1.) To be struck with surprise at the sight or thought of any thing strange and uncommon, Jer. iv. 9. (2.) To exercise a reverential regard to any thing, or with wonder to adore and serve it, Rev. iii. 13. WONDERS or MARVELS, (1.) Things strange and astonishing, as the more rare appearances of nature, Psal. cvii. 27. or the miracles which God wrought in delivering Israel out of Egypt, Psal. cv. 27. (2.) A token or sign: thus Isaiah was a *wonder* on Egypt and Ethiopia, as his walking without his upper robe, and barefoot, was a presage of calamities to these countries, Isa. xx. 3. The saints are *wonders*, or men *wondered at:* they are objects of the wonderful kindness and care of God, and are wondered at by carnal men, as persons foolish and odd in their faith and practice, Isa. viii. 18. David was a *wonder to many;* was a kind of spectacle, because of his distress, Psal. lxxi. 7. WONDERFUL, MARVELLOUS, hard to be done, not easy, or impossible to be understood, 2 Sam. xiii. 2. Job v. 9. Christ is *wonderful*, in his divine nature united with the human, in his office of Mediator, and the execution thereof, in the depth of his debasement, and glory of his exaltation, in his kindness to his people, and his dwelling in their heart by faith, Isa. ix. 6. God shewed himself *marvellous upon Job;* he inflicted very uncommon troubles upon him, Job x. 16.

WOOD, (1.) The timber of trees, Gen. xxii. 6. They used it for fewel: and to *fall under the wood*, is to faint under the most slavish service, as bearing of wood, Lam. v. 13. Cedar is the *wood of Lebanon*, Song iii. 9. See CHARIOT. The Assyrian army before Jerusalem were as *wood* or *fewel*, when the Lord, by some fiery plague, cut off 185,000 of them in one night, Isa. xxx. 33. Doctrines, vain, empty, and false, which cannot abide the trial of God's word, which is likened to a fire, are called *wood*, 1 Cor. iii. 12. (2.) An idol made of wood, Hab. ii. 19. (3.) A FOREST, or multitude of trees growing together; or the place where they grow. There were a variety of *forests* in Canaan; as the forest of Hareth, in the south of Judah, 1 Sam. xxii. 5. of mount Ephraim, Josh. xvii. 18. of Bethel, 2 Kings ii. 14. and of Carmel, 2 Kings xix. 23. On the east of Jordan was a forest called the *wood of Ephraim*, because there Jephthah had routed and cut off multitudes of the Ephraimites, 2 Sam. xviii. 6. Judg. xii. 5. We read also of the *forest of Arabia*, Isa. xxi. 13. but that of Lebanon is the most noted, and it is called the *king's forest*, as the Persian kings took it under their special care, Neh. ii. 8. The *forest* of Lebanon. Besides the true forest of Lebanon, there was a palace of this name, so called because vast quantities of cedar-wood were used in its erection, which grew on mount Lebanon, built by Solomon in Jerusalem, next to that of Pharaoh's daughter, 1 Kings vii. 2. and x. 17. The Assyrian army is called a *forest:* how numerous and how stately was their appearance! but how soon were they consumed by the wrath of God! Isa. x. 18, 19. and xxxii. 19. Egypt and her numerous cities, or their large army under Pharaohnecho, is called a *forest*, Jer. xlvi.

23. Jerusalem is called the *forest of the south field;* it lay near the south of Canaan; the Chaldeans marched southward to it, and numerous were its houses and inhabitants, Ezek. xx. 46. A dangerous and troublesome-like condition, is likened to a *wood*, where serpents and wild beasts abound; and to sleep *safely in wildernesses and woods*, is to enjoy very great safety and happiness, Ezek. xxxiv. 25.

WOOL, was anciently plucked off the sheep, though alive: and so a fleece borne by a sheep at a time, was called by the Romans *Vellus*, the *plucking*. In China, the sheep are shorn thrice every year. Anciently, the best wool was had from about Damascus, Ezek. xxvii. 18. now, the Spanish is reckoned the best in Europe, though that of England is now very little inferior to it in quality or price. In countries either too cold or too hot, the wool is coarse or short. Snow is like *wool* in softness and whiteness; its broad flakes are like locks of wool, especially in Asia, and it warms the earth as a woollen garment does the body, Psal. cxlvii. 16. Crimson-like, or very aggravated, transgressions, are as *white wool*, when they are fully pardoned, Isa. i. 18. Superstition, carnal sloth, and self-righteousness, are like *wool that causeth sweat;* how defiling and fatiguing! Ezek. xliv. 17. See WHITE.

WORD, (1.) A speech expressing report, request, command, promise, &c. Gen. xxxvii. 14. and xliv. 18. Exod. viii. 13. Dan. iii. 28. 2 Sam. vii. 25. The kingdom of God is not in *word, but in power*. God does not erect his church by mere words, but by the almighty influences of his Spirit, 1 Cor. iv. 20. Men *love not in word nor in tongue*, but in deed and in truth, when they shew their love, not chiefly in kind speeches, but in kind works, 1 John iii. 18. (2.) The thing about which a speech is made; so the affair of John Baptist's birth is called *a word*, Luke i. 65. *To whom hast thou uttered words? and whose spirit came from thee?* Dost thou not know that he to whom you speak knows all that you have said, and that his circumstances are not proper for such a discourse? Have you not rather repeated what Eliphaz said, than spoken under the direction of God's Spirit? and what encouragement have you ever given to my drooping spirit? Job xxvi. 4. The *word of God*, is, (1.) Jesus Christ, who, by the Chaldee paraphrast, and by the apostles and others, is called the WORD. He is the express image of his Father, as words are of thoughts. He spoke all things into being at the creation; he spoke to the ancient patriarchs and prophets; he preached the gospel in the days of his flesh; he speaks for men in his intercession; and speaks to their hearts by his word and Spirit; and he is the great subject-matter of what is spoken in scripture, John i. 1, 4. Rev. xix. 13. (2.) The declared will of God in the scripture, doctrines, commands, promises, threatenings, histories, predictions, Rev. xix. 9. Rom. ix. 6. and it, chiefly the gospel, is the *word of Christ*, as he is the author, subject-matter, and end of it, Col. iii. 16. The *word of righteousness*, as it reveals to us the righteousness and death of Christ, as the sole price of our salvation; and it teaches us to follow righteousness, faith, and charity, Heb. v. 13. It is *the word of faith*, is a declaration of divine truths, to be received and credited by us as the ground of our claim to salvation, Rom. x. 3. It is the *word of salvation*, as it reveals and offers to us a full salvation, and by believing and improving it, are we possessed of begun salvation, and prepared for eternal glory, Acts xiii. 26. It is the *word of this life;* it is now preached to men, and by it they become partakers of eternal life, Acts v. 20. The *word of God's grace*, and the *word of life*, or *eternal life*, is either Christ, who is freely given to be our Saviour, and by whom we have our spiritual and eternal life, or the word

of God's gospel-promises, which declare and convey the free favours of God to men, for the quickening and eternal salvation of their soul, Acts xx. 32. 1 John i. 1. John vi. 68. Phil. ii. 16. The *word of the oath*, is God's ancient and solemn declaration, that Christ should be a priest for ever, Heb. vii. 28. The *word of wisdom and of knowledge*, is an eminent faculty wisely to take up and publish divine things, 1 Cor. xii. 8.

To WORK, to act in making, forming, ordering, or upholding things, 1 Cor. xii. 6. James i. 3. Psalm lii. 2. (2.) To prepare, make meet; so God *works* glory for his people, and he works them into a meetness for it, Psal. 31. 18. 2 Cor. v. 5. To *work God's judgments*, is to obey his laws, observe his ordinances, and be duly affected with his strokes, Zeph. ii. 3. All things *work together* for the good of the saints; their troubles work for them an exceeding and eternal weight of glory; God, by his wise disposal of them, and by his influence accompanying them, makes them concur to alarm and excite them to their duty here, and to prepare them for the future glory hereafter, Rom. viii. 28. 2 Cor. iv. 17.

A WORK or DEED, (1.) Temporal labour, such as may be done on the six labouring days, Exod. xx. 9. (2.) Any kind of agency in thought, word, or act, Eccl. xii. 14. (3.) An uncommon or miraculous work, John vii. 21. (4.) The thing effected by any agency or influence; so all creatures are the work of God's hands, Job xxxiv. 19. (5.) The materials for forming an effect out of, particularly for building, Prov. xxiv. 27. (6.) The wages or reward of a work, Lev. xix.† 13. Job vii.† 2. Rev. xiv. 13. The *work of God*, is, (1.) That which he effects, as of creation, Gen. ii. 2. or of providence, John v. 17. Isa. v. 19. Hab. iii. 2. or of redemption, John ix. 4. These are God's *marvellous works*, 1 Chron. xvi. 12. Rev. xv. 3. (2.) The works which God commands us to do, John vi. 28. and so service done to Christ is called *his work*, 1 Cor. xv. 58. and xvi. 10. Phil. ii. 30. Faith is the *work of God*, as he produces and maintains the grace of it in us, and as he commands us to practise it, John vi. 29. *Mens' works*, are either, (1.) Good, proceeding from a right principle and motive, directed by God's law, and in a right manner calculated to promote his honour and our own true happiness. Such works manifest one to be justified and possessed of true faith, and justify him against the charges of men, Eph. ii. 10. Rom. iii. 20. Gal. ii. 16. Jam. ii. 24. Or, (2.) Bad works, which are performed by men not united to Christ, not possessed of grace, not performed from regard to the authority of God, nor with a view to promote his glory: these are *works of the flesh*, and *deeds of the body* of indwelling sin, flow from a carnal and corrupt nature, and cannot justify, but are an abomination unto the Lord, Psal. lix. 6. Isa. lvii. 12. Gal. v. 19. Rom. viii. 13. They are *dead works*, proceed from no spiritual life, shew one's death or deadness in sin, and of themselves tend to prepare for eternal death, Heb. vi. 1. and ix. 14.— Some of these are *works of the law*, that have some semblance of conformity to the law as a covenant; and to be *of the works of the law*, is to trust to our own works for eternal happiness, Gal. iii. 10. but *works of the law* in general are whatever it commands, Rom. iii. 20, 28. Some are *works of darkness*, shameful transgressions of God's law, Rom. xiii. 12. Eph. v. 12. These are also the *deeds and works of the devil*, as he tempts to and exemplifies many of them, John viii. 41, 44. But his works also include the ruin of men, which he effects, 1 John iii. 8. Idols are the *work of errors*; error instigates men to form and worship them, and they lead men from one error to another, Jer. x. 15. A WORKMAN is, (1.) One that labours in some handicraft, Isa. xl. 19. A minister who labours hard in preaching the

gospel, 2 Tim. ii. 15. And WORKMANSHIP is, (1.) The art and labour in forming of things, Exod. xxxi. 3. (2.) The thing formed by art, 2 Kings xvi. 10. We are God's *workmanship*, made by him in creation, renewed by him in regeneration, being created anew in Christ Jesus, capable of, and disposed to, good works, Eph. ii. 10.

WORLD. The Jews distinguish the world, in respect of places, into the lower world of earth and air, the world of heavens and stars, and the highest world: or, as others, the world of earth and air, the world of angels, the world of spheres and stars, and the highest world of spirits departed, called the third heaven. In respect of duration, they distinguish it into the world before the flood, the present world before the Messiah, the world to come under the Messiah, the world of the resurrection, and the eternal world. In allusion to these divisions, Paul mentions worlds, Heb. i. 2. In scripture, WORLD denotes, (1.) The world containing, and that either the whole frame of heaven and earth together, and all things therein, John i. 10. or the heavens, and what they contain, Psalm xc. 2. or the habitable part of the earth, Psalm xxiv. 1. and xcviii. 7. (2.) The men that dwell on this earth, and that either all of them, Rom. v. 12. John iii. 16. and vi. 33, 51. 1 John ii. 2. or an indefinite number of them, John vii. 4. Isa. xiii. 11. Matt. xviii. 7. xxiv. 14. and xxvi. 13. Rom. i. 8. and x. 18. or all or most of the subjects of the Roman empire, so called because of its extent, Luke ii. 1. Rev. xiii. 3. or the wicked part of the men on earth, so called because they are the greatest part of the men on earth, 1 John v. 19. John xiv. 17, 22. and xv. 19. and xvii. 9. Rev. xiii. 3. (3.) The carnal corruption that prevails on earth, Gal. i. 4. Eph. ii. 2. James i. 27. 1 John ii. 16. (4.) A worldly or earthly state and condition, Psalm lxxiii. 12. Luke xvi. 8. John xviii. 36. 1 John iv. 5. to which may be reduced, the outward pomp, pleasure, and good things of a present life, Gal. iv. 14. 1 Cor. vii. 31. *This world*, denotes this earth, in its present corrupt state, Tit. ii. 12. Christ's kingdom is not of it, is not of an earthly rise, form, or tendency, John xviii. 36. *That world*, denotes the heavenly state, Luke xx. 35. The *world to come*, signifies the gospel-period after the resurrection of Christ, or the church in her new-testament form, Heb. ii. 5. and vi. 5. or the future and eternal state, Matt. xii. 32. The saints are called *out of the world*, set aside from the rest of mankind, to be saved by and subject to Christ, John xvii. 6. but they are not *out* of it in respect of their abode while they live on earth, John xvii. 15. Man's tongue is a *world of iniquity*; its words contain inconceivable wickedness; or it is an *ornament of iniquity*, which often sets off sin in fair colours, James iii. 6.—WORLDLY, is what is of a carnal and earthly nature, Tit. ii. 12. Heb. ix. 1.

WORMS, are creeping animals, almost infinite in number, and even in kinds; nay, vast numbers of insects, as bees, wasps, flies, &c. are worms in their first state of life. As worms are produced from eggs, multitudes of them breed in the human body from eggs thither conveyed. Multitudes of diseases, as the itch, &c. are produced in the skin by a kind of worms. It seems Job's distemper was owing to a collection of worms nestling in his skin and flesh, Job vii. 5. It is certain Herod was eaten up alive by them, Acts xii. 23. and, it is said, dead corpses are devoured by them, Job xxi. 26. Isaiah xiv. 11. Some have even thought, that all matter was composed of living vermin. To denote men's earthliness, meanness, weakness, and exposure to danger and corruption, they are called *worms*, Job xxv. 6. Mic. vii. 17. To mark our Saviour's debasement and bloody suffering, he calls himself a scarlet-coloured *worm, and no man*, Psal. 22. 6. Conscience,

as for ever upbraiding and tormenting the wicked in hell, is called a *worm that dieth not,* but as it were for ever preys on their vitals, Isaiah lxvi. 24. Mark ix. 44.

WORMWOOD, an herb, of which Tournefort says there are 24 kinds. It has a very bitter taste, but is useful in medicine for killing worms in the belly, is a fine medicine for the stomach and liver, and is useful in the jaundice and dropsy: the very smell of it is odious to vermin. Idolatry, profaneness, apostasy, and other wickedness, are likened to *wormwood*; how disagreeable to God and his people! and in the end, how bitter to sinners themselves! Deut. xxix. 18. Heb. xii. 15. The end of an harlot is *bitter as wormwood,* and sharp as a two-edged sword; what pain and ruin of character, body and soul, follow upon whoredom and uncleanness! Prov. v. 4. Affliction and oppression are like *wormwood,* Lam. iii. 14, 19. Amos v. 7. See STAR.

WORSHIP, to bow down with reverence; and so WORSHIP, is, (1.) Civil reverence given to one of authority or worth, Matt. ix. 18. and xviii. 26. Luke xiv. 10. (2.) Outward religious homage, given as an acknowledgment of Deity, Matt. iv. 10. Dan. iii. 5, 12, 14. (3.) Inward religious honour, whereby one thinks on, trusts to, loves and fears God, because of his infinite excellency, mercy, power, wisdom, and the like, John iv. 24. The saints are the *circumcision,* or really renewed persons, who *worship God in the spirit,* with their spiritual powers, actuated by the Holy Ghost, and in the way of viewing and dealing with God as a most pure spirit, and *have no confidence in the flesh,* renouncing all dependance on the world, and particularly on their own righteousness for acceptance, or on their strength for performance of duty, but *rejoice in Christ,* as their husband, righteousness, strength, portion, and Lord, Phil. iii. 3. The church's enemies come and *worship before her feet,* when they subject themselves to her authority, and manifest a due reverence and regard to her, Rev. iii. 9. Men *worship the dragon and beast,* when they adore the Romish emperors and popes, and comply with their superstitious, sinful, and blasphemous laws, Rev. xiii. 4. Men *worship devils,* when, in compliance with their temptations, they profess their false doctrines, adore idols that represent them, and deal with them in charms and divination; or when they worship, under the name of saints, persons monstrously wicked, Rev. xix. 20. Deut. xxxii. 17.

WORST. The Chaldeans were the *worst of the Heathen,* exceedingly given to idolatry, divination, covetousness, cruelty, &c. Ezek. vii. 24.

WORTH, is the just value of any thing, 1 Kings xxi. 2. WORTH, or WORTHY, is, (1.) Valuable, deserving; thus, Jesus is *worthy* of all honour and glory, Rev. iv. 11. and v. 9, 12. Valiant men are called *worthies;* they could do great and mighty exploits, which deserved praise and reward, Nah. ii. 5. and wicked men are *worthy* of fearful calamities, Rev. xvi. 6. and the world is not *worthy* of eminent saints; it deserves not their presence or usefulness, Heb. xi. 38. (2.) Meet, answerable to; thus the saints *walk worthy of the Lord, and of their vocation,* Col. i. 10. 1 Thess. ii. 12. Eph. iv. 1. The saints are *worthy,* being accepted in Jesus, they, by sanctification, are made meet for the eternal glory, Rev. iii. 4. Luke xxi. 36.

WOULD to God; O if God would grant! I wish to God! Exod. xvi. 3.

To WOUND, (1.) To make sores in the body with a sword, scourge, or the like: and a *wound,* is a sore made by a fall, a sword, or like instrument, 2 Kings viii. 29. (2.) To distress, Deut. xxxii. 39. and so great affliction in the soul, Prov. xviii. 14. and outward on the body, character, family, or nation, is called a *wound,* Job xxxiv. 6. Prov. vi. 33. Jer. x. 19. and xv. 18. Reproof is

called a *wound*, because it pains the offender, and tends to bring forth or expel the corruption of his offence, if it be kindly taken, Prov. xxvii. 6. The words of a tale-bearer are as *wounds*; they mar or ruin the character, trade, health, and prosperity, of men, Prov. xxvi. 22. Both sins and afflictions are *wounds*, Isa. i. 6. One's *wounds stink*, and *are corrupt*, when sins prevail and lie heavy on the mind, and when afflictions exceedingly abound, Psal. xxxviii. 4. See SOUND.

WRAP, (1.) To roll up in a covering, 1 Kings xix. 13. Men *wrap up* sin, when they agree together in it, and take methods to conceal it, Mic. vii. 3. The sword is *wrapt up for slaughter;* it is kept from rust by sheathing, and is just ready to execute the judgments of God on the Jews, Ezek. xxi. 15. (2.) To fasten; take hold of: the roots of the wicked are *wrapt about the heaps* of good soil, when they have a promising appearance of a stable prosperity, Job viii. 17.

WRATH, (1.) As applied to men, is a furious passion, prompting one to revenge injuries, and do hurt, Gal. v. 20. (2.) The hurtful effects of such a furious passion, Prov. xxvii. 3. (3.) The just punishment of crimes, Rom. xiii. 4, 5. God's *wrath* denotes, (1.) His holy indignation at, and readiness to punish, sin, Rom. i. 18. (2.) His manifestation of his hatred at sin, in the just punishment thereof in time and eternity, Psal. xc. 11. 1 Thess. v. 9. Men *pass their days* in God's *wrath*, when they spend them under the tokens of his displeasure, Psal. xc. 9. His chastisement of his people, is called a *little wrath;* it marks his displeasure at their sin, but it is far less durable or heavy than the destruction of the Jewish nation, which is called *wrath to the uttermost;* or than the future punishment of the wicked, which is *wrath to come*, still but a beginning, Isa. liv. 8. 1 Thess. ii. 16. and i. 10. *Wrath bringeth the punishments of the sword;* man's wrath against the saints procures, and God's wrath against men brings on, fearful calamities, Job xix. 29. Men treasure up for themselves *wrath against the day of wrath*, when they expose themselves to just punishments in time and through eternity, Rom. ii. 5. To be WROTH, is to be full of wrath: God is *wroth* with his people as a kind Father, Psal. lxxxix. 38. but he is *not wroth* with them as an angry Judge, Isa. liv. 9.

WREATHS, or WREATHEN-WORK, was a kind of net-work interlaced with the form of sprigs, leaves, flowers, and fruit, and as it were twisted in the form of a rope: with such a golden wreath was the ephod fastened on the high-priest's shoulders: such a wreath, with 200 figures of pomegranates, was around the pommel of the pillars in the porch of Solomon's temple, Exod. xxviii. 14. 2 Chron. iv. 12, 13. Mens' transgressions are *wreathed* or twisted about their neck, when they are fast entangled in the punishment of their sin, Lam. i. 14.

WREST, to turn by force to a wrong sense or purpose; so words are *wrested*, 2 Pet. iii. 16. Psal. lvi. 5. Judgment is *wrested*, when unjust sentences are given for or against men, Exod. xxiii. 2, 6.

WRESTLE, to struggle with one for victory. Jacob struggled with the angel, chiefly by earnest and humble prayers for the blessing, Gen. xxxii. 24—26. With *great wrestlings*, or *wrestlings of God*, i. e. with violent desires, and earnest endeavours, Rachel thought she obtained children by her handmaid, Gen. xxx. 8. The saints *wrestle* not with flesh and blood, but with principalities and powers; they watch against, they resist temptations, and cry to God for support and deliverance from sin, Satan, and the world, Eph. vi. 12.

WRETCHED, is the same as MISERABLE. Sinners are *wretched*, destitute of the grace and favour of God, under the power of their lusts, and liable to the everlasting vengeance

of God, Rev. iii. 17. Saints are not *wretched*, even when sorely afflicted with temptations and troubles, Rom. v. 3. *To see one's own wretchedness*, is to suffer great misery and disgrace, Numb. xi. 15.

WRING, to press out moisture. The *wringing* off the head of the sacrificed bird, imported the exquisiteness of Christ's sufferings, Lev. i. 15. and v. 8. The wicked *wring out, and drink the dregs of God's cup of wrath*, when, with great pain, they suffer his vengeance to the very uttermost, Psal. lxxv. 8.

WRINKLE, (1.) A furrowy blemish in the face or body, occasioned by old age or distress, Job xviii. 8. (2.) Deformity of sin, or affliction, Eph. v. 25.

WRITE, (1.) To note down any thing on a book or table, Isa. x. 1. (2.) To count the number in writing, Isa. x. 19. (3.) To declare a thing as quite certain, and mark it in a prophecy, Jer. xxii. 30. God's sealed book being *written within and without*, or on both sides of the paper, imported the vast quantity of matter contained in it, Rev. v. 1. God *writes his law on mens' hearts*, when he deeply impresses it on their soul, and forms their inward qualities into a conformity with it, Job xxxi. 32. Heb. viii. 10. He *wrote bitter things* against Job, when he sentenced him to, and executed upon him, sore afflictions, Job xiii. 26. The saints being *written in heaven, in the book of life*, or *among the living*, denotes their being in a state of grace, and entitled to eternal life and happiness, Luke x. 25. Heb. xii. 23. Rev. xxi. 27. But God's *writing up the people*, denotes his inrolment of them among the true members of his church, Psal. lxxxvii. 5. Mens' *writing God's law on the posts of their house*, or the table of their heart, imports their frequent thinking and speaking of it, as an evidence of its being deeply impressed on their heart, Deut. vi. 9. Prov. iii. 3. Men are *written in the earth*, when they are rendered very debased and wretched, as if forgotten by God and his church, Jer. xvii. 13.

WRONG, what is unreasonable and unjust, Exod. ii. 13.

WROTH. See WRATH.

X

XER

XERXES, son of Darius, son of Hystaspes, and his successor in the kingdom of Persia. He ascended the throne *A. M.* 3519. Atossa, the daughter of Cyrus, was mother of Xerxes; and Darius his father declared him king a little before his death. To him is applied a passage in Daniel xi. 2, 3, &c. "Behold there shall stand up yet three kings in Persia," (these three are Cyrus, Cambyses, and Darius the son of Hystaspes,) "and the fourth, (*i. e.* Xerxes,) shall be far richer than they all. And by his strength, through his riches, he shall stir up all against the realm of Grecia." And in effect, when Xerxes had subdued the Egyptians, Phœnicians, the Isle of Cyprus, Cilicia, Pamphilia,

XER

Pisidia, Lydia, Caria, Mysia, Troas, the Hellespont, Bithynia, and Pontus, with whom he made war for the space of three or four years; he then, *A. M.* 3523, sent ambassadors into Greece, to demand earth and water, as a token of their submission: this being refused, he set out the year following, and attacked the Greeks, by sea and land, with the greatest army ever beheld. This great undertaking miscarried, and Xerxes returned to Susa, and thence to Ecbatana. He was slain *A. M.* 3531, and was succeeded by Artaxerxes Longimanus. After Xerxes returned from this famous and unfortunate expedition, he gave orders for the demolition of all the temples of the Grecian cities in Asia; which was exe-

cuted accordingly. There were none spared but that of Diana at Ephesus, probably by reason of its magnificence. He did the same in all the places through which he passed, destroying all the idolatrous temples he met with. This was neither from aversion to the people, nor from any singularity of temper, but from a zeal for the religion of the Magi. As he returned through Babylon he destroyed idolatry and idols, for the same reason that prompted him to destroy those belonging to the Grecians. Thus the prophecies of Jeremiah were fulfilled. See Jer. l. 2. li. 44, 47, 53.

Y

YEA

YARN. Solomon brought great quantities of *linen yarn* from Egypt; but some render the word MIKVEH, a *collection*, viz. of horses, 1 Kings x. 28.

YEA, denotes, (1.) Affirmation, Matt. ix. 28. (2.) Constancy and earnestness, Philem. 20. Phil. i. 18. and iii. 8. (3.) Doubting, Gen. iii. 1. The Son of God preached to men, is not *yea and nay*, but in him it is *yea;* all the promises are in him, *yea and amen*. The gospel doctrines concerning Jesus Christ, have no inconsistencies, no inconstancy, but all harmonize in matter and tendency; every promise is infallibly confirmed by his word, and ratified by his blood, 2 Cor. i. 19, 20. There is with one *yea, yea, and nay, nay*, when his purposes are inconstant, and his declarations inconsistent, 2 Cor. i. 17. Let your conversation be *yea, yea; nay, nay:* let your speech consist of simple affirmations or denials, without the least appearance of an oath or imprecation to confirm what you say, Matt. v. 37. Let your *yea* be *yea;* and your *nay, nay:* let your affirmations and denials be altogether simple and candid, James v. 12.

YEAR, that space of time wherein the sun finishes his course through all the signs of the Zodiac circle of the heavens; and consisting of the four seasons of Spring, Summer, Harvest, and Winter. It consists of 365 days, 5 hours, 49 minutes. The patriarchs before the flood appear to have divided their year into 12 months, each consisting of 30 days:

YEA

and whether they added 5 days to the last, or had an intercalary month every 5th or 6th year, to exhaust the odd time of 5 days, 5 hours, and 49 minutes, that was over in each year, we know not. Some think, the Egyptians and others once reckoned the time of one revolution of the moon their year, and that this is the source of their extravagant reckonings concerning antiquity. It is more certain, that before the Hebrews' departure from Egypt, they reckoned by a year consisting of 12 months, each of which consisted of 30 days, and began their year about the beginning of our September. Possibly the Chaldean year was much the same, till Nabonassar, about the time of Hezekiah, ordered them to reckon the year by 12 months, or 365 days; and, I suppose, the Egyptians soon after admitted this form. After long confusion, the Greeks reckoned the year by 12 months, of 30 days each; but seem afterward to have reckoned by 12 moons, or 354 days. They mostly began their year at the Summer-solstice, when the sun is most northerly in June; but the Macedonians began theirs about the middle of our September. At first, the Roman year consisted of 10 months, or 304 days. King Numa extended it to 12 months, or 355 days; and every second year, they added 22 or 23 days by turns. Julius Cæsar, their first emperor, fixed it at 365 days and 6 hours, which in four years make one day, which, in the fourth, is added to

February, and occasions that year being called leap year. By this year we still reckon our time; but as it includes about 11 minutes too much, this, in 130 years, runs the reckoning forward one day, and in our reckoning had run forward the year full 11 days, till this was rectified by the introduction of the new style among us, as it was in several countries abroad, by pope Gregory, above 200 years ago. The old Persian year began about the beginning of June, and consisted of 365 days, or 12 months. Most of the Mahometans reckon their year by 12 moons, or 354 days, 8 hours, 48 minutes, 38 seconds, and 12 thirds; and so in about 35 years, the beginning of their year runs backward through all the seasons.—Months, in the reckoning of all nations, appear to have had their rise from the revolutions of the moon.

Ignorance of chronology, and pride of antiquity, made the Egyptians, Chaldeans, Chinese, Indians, and others, to run up the creation of the world, or even the rise of their own nation, to the distance of a ridiculous number of years. But the learned now generally acquiesce in, or near to, the chronology of bishop Usher, according to which, the creation took place 4004 years before our common account from the birth of our Saviour; but it is suspected that common reckoning begins two or three years too late. But Dr. Caverhill will have our Saviour born *A. D.* 6. The 430 years of the Hebrews' sojourning began at Abraham's call to leave his native country, Gen. xii. 1. Exod. xii. 40, 41. The 400 years of the sojourning of his seed began at the birth of Isaac, Gen. xv. 13. The about 450 years mentioned, Acts xiii. 20. may reach from the birth of Isaac to the settlement in Canaan; or from that settlement, reckoning the years of bondage different from the years of the Judges, to the government of Samuel. The *sixty-five years*, against the end of which Ephraim or the ten tribes were to be no people, *i. e.* have no form of government at all, and scarcely any be left in Canaan, extends from the fourth year of Ahaz to the 22d of Manasseh, Isa. vii. 8. The *years of an hireling*, denote exact ones; and, it seems, were three together, Isa. xxi. 16. and xvi. 14. In prophetic style, a *year* signifies *three hundred and sixty years*, and a *month* 30, a *day* being put for a year; and so three years and an half, and *times, time, and half a time*, or 42 months, or 1260 days, denote the *twelve hundred and sixty years*, duration of Antichrist, Rev. xi. 2, 3. and xii. 6, 14. The *five months* ravage of the locusts, may denote the period between *A. D.* 606 and 760, in which Popery and Mahometism mightily gained ground, Rev. ix. 5, 10. See ANTICHRIST, GOG.

YEAR, too, signifies the season or period in which a thing happens. The three *years* of God's patience with the barren Jews, may denote the time of the ministry of John Baptist and Christ; and the fourth may denote the time after Christ's resurrection, before the breaking out of their ruinous war, Luke xiii. 6—10. The *year of visitation*, is a season of remarkable calamities, Jer. xi. 23. The *year* of God's redeemed, is that season in which he accomplishes the work of redemption; as, the period of our Saviour's debasement, the primitive gospel-period, and the period of Antichrist's ruin, Isa. lxiii. 4. In allusion to the year of release and jubilee, the time of sinners conversion to Christ, or the gospel-period, is called the *acceptable year of the Lord*, Isa. lxi. 2. God's *years* are the unbounded duration of his existence, Heb. i. 11. or the periods of his most noted works, as of bringing Israel ought of Egypt, the incarnation of Christ, &c. Psal. lxxvii. 10. So man's *months* are his time of life, Job xiv. 5, and he possesseth *months* of *vanity* when he is long under trouble and disappointment, Job vii. 3.

Whether the Millennium or THOU-

SAND YEARS of Satan's confinement, and the saints' reigning with Christ, denote precisely so many years, or only a very long time, we dare not affirm. When this period begins, is not agreed. The opinion of its beginning at Christ's resurrection, or at the fall of Heathenism in the Roman empire, about *A. D.* 323, is scarcely worth while to notice. Nor can we think, with others, that it began at the reformation from Popery about 200 years ago. The condition of the church too plainly testifies, that Satan is not yet bound, but goes about seeking whom he may devour, Rev. xi. 2, 3. Dan. vii. 25—27. and xi. 7, 11, 12. Some think, that during this Millennium, the wicked shall be all cut off from the earth, and the deceased saints, or at least the martyrs, arise from the dead, and reign with Christ, who shall descend from heaven, and in his manhood reside among them; and that at the end of the thousand years, the wicked being raised from their graves, shall attack the saints in war, and think to destroy them. An opinion of this nature, with some variations, obtained not long after the age of the apostles, and has been espoused by a variety of very learned Protestants. They plead, that the martyrs are said to *rise from the dead*, in the same sense that the rest of the dead *rise* at the end of the Millennium: that the saints shall enjoy *new heavens and a new earth*, wherein dwelleth righteousness; that God shall bring his only begotten Son *into the world*, and put all things under his feet; that the meek shall *inherit the earth*, shall *sit upon thrones*, and receive *an hundred fold in this life*, and the irrational creatures be delivered from the bondage of corruption, into the glorious liberty of the sons of God, and the time of the restitution of all things happen, Rev. xx. 4, 5, 6. 2 Pet. iii. 5—13. Heb. i. 6. and ii. 5. Matt. v. 5. and xix. 27—29. Rom. viii. 19, 20. Acts iii. 20, 21. But it may be replied, That sundry of these texts do not in the least come up to the point, but may denote the saints' spiritual privileges here, or their eternal glory hereafter; or may relate to the last judgment, or even could quadrate with a happy state of the church on earth, without supposing the human presence of Christ, the death of all the wicked, or the resurrection of the martyrs in their bodies. This resurrection of the saints does not necessarily import the revival of of the deceased, but the noted reformation, deliverance, and comfort, of the church, in the successors of the martyrs, Rom. xi. 15. Ezek. xxxvii. 1—14. Psal. lxxxv. 6. Hos. vi. 2, 3. Zech. x. 9. And the *death* of the wicked during the Millennium must in like manner signify a diminution of their power and authority; and their revival at the end, import a recovery of their power and influence. We may add, How can this doctrine of the Millennium, as above hinted, accord with other passages of scripture? How can it consist with the saints setting their affections on things above, and not on things on the earth; or looking at things eternal, not at things temporal? Col. iii. 1. 2 Cor. iv. 18. How could it consist with the saints' happiness, to leave the celestial state, and return to our earth, not in bodies fashioned like unto Christ's glorious body, but in bodies needing meat and drink? Phil. i. 23. and iii. 21. If their bodies are raised *spiritual* and *incorruptible*, as is said 1 Cor. xv. 42, 49. what comfort could even these receive from the meat, drink, or clothing, on earth? or what folly would it be for Satan to gather his troops to cut off incorruptible and spiritual bodies? Nay, who can imagine that the wicked, when raised up to everlasting damnation, shall have leisure to attack the saints? Moreover, the dead in Christ are represented as all rising together; and such as are alive on the earth, will have their bodies changed in a moment, 1 Cor. xv. 51, 52. On these, and the like accounts, we cannot believe that the

happiness of the Millennium will amount to any more than a peaceable state of the church, wherein great multitudes of Jews and Gentiles shall be converted to Christ, and enjoy much spiritual and delightful fellowship with him, and with one another.—*One day is with the Lord as a thousand years, and a thousand years as one day;* in proportion to his infinite duration, the one is no longer than the other, 2 Pet. iii. 8.

YELL, to cry as a young lion. The Assyrians and Chaldeans *yelled* against the Jews; with terrible noise, and avaricious avidity, they ravaged the country, and murdered the inhabitants, Jer. ii. 15. The Medes and Persians, and even the Chaldeans, made a terribe *yelling*, or outcry of joy or grief, when Babylon was taken, Jer. li. 38.

YEARNING *of bowels*, imports the stirring of the most tender pity and affection, Gen. xliii. 30. 1 Kings iii. 26.

YESTERDAY, (1.) The day before, 1 Sam. xx. 27. (2.) Any time lately past, Job viii. 7. (3.) All time past. Christ is the same *yesterday, to-day, and for ever;* he is the same under the Old Testament, and during the gospel and eternal period, Heb. xiii. 8. He is the same in the dignity of his person, Micah v. 2. Heb. i. 11. Rev. i. 8. in the extent of his power, Heb. i. 10. in the virtue of his sacrifice, Heb. vii. 27. 1 John i. 7. in the tenderness of his compassion, Isa. lxiii. 9. Heb. iv. 25. in his fidelity to his promises, Josh. xxiii. 14. A thousand years are in God's sight as *yesterday:* he exactly knows all past things, and *thousands of years* bear no proportion to his infinite duration, Psalm xc. 4.

YET, (1.) At that or this time, John ii. 4. (2.) Notwithstanding, James ii. 10.

YIELD, (1.) To produce, Gen. iv. 12. and xlix. 20. (2.) To surrender, submit, Prov. vii. 21. Rom. vi. 19. Men *yield themselves to the Lord,* when they receive his unspeakable gift, submit to his righteousness, and to his law as their rule, 2 Chron. xxx. 8.

YOKE, an instrument put on the neck of cattle, for drawing ploughs, waggons, and the like: and the cattle yoked together in one plough, are called a *yoke,* 1 Kings xix. 19. The law of God is a *yoke,* which galls the carnal man, as it binds him to his duty; but as received in Christ, it is an *easy yoke,* receiving excitement and strength from Jesus; men with pleasure and comfort obey it; and it is abundantly easier than the service of sin, or the bondage of the ceremonial law, which is called a *yoke,* or *yoke of bondage,* as the service required by it was burdensome, Matt. xi. 29, 30. Gal. v. 1. Bondage or slavery is called a *yoke;* in it men are obliged to suffer and labour in a most debased manner, Lev. xxvi. 13. Isa. ix. 4. and x. 27. and a *yoke of iron,* to express its hard and painful influence, 1 Kings viii. 51. Deut. 28. 48. Affliction, whether penal or corrective, is called a *yoke;* it distresses men in their persons, circumstances, and spirit: and it is the *yoke of transgressions,* because inflicted on their account, Lam. iii. 27. and i. 14. Marriage is called a *yoke,* as persons therein joined are bound to serve God, and assist one another; and they are *unequally yoked,* when they are different in their religion, and are much so in their tempers and circumstances, 2 Cor. vi. 14. Paul calls his fellow-preachers his *true yoke-fellows,* as they laboured in the same service of Christ as he did, Phil. iv. 3.

YOUNG, that which has lived but a short time, John xii. 14. The Jews reckoned persons young till married or marriageable, Deut. xxviii. 57. Nay, Joshua is called *young* at 56 years of age, as it seems he was then in the prime of his strength. Rehoboam is called *young* and *tender* at 41, 2 Chr. xiii. 7. Sodom is called the Jews' *younger* sister, because the power thereof was far inferior to that of the Jews, Ezek. xvi. 46, 61. YOUTH, (1.) Early age, or what is done in it, Eccl. xi. 9, 10. And hence the first be-

ginnings of nations, as of Israel in the wilderness, and at their entrance into Canaan, is called their *youth*, Jer. ii. 2. Ezek. xvi. 22. Hos. ii. 15. (2.) Young persons, Job 30. 12. Isa. xl. 30. Christ's *youth*, is either the early period of the Christian church, or his new converts, Psalm cx. 3.

Z

ZAC

ZAANIM, *a plain*, a city of the tribe of Naphtali, Josh. xix. 33. called Zaanan, Mic. i. 11. near Kadesh; and hard by was a valley of the same name, where Heber the Kenite dwelt, Judg. iv. 11.

ZACCHEUS, *just*. Whether he was a Gentile, or rather a Jew, is not so certain as that he was a chief publican. As Jesus passed thro' Jericho, going to suffer at Jerusalem, Zaccheus had a great curiosity to see him; but as he was low of stature, he could not, till he climbed up into a sycamore-tree. When Jesus came to the spot, he bade him come down hastily, as he intended to stop at his house. With great joy Zaccheus came down, and conducted our Saviour to his house. While the Jews murmured that Jesus was gone to be the guest of a publican, Zaccheus, convinced of his sin, told him that he intended to give the half of his goods to the poor, and, according to the Roman law, to restore fourfold to every body he might have wronged by false accusation. Jesus assured him, that salvation was come to his house, Luke xix. 1--10.

ZACHARIAH, ZACHARIAS, ZECHARIAH, *mindful of the Lord*, (1.) The son of Jeroboam II. and the 4th descendant of Jehu. Perhaps his father left him an infant. It was about 23, or perhaps no more than 11 years after, that he mounted the throne, and having reigned six months, was murdered by Shallum, the son of Jabesh, *A. M.* 3232, 2 Kings xv. 8 to 11. (2.) The son of Jehoiada the chief-priest, who is perhaps also called Azariah. Having reproved king JOASH, his cousin, for his idolatry and wickedness, that ungrateful wretch ordered him to be stoned to death in the court of the temple. In his

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dying moments, he told them that the Lord would speedily avenge his death, 2 Chron. xxiv. 20--25. (3.) The son of Jeberechiah, or Barachiah, who had understanding in the visions of God, and encouraged Uzziah in his piety, and perhaps withstood him when he attempted to offer incense, 2 Chron. xxvi. 5. He was one of the faithful witnesses that attested Isaiah's writing concerning Maher-shalal-hash-baz, Isa. viii. 2. (4.) The son of Barachiah, grandson of Iddo, and 11th of the lesser prophets. He returned from Babylon with Zerubbabel; and while yet young, began to prophesy in the second year of Darius Hystaspes, *A. M.* 3484, about two months after Haggai. They two mightily encouraged the Jews in their building of the second temple, Ezra v. 1. After Zerubbabel had exhorted the people to repentance, the Lord appeared to him as a man on *horseback, in the middle of a plot of myrtle-trees, in a low place*, thereby intimating the presence of God with, and care for his people, in their distress; and hinted to him that Jerusalem should be rebuilt. By the vision of *four horns frayed away by four carpenters*, was hinted, that God would raise up Jewish governors, that should resist and harrass the Ammonites, Moabites, Samaritans, and Philistines, the enemies of Judah, Zech. i. By the *visionary measuring of Jerusalem*, was hinted, that it should be rebuilt; and the prophet was informed, that its inhabitants should be very numerous, and the Lord should marvellously protect them, chap. ii. By the *vision of Joshua the high-priest's preservation from Satan*, and *the change of his filthy robes for fine apparel*, and he and his fellow priests being *crowned with*

gold, was hinted, the safety and glory of the priests under the second temple. By the vision of the *stone with seven eyes on it*, was hinted, that the temple should, under the care of divine providence, be finished, and Christ come in his season, chap. iii. By the vision of a *candlestick with seven branches, placed between two olive-trees* that *issued oil out of themselves*, might be signified the comfort of the Jews by means of Zerubbabel and Joshua, and the comfort of the church by Christ and his Spirit, ch. iv. By a *large flying roll, written all over with curses*, was hinted the speedy and extensive vengeance of God against false swearers and thieves. The visionary *ephah, filled with a woman called wickedness*, and shut *in with a heavy covering of lead*, and carried by *two winged women into the land of Shinar*, imported the speedy and terrible vengeance taken on Babylon about four years after, by the Medes and Persians, or the terrible ruin and dispersion of the Jews about 40 years after our Saviour's ascension, ch. v. By four chariots proceeding from between brazen mountains, and traversing the earth, was signified the fate of the Chaldean, Persian, Grecian, and Roman empires, and the fate of ministers in the various periods of the gospel-church. By an order to make crowns of silver and gold for Joshua, and for Heldai or Helem, Tobijah, Jedaiah, and Hen, was hinted, the glory of the Jewish priesthood, and the glory of Christ as the builder of his church, chap. vi. After directing the Jews concerning fasting, and inculcating a variety of moral duties, he foretels their happiness, and the vast number of their proselytes and favourites, chap. vii. viii. He then foretels the destructive wars of Syria, Phenicia, and the country of the Philistines; the preservation of the Jews under their Egypto-Grecian and Syro-Grecian oppressors; the birth, and injurious abuse of the Messiah; the publication and success of the gospel; the ruin of the Jewish church and state; and the conversion of the Gentiles to Christ, in the apostolic and millennial periods, chap. ix.—xiv.

(5.) ZECHARIAS; an ordinary priest, of the course of Abia. He and his wife Elisabeth were eminently righteous and blameless; but she had been long barren. About 15 months before our Saviour's birth, as Zecharias was burning incense in the temple, the angel Gabriel appeared to him, and told him that his wife should bear him a son called John, who should be the successful harbinger of the Messiah. As the priest refused to credit the message, the angel told him that his dumbness till the event should verify the prediction. When he came out of the temple, he could not speak, but made signs to the people, who were praying in the court, that he had seen a vision. When his turn of ministration was finished, he went home: his wife, after about nine months, was happily delivered of a son. Contrary to the remonstrances of their friends, Elisabeth insisted the child should be named John: Zecharias being consulted by signs, wrote that he should be so called. Hereupon he recovered the use of his speech, and uttered an hymn of praise to God, for the donation of the Messiah, whose birth was at hand; and turning himself to his child, foretold that he should, by his instructions, prepare the nation to receive the Messiah, Luke i.

Who that ZECHARIAS, the son of Barachias, who was slain between the porch of the temple and the altar; whether he was the son of Jehoiadah, whose name has much the same signification as Barachia, i. e. a *blesser of the Lord;* or the son of Jeberechiah, whom perhaps Ahaz murdered between the porch and the altar, for opposing his idolatrous worship; or the prophet above mentioned, who was perhaps murdered in that place; or the father of the Baptist, who might have shared the same fate, about the time when his son was a public preacher; or if it

was one Zecharias the son of Baruch, whom Jesus foresaw the Jews would murder in that place, a little before the last destruction of their city; is not agreed by the learned. But be who he would, the coming of all the bloodshed from that of Abel to that of this Zecharias upon the Jewish nation, imports, that as their rejection and murder of Christ and his apostles approved the whole of it, it should be all revenged on them, Matt. xxiii. 34—36. Luke xi. 50, 51.

ZADOK, *just or justified*, the son of Ahitub. In his person, appointed high-priest by Saul, that high office was returned to the family of Eleazar, after it had continued near 120 years in the house of Eli, and the family of Ithamar. Both he and Abiathar were a kind of high-priests under the reign of king David: but it seems David chiefly consulted Zadok, as perhaps he was a prophet. Both the two, at David's desire, tarried at Jerusalem during Absalom's rebellion, and procured him proper information, 2 Sam. xv. and xvii. They also prompted the tribe of Judah to make all the haste they could to bring David home after the rebellion was suppressed, lest the other tribes should get the start of them, 2 Sam. xix. 11, 12. As Zadok, instead of joining Adonijah, was one of those most active in the coronation of Solomon, and actually anointed him to the royalty, and came to be sole high-priest after Abiathar's confinement, 1 Kings i. and ii. and was succeeded by his son Ahimaaz, another Zadok, son of another Ahitub, was high-priest long after, and Jerusha his daughter seems to have been the wife of king Uzziah, and mother of Jotham, 1 Chron. vi. 12. 2 Chron. xxvii. 1.

ZAIR, a place in the land of Edom, 2 Kings viii. 21.

ZALMON, or SALMON, *peaceable*, a hill near Shechem, where it seems the snow lay thick: and the Canaanitish carcases were like the *snow of Salmon*, when they covered the whole surface of the ground; which was a delightful sight to the Hebrews, Judg. ix. 48. Psal. lxviii. 14.

ZAMZUMMIMS, or ZUZIMS, Heb. *posts*, Syr. *money*, Chald. *strong*, a race of terrible giants, probably sprung from Ham, and which dwelt on the east of the Jordan, and had their country ravaged by Chedorlaomer, Gen. xiv. 5. They were afterwards cut off, or driven from it, by the Ammonites, Deut. ii. 20.

ZAPHNATH. See JOSEPH.

ZARAH, or ZERAH, *clearness or rising up*, the son of Judah by Tamar, and twin-brother of Pharez. Of his five sons Ethan, Zimri, Heman, Calcol, and Dara, sprung the Zarhites, who were less numerous than the posterity of Pharez, Gen. xxxviii. 28, 29. 1 Chron. ii. 6. Numb. xxvi. 20.

ZARED, or ZERED; the name of a brook that runs into the river Arnon; or of a valley, Numb. xxi. 12.

ZAREPHTHAH, or SAREPTA, *ambush of the mouth, or crucible*, a city of the Zidonians, on the shore of the Mediterranean sea. It seems they had a glass-work at it. Here Elijah lodged some time with a widow, 1 Kings xvii. 9, 10. Luke iv. 26. About *A. D.* 400, it was still of some note, and its wines were exceedingly heady.

ZARETHAN, ZARTANAH, or ZEREDATHAH: a place on the west of Jordan, near to which the waters stood in heaps, as Joshua passed a good way below. Near to this place, in the plain of Jericho, and almost over against Succoth, were the large vessels of the temple formed of metal, Josh. iii. 16. 1 Kings iv. 12. 2 Chron. iv. 17.

ZEAL, an eagerness towards or against a thing, 2 Kings x. 14. God's *zeal*, is his wise, high, and holy regard to his own honour, and to the welfare of his people, 2 Kings xix. 21. Men's *zeal*, is either *holy*, which is an intelligent and prudent eagerness to have God honoured, true holiness promoted, and error and wickedness opposed and extirpated, Psal. lxix. 9. Numb. xxv. 13. or *ignorant*

and furious, when men are *zealous* without knowledge of the nature of things, and prudence, or are *zealous* chiefly for trifles, or even for sin, Rom. x. 2. Phil. iii. 6.—ZEALOUS, eagerly concerned and active about a thing, Numb. xxv. 11. Tit. ii. 14.

ZEBAH, ZALMUNNA. See MIDIAN, GIDEON.

ZEBEDEE. See JAMES.

ZEBOIM, *deer, goats,* one of the four cities which perished together with Sodom, Gen. xiv. and xix. Perhaps it stood about the north-west corner of the Dead sea. A valley of Zeboim, or *spotted serpents,* was near to Jericho, 1 Sam. xiii. 18. and hereabouts the Benjamites had a city of this name, which continued till after *A. D.* 400, Neh. xi. 34.

ZEBUL. See GAUL.

ZEBULUN, or ZABULON, *a dwelling;* the sixth son of Jacob by Leah, born about *A. M.* 2256. From his three sons, Sered, Elon, and Jahleel, sprung three numerous families. When this tribe came out of Egypt, their fighting men amounted to 57,400 men, commanded by Eliab the son of Elon: they increased 3100 in the wilderness. Their spy to search Canaan, was Gaddiel the son of Sodi; and their prince to divide it, was Elizaphan the son of Parnach, Gen. xxx. 20. and xlvi. 11. Numb. i. 9, 31. and xxvi. 26, 27. and xiii. 10. and xxxiv. 25. They had their inheritance on the south of the tribes of Asher and Naphtali, and had the sea of Galilee on the east, and the Mediterranean on the west; they enriched themselves by their fisheries, their sea trade, and their making of glass: they were very honest in their dealings, and notwithstanding distance, were punctual attenders of the worship of God at Jerusalem, Gen. xlix. 13. Deut. xxxiii. 18, 20. They did not drive out the Canaanites from Kitron or Nahalol, Judg. i. 30. But they and the Naphtalites under Barak, were very active in routing the host of Jabin, Judg. iv. 10. and v. 14, 18. They assisted Gideon against the Midianites, Judg. iv. 35. Elon, a Zebulunite, was for ten years judge of Israel, Judg. xii. 11. and 50,000 of them attended at David's coronation to be king over Israel, and brought large quantities of provision, 1 Chron. xii. 33, 40. Psal. lxviii. 27. They were oppressed, and many of them carried captive to the east, by Tiglath-pileser, 1 Chron. v. 26. Such as remained in their country, did partly join with Hezekiah in his reformation, 2 Chron. xxx. 11. Their country was signally blessed with the early instructions and miracles of our Saviour, and perhaps most of his disciples were of it, Isa. ix. 1, 2. Matt. iv. 13, 15. Perhaps there was also a city called *Zebulun* near Accho, which is said to have been built in the form of Tyre and Sidon, and to have been taken and burnt to ashes by Cestius the Roman, about *A. D.* 66. Josh. xix. 27.

ZEDEKIAH, *justice of the Lord,* the son of Josiah by Hamutal the daughter of Jeremiah, a prince of Libnah. When Nebuchadnezzar carried Jehoiachin prisoner to Babylon, he made Mattaniah his uncle king in his stead, after he had caused him to swear to be his tributary, and changed his name to Zedekiah. He began to reign when he was 21 years of age, and reigned 11 years. Contrary to manifold warnings of God, by the prophet Jeremiah, he and his people hardened themselves in their idolatry, and other impieties, 2 Kings xxiv. 17. 2 Chron. xxxvi. 10—16. Ezek. xvii. 13.—In the first year of his reign, he sent Elasah the son of Shaphan, and Gemariah the son of Hilkiah, to Babylon, probably along with his tribute: with these Jeremiah seems to have sent his letter to the captives at Babylon, Jer. xxix. About four years after, he either went himself, or at least sent Seraiah the brother of Baruch, to Babylon, with whom Jeremiah sent his predictions against Babylon, to be read by him, and then cast, fixed to a stone, into the Euphrates, Jer. li. 59—64. In the ninth year of his

reign, Zedekiah, contrary to solemn treaty with Nebuchadnezzer, entered into a league with Pharaoh-hophra of Egypt, and, it seems, with the other nations around, to throw off the Chaldean yoke. Nebuchadnezzar quickly marched an army into Judea, and laid siege to Jerusalem. Alarmed herewith, he and his subjects dismissed their bond servants, whom they had retained longer than the law allowed, and begged that Jeremiah would pray for them. Meanwhile, the Egyptians marching an army into Canaan, Nebuchadnezzar raised the siege of Jerusalem to attack them. During this interval, the Jews forced back their servants, and drew new punishment on their heads. Having defeated or driven back the Egyptians, Nebuchadnezzar renewed his siege of Jerusalem. Zedekiah often consulted the prophet Jeremiah, but had not patience to hear, or resolution to follow, his good counsels. Jeremiah urged him to go out and submit himself to Nebuchadnezzar's mercy, and it should be well with him. For fear of derision, he declined compliance, and it is likely Pelatiah the prince, who soon after had a miserable end, dissuaded him, Ezek. xi. 13. Zedekiah, as Jeremiah had warned him, fell into greater ignominy by his refusal to surrender. When Jerusalem was taken, he and a number of his troops fled off in the night; but the Chaldeans pursued, and overtook them near Jericho. He was carried prisoner to Nebuchadnezzar at Riblah of Syria, who, after upbraiding him with his treachery, ordered his children to be murdered before his face, and then his eyes to be plucked out; after which he loaded him with chains, and sent him to Babylon, where, after some time, he died peaceably, and was honourably interred by his friends, Jer. xxi. and xxvii. and xxxii. 4---7. and xxxiv. and xxxvii.---xxxix. 2 Kings xxv.

ZEDEKIAH, the son of Chenaanah, and the son of Maaseiah, were both false prophets. See MICAIAH, AHAB.

ZEEB, *a wolf*, a Midianitish prince, who gave name to a place in or near to the lot of the Ephramites, and not far from Jordan, Judg. vii. 25.

Perhaps ZELAH, where Saul and his family were buried, was the same as ZELZAH, not far from Ramah, but in the south frontier of the tribe of Benjamin, Josh. xviii. 28. 1 Sam. x. 2. 2 Sam. xxi. 14.

ZELOPHEHAD, *shadow of fear*, the son of Hepher, of the tribe of Manasseh, died in the wilderness, not in any of the more noted provocations. Not long before Moses's death, his five daughters, Mahlah, Tirzah, Hoglah, Milcah, and Noah, for he had no son, applied to Moses to have an inheritance in Canaan, as heirs to their father. The Lord approved their demand; only confined them to marry such as were of their own tribe: and it was divinely enacted, that to prevent the portion of one tribe going into that of another, no heiress should marry out of her own tribe; or if she did, she lost her inheritance, Numb. xxvi. 33. and xxvii. and xxxvi.

ZEMARAIM, *wool*, a city of the Benjamites near Bethel, and near to which was a mount of the same name; at the foot whereof, Jeroboam had 500,000 of his army killed by Abijah's troops, Josh. xviii. 22. 2 Chron. xiii. 4.

The ZEMARITES, were the descendants of Canaan by his tenth son. It is likely they built and peopled Symira, a city of Phenicia, near Orthosia, Gen. x. 18.

ZENAS, *living*, the only pious lawyer we read of in scripture. Whether his learning respected the Jewish or the Roman law, we know not; but he was a noted Christian, whom, together with Apollos, Paul desires Titus to bring him to Nicopolis, and to take care they were sufficiently provided for in the journey, Tit. iii. 13.

ZEPHANIAH, *secret of the Lord*,

(1.) A prophet, the son of Cushi, and grandson of Gedaliah: he appears to have lived in the time of king Josiah, and after his children were grown up, to wear robes of a foreign fashion, Zeph. i. 1, 8. In his first and third chapters, he inveighs against the wickedness of the Jews; foretels their calamities and captivity, and their deliverance therefrom. In the second, he exhorts the Jews to repentance, and foretels the ruin of the Philistines, Moabites, Ammonites, Ethiopians, and Assyrians. (2.) ZEPHANIAH, the second priest or sagan under Seraiah the chief priest. By him Zedekiah oftener than once consulted Jeremiah, and requested his prayers in behalf of the kingdom, Jer. xxi. 1. and xxxvii. 1. To him Shemaiah directed his letter accusing Jeremiah as a madman, and he read it to Jeremiah, chap. xxix. 24---29. When Jerusalem was taken, he and Seraiah the chief priest, were carried to Riblah, and there murdered by the order of Nebuchadnezzar, 2 Kings xxv. 18. Perhaps he lived too early to be the father of Hen and Josiah, the priests, Zech. vi. 10, 14.

ZEPHAATH, or ZEPHATAH, *a mirror.* See HORMAH.

ZERAH, *rising,* (1.) A son of Judah. See ZARAH. (2.) A king of CUSH, who, in the time of ASA, invaded the kingdom of Judah with a million of footmen and 300 chariots; but being seized with a panic, most of them were cut off, 2 Chron. xiv. 9---15.

ZEREDATHAH. See ZARETAN.

ZERESH. See HAMAN.

ZERUBBABEL, *a stranger at Babel,* the son of Shealtiel or Salathiel, and of the royal family of David. As Salathiel, who is called the son of Jehoiachin, might yet be the son of Neri, a descendant of Nathan the son of David, being begot by Jehoiachin on the widow of Neri, whom he had married, or he might be adopted by Neri, or might marry the only daughter of Neri, 1 Chron. iii. 17, Luke iii. 27. so Zerubbabel might at once be the immediate son of Pedaiah, and the grandson of Salathiel; or, Pedaiah, a younger brother, might have married Shealtiel's widow, and Zerubbabel be the son he raised up to his brother, 1 Chron. iii. 19. Matt. i. 12. As Sheshbazzar is said to build the second temple, and was prince of the Jews, it seems he is the very same with Zerubbabel, and the one is his Jewish, and the other his Chaldean name, Ezra v. 16. and i. 8, 14. with Zech. iv. 5. Cyrus delivered into his hands the sacred vessels which had been carried to Babylon, to the number of 5400, and appointed him governor of the returning captives of Judah. After conducting 42,360 of them, together with 7337 servants, from Babylon to Judea, he laid the foundation of the second temple, and restored the worship of God by sacrifice. Notwithstanding manifold obstructions to the work by the Samaritans, whom the Jews refused to allow to concur with them, he and Joshua the high-priest, encouraged by Haggai and Zechariah the prophets, at last finished the temple, about 20 years after it was begun, Ezra i. to vi. Hag. i. and ii. Zech. iv. He left behind him seven sons, Meshullam, Hananiah, Hashubah, Ohel, Berehiah, Hasadiah, Jushabhesed, and a daughter called Shelomith. Some two of these sons, otherwise named, are the Rhesa, from whom the virgin Mary descended, and the Abihud, from whom Joseph her husband sprung, 1 Chron. iii. 19. Luke iii. 27. Matt. i. 13. Some think Zerubbabel prefigured our Saviour, who is the signet on God's right hand; and who has all things necessary for the welfare of the church delivered into his hand: and who builds the temple of the church, with shoutings of grace unto it, and bears all the glory, Hag. ii. 23.

ZIBA. See MEPHIBOSHETH.

ZIDON. See PHENICIA.

ZIF, or JAIR, the second month of the sacred, and eighth of the Jewish civil year. It consisted of 29

days, and answered in part to our April. On the 14th day of it, such as had been unclean, or on a journey, that they could not observe the passover in the preceding month, observed it now; and on it the passover-festival was kept, in the first year of Hezekiah's reformation, Numb. ix. 2 Chron. xxx. 15, 26. On the 10th of it, the Jews observe a fast for the death of Eli, and another on the 28th for the death of Samuel.

ZILPAH. See JACOB.

ZIMRAN, *thinking*, the eldest of Abraham's six sons by Keturah. He was the father of the Zimri, or Zamarenes, in Arabia-Felix, where we find the city Zebram or Zimram, Gen. xxv. 2. Jer. xxv. 25.

ZIMRI, son of Salu, a prince of the tribe of Simeon, who publicly went into the tent of Cozbi, a Midianitish woman; both whom Phineas stabbed, amidst their lewd embraces, Numb. xxv. 14. (2.) General of half the cavalry of Elah, king of Israel, who slew his master, and usurped his throne, 1 Kings xvi. 9. While Elah was making merry at Tirzah, Zimri fell upon him, slew him, and usurped his kingdom. He entirely cut off the whole family of his master, without sparing any of his relations or friends; all which he did to fulfil the word of the Lord, or as it was denounced to Baasha, the father of Elah, by the prophet Jehu. Zimri reigned but seven days; for the army of Israel, that was then besieging Gibbethon, a city of the Philistines, made their general Omri king, and besieged Zimri in the city of Tirzah. Zimri, perceiving that the city was upon the point of being taken, burnt himself in the palace with all the riches that were therein. He did evil before the Lord, and was cut off in his iniquity. The rest of his actions are recorded at length in the annals of the kings of Israel. See COZBI.

ZIN, *coldness*, the name of a place about the south-west of Idumea: but whether it was the name of a city, or if it was the name of a part or of the whole of the wilderness of Paran, we know not, Numb. xiii. 21. and xx. 1. Josh. xv. 3.

ZION, or SION, *a heap, mirror*, (1.) A top or part of mount Hermon, or an arrangement of hills near to it, Psalm 133. 3. (2.) Cellarius, Lightfoot, and others, think the other famed mount Zion was to the north of the ancient Jebus; but Reland has offered a variety of arguments to prove that it was on the south of it. We, with the authors of the Universal History, think the south part of Jerusalem stood on mount Zion, and that the king's palace stood on the north side of it, and the temple on mount Moriah, to the north-east of it, 2 Sam. v. 1. 1 Kings viii. 1. Psal. xlviii. 2. but as mount Moriah was but at the end of it, it was sometimes called *Zion;* and even the temple and its courts are so called, Psal. lxv. 1. and lxxxiv. 7. and the worshippers at the temple, if not the whole inhabitants of Jerusalem, are called *Zion*, Psalm xcvii. 8. In allusion hereto, the church, whether Jewish or Christian, on earth or in heaven, is called *Zion:* how firm is her foundation, and how delightful her prospect! how solemn and sweet the fellowship with, and worship of, God therein! Psal. cii. 13. Isa. ii. 3. Heb. xii. 22. Rev. xiv. 1. Isa. li. 11.

ZIPH, *brightness*, two cities of the tribe of Judah, one of which lay about 8 miles eastward from Hebron, which is perhaps that beside Maon and South Carmel, and whose inhabitants, though of the same tribe, were so eager to have David cut off, that they informed Saul of his hiding places, and instigated him to come and apprehend him; and the other was somewhere about the borders of Edom, Josh. xv. 24, 55. 1 Sam. xxiii. 14--26. and xxvi. 1. Psal. liv. *title.*

ZIPPORAH, *a mourning*, the daughter of Jethro, or Reuel. Her marriage with Moses, and bearing him two sons; her accompanying him part of his way to Egypt; her angry circumcision of her child; her return to her father's house: her com-

ing with her father, some months after, to Moses; and Aaron and Miriam's jealousy of her influence over him; have been related in the article MOSES, Exod. ii. iv. xviii. Num. xii.

ZIZ, Heb. *a flower*, Syr. *a wing*, 2 Chron. xx. 16. the name of a cliff; thought to be the same with Ziza, placed by Ptolemy in Arabia Petræa.

ZOAN, *motion*, or TANIS, a very ancient city of Egypt, Numb. xiii. 7. and somewhere in the lower part of that country not very far from the Mediterranean sea. It was probably the capital for many ages, Isa. xix. 11. and xxx. 4.

ZOAR, *little*, or BELA, was one of the five cities that rebelled against, and was reduced by, Chedorlaomer, Gen. xiv. It seems to have been in the utmost danger of destruction along with SODOM and the other three; but Lot begged, that as it was but small, it might be preserved as a residence for him. His request was granted, and thereafter the place was called Zoar, the *little one*, Gen. xix. 20, 21, 22. It seems to have stood somewhere about the south end of the Dead sea. Probably numbers of the Moabites fled hither from the ravages of the Assyrian and Chaldean troops, Isa. xv. 5. Jer. xlviii. 34.

ZOBAH, *an army*, was a kingdom of SYRIA, near about where Damascus stands, and had Rehob and Hadadezer for its kings, 2 Sam. viii.

ZOHELETH, a noted stone near En-rogel, at which Adonijah held his usurpation feast. Whether this stone was used by the young men to exercise themselves in rolling it, or if the fullers beat their cloth upon it, we know not, 1 Kings i. 9.

ZOPHAR, *a sparrow*, the Naamathite, one of JOB's three uncharitable friends, and who spoke twice against him, Job ii. 11. and xi. 20. and was pardoned by means of Job's prayers, Job xlii. 7--9. Whether Naamath was the name of his ancestor, or of his city, we cannot determine; nor whether he was king of the Mineans, or of the Nomades or wandering Arabs.

ZORAH, a city of the Danites, near the border of Judah. Here Samson was born, Judg. xiii. 2. Its inhabitants are called Zorites and Zorathites, 1 Chron. ii. 54. and iv. 2. Probably this was one of the cities which Rehoboam fortified for the security of his kingdom, 2 Chron. xi. 10.

ZUPH, *a watch*, a Levite, and one of Samuel's ancestors. As he was the chief of the Zuphites, he probably occasioned their territory to be called the land of Zuph, and their city Ramath-zophim, or Ramath of the Zuphites, 1 Chr. vi. 35. 1 Sam. ix. 5. and i. 1.

ZUZIMS. See ZAMZUMMIMS.

A

CHRONOLOGY OF FACTS

RELATIVE TO THE

HISTORY OR PREDICTIONS OF SCRIPTURE, &c.

N. B. *(1.) We dare not affirm, that some things here are fixed to the precise year. (2.) We have sometimes followed a different authority from what we followed in the body of the Dictionary, as we knew not which was most exact.*

Year of the world	Before Christ.	
1	4004	THE world's creation; Adam's fall; Cain's birth, Gen. i.-iv.
129	3875	Cain murders Abel, and is divinely banished to Nod.
130	3874	Seth is born, to the great comfort of his parents, Gen. iv. v.
987	3017	Enoch, the seventh from Adam, is translated to heaven.
1536	2468	God commands Noah to warn the now fearfully corrupted inhabitants of the world of the approaching flood, and to call them to repent, Gen. vi.
1656	2348	Methuselah dies, aged 969 years. The flood overflows the earth, and continues a whole year, Gen. v.--ix.
1758	2246	Peleg is born. About this time, or about 240 years after, at his death, Babel is built, languages confounded, and mankind dispersed; and Noah is said to have removed eastward, and founded the kingdom of China, Gen. xi.
1787	2217	Or 240 years later, Nimrod founds his kingdom at Babylon, and Ashur his in Assyria; and soon after Mizraim founds the kingdom of Egypt, Gen. x. 9, 10, 12.
1920	2084	The Arabian shepherds invade Egypt, and found a kingdom, which continues about 259 years.
2006	1998	Noah dies, aged 950 years; and two years after, Abram is born.
2079	1925	Chedorlaomer subdues Sodom, and the adjacent kingdoms.
2083	1921	Abram, called of God, leaves Ur, and begins his pilgrimage.
2092	1912	Chedorlaomer and his allies, waste the eastern part of Canaan, defeat the allied army of Sodom, Gomorrah, &c. take Lot captive; but are defeated by Abram, Gen. xiv.
2107	1897	Sodom and its neighbouring cities are destroyed, Gen. xix.
2108	1896	Isaac is born to Abraham; and not long after, Moab and Benammi to Lot, Gen. xix. xxi.
2143	1863	Isaac is intentionally offered in sacrifice; and seven years after he is married to Rebekah, Gen. xxii. xxiv.
2183	1821	Abraham dies, 15 years after the birth of Jacob and Esau.
2265	1739	Jacob returns from Padan-aram, with a numerous family, after he had there served Laban for twenty years. About a year after, Judah marries a Canaanitess, by whom he had three sons, Er, Onan, and Shelah, Gen. xxviii.—xxxviii.
2276	1728	Joseph is sold into Egypt, five years after his mother's death.
2288	1716	Isaac dies, about 43 years after he had blessed Jacob and Esau, Gen. xxxv. with xxvii.
2289	1715	Joseph interprets Pharaoh's dream; and the seven years of plenty begin, Gen. xli.
2299	1705	Jacob and his family come into Egypt, in the third of the seven years famine, Gen. xlvi. with xlii.--xlv.
2369	1635	Joseph dies, aged 110 years, Gen. l.

Yr. of world	B'fore Christ	
2430	1574	The oppression of the Hebrews, and murder of their children, is begun, Exod. i. ii. Acts vii. Psal. cv.
2513	1491	Moses, in the 80th year of his age, brings the Hebrews out of Egypt; and Egypt is almost ruined by ten plagues, and the drowning of their army, Exod. iii.---xv. Psalm cv.
2553	1451	Moses dies, and the Hebrews enter Canaan; and after six years are settled in it, Deut. xxxiv. Josh. i.--xxi. Perhaps a body of fugitive Canaanites found a second kingdom of shepherds in Egypt.
2570	1434	Joshua dies. Soon after, Judah and Simeon clear their lot of the
or		Canaanites; Micah's idol is erected at Dan; and the Benjamites are almost utterly destroyed, Josh. xxiv. Judg. i. xvii.--xxi.
2591	1413	Cushan-rishathaim oppresseth the Hebrews; and, after eight years
or		they are delivered by Othniel, Judges iii.
2600	1404	
2699	1305	Jabin, king of Canaan, begins to oppress the Hebrews.
2719	1285	They are delivered by Barak, Judges iv. v.
2752	1125	Tyre is built; the Midianites begin to oppress Israel; but, after
or		seven years, are routed by Gideon, Judges iv.--viii.
2807	1197	
2816	1188	Jair dies; and Jephthah delivers Israel from the Ammonites,
or		Judges x. xi.
2872	1132	
2820	1184	According to most authors, Troy is taken and burnt by the Greeks, after a siege of ten years.
2848	1156	Eli begins to judge Israel. Samson is born, Judges xiii.
2888	1116	Samson pulls down the idol-temple on some thousands of the Philistines. Hereon the Hebrews attack them; but are repulsed with the loss of 4000. Soon after, they are again defeated, with the loss of 30,000; and the ark is taken. Eli's two wicked sons, who had corrupted the nation, are slain, and himself dies as he hears the tidings.—*Perhaps these events happened 20 years sooner:*
2909	1095	Or perhaps 20 or 30 years later, Saul was made king, 1 Sam. x. xi.
2931	1073	Amasis king of Egypt drives out the second dynasty of shepherds; and they perhaps unite with the Philistines.
2941	1063	David is anointed king over Israel; and about four years after, Samuel dies, aged 98 years, 1 Sam. xvi. xxv.
2949	1055	Saul is slain; and David begins his reign over Judah.
2960	1044	Multitudes of Syrians and Phenicians, to avoid being tributaries to king David, fly into Creete, Greece, and Lesser Asia, and the north parts of Africa, under the command of Cadmus, Cilix, Phenix, Thasus, &c. and carry letters and arts along with them, 2 Sam. viii.--x.
2989	1015	David dies, and is succeeded by Solomon; who, in the 4th year of his reign, lays the foundation of the temple, and finishes it in the eleventh, 1 Chron. xxix. 1 Kings i.--viii.
——	——	Ammon is king of Egypt; Minos, of Crete; Tros, of Troy; Cecrops, of Athens; Hellen, the son of Deucalion, in Phthiotis; Amphion and Zethus reign at Thebes of Greece, Layus the son of Cadmus being driven out; Sisyphus, at Corinth. About this time, Dedalus, the famous artist, flourishes.
3029	975	Rehoboam and Jeroboam begin to reign over the Hebrews.
——	——	Shishak is king of Egypt, 1 Kings xii.--xiv. 2 Chron. xi. xii.
		Layus recovers the kingdom of Thebes. Thoas the Cretian is

Yr. of world	B'fore Christ	
		king, first in Lemnos, and afterward of Cyprus. Herculus and Eurystheus are born.
3049	955	Abijah king of Judah dies, and Asa succeeds him.
——	——	Nadab, Baasha, Elah, Zimri, and Omri, are in succession kings of Israel, 1 Kings xv. xvi. 2 Chron. xiv.--xvi.
——	——	The Ethiopians invade Egypt, while their civil war continues, and seize on that country, and drown Orus the king in the Nile. His wife Isis dies of grief. Soon after, the Ethiopians are routed by Asa.—Evander, and his mother Carmenta, carry the letters and arts of Greece into Italy —About this time happened the Grecian expedition of the Argonauts. Hercules and Esculapius were deified. Theseus was banished from Athens, and the Heraclides were chased out of Peloponnesus; and Agamemnon was king of Mycenæ, 2 Chron. xiv.
3090	914	Jehoshaphat succeeds his father Asa in the kingdom of Judah.—Ahab, Ahaziah, and Jehoram, reign over Israel.
		Amenophis, the Ethiopian king of Egypt, is perhaps the Memnon of Persia; and his brother Proteus, who governed Egypt, might be his viceroy, 2 Chron. xvii.—xx. 1 Kings xvi.—xxii. 2 Kings i.—viii.
3100	904	According to Sir Isaac Newton and us, Troy is taken and ruined; and about 20 years after, Carthage is built, at least enlarged by Dido and her Phenicians;—and not long after, the Greek poets, Homer and Hesiod, flourish.
3120	884	Jehu murders Jehoram king of Israel, and Ahaziah king of Judah, and reigns over Israel; he and his descendants Jehoahaz, Jehoash, Jeroboam, and Zachariah, retain that throne 112 years. Meanwhile, Hazael and Benhadad are kings of Syria: Athaliah, Joash, Amaziah, and Uzziah, are kings of Judah.—Mæris, Cheops, and Cephren, of Egypt, 2 Kings ix.—xv. 2 Chron. xxii.—xxvi.
3150	854	A colony of the Eolians remove from Greece to Lesser Asia; and about 50 years after, another of Ionians, and the Heraclides return to Peloponnesus:
3142	862	Or perhaps 50 years later, Jonah preached to the Ninevites.
3194	810	Uzziah begins to reign over Judah; with him were successively cotemporary, Jeroboam, Zachariah, Shallum, Menahem, and Pekahiah, kings of Israel: Mycerinus, Nitocris, Genephactus, Bocchoris, and others, in Egypt. Amos, Hosea, Micah, and Isaiah, prophesy.
3228	776	The Greek Olympiads begin; each of which contained 4 years.
3233	771	Pul the founder of the Assyrian empire invades Canaan.
3254	750	Rome is built, or at least much enlarged and walled.
3257	747	The kingdom of Babylon is founded by Nabonasser, or Baladan, probably the son of Pul the Assyrian: he gave name to the famed æra of Ptolemy the historian.
3262	742	Jotham king of Judah dies, and is succeeded by Ahaz.
		Tiglath-pileser king of Assyria, subdues Media, Syria, and part of the ten Hebrew tribes.—So and Sevechus are kings of Egypt, 2 Kings xv. xvi. 2 Chron xxviii.
3283	721	Shalmaneser king of Assyria carries the ten tribes of Israel into captivity, in the sixth year of Hezekiah, 2 Kings xvii.
3294	710	Sennacherib, and his Assyrian host, are cut off before Jerusalem; and soon after he is murdered by two of his own sons, and succeeded by Esar-haddon, 2 Kings xix. Isa. xxxvii.

Yr. of world	B'fore Chrst	
3294	710	The Medes revolt from the Assyrians, and erect a kingdom of their own. About this time, Tirhakah is king of Ethiopia; Merodach king of Babylon; Lycurgus lawgiver at Sparta; and the Greeks invade Sicily, and there found a multitude of cities.
3336	668	Esar-haddon, king of Assyria, after extending his empire from Media to African Ethiopia, dies; and most of the western provinces of the empire revolt. Psammiticus, after a long war, defeats the other eleven princes of Egypt, and becomes king. —The Messenians of Peloponnesus, after two long and bloody wars with the Lacedemonians, are betrayed by the Arcadians, and obliged to retire into Sicily: but Newton places this 70 years later, *A. M.* 3406. About this time Nahum prophesied.
3361	643	Manasseh king of Judah dies, after a reign of 55 years.
3363	641	Amon king of Judah dies, and Josiah succeeds him, 2 Kings xxi. 2 Chron. xxxiii.
		A terrible war rages between the Medes and Assyrians. Nineveh is once and again besieged.
3370	634	The Scythians under Madyes, or Oguz-kan, extend their victories into western China, and invade Media and Assyria.—About this time Zephaniah and Jeremiah begin to prophesy.
——	——	About this time, Battus founds a Grecian kingdom in Cyrene; and not long after, Phalantus founds the Greek state of Tarentum in Italy.
3394	610	Josiah king of Judah is slain, 2 Kings xxiii. 2 Chron. xxxv.
3398	606	Cyaxares, king of Media, causes to invite all the noble Scythians, who ruled his kingdom, to a feast, and murders them; drives the rest out of his territories, and seizes on Armenia, Pontus, and Cappadocia, provinces of the Assyrian empire.
3399	605	Nabopolassar, who recovered the kingdom of Babylon from the Assyrians, dies; and Nabocolassar, or Nebuchadnezzar the Great, succeeds him, 2 Kings xxiv. Dan. i.—iv.
3403	601	After a furious war of six years, the Medes and Lydians make a peace; and they, together with the Babylonians, besiege and destroy Nineveh, and put an end to the Assyrian empire, after it had continued about 170 years, Nah. i.—iii.
3416	588	The Jewish capital and temple are burnt to the ground, by the Chaldeans, about the 27th of July, 2 Kings xxv. Jer. lii.
3430	574	Pharaoh-hophra, or Apries, receives a terrible defeat from the Cyrenians: this begins his disasters.
3432	572	After sustaining a siege of 13 years, the Tyrians leave their city to the Chaldeans, who cast the materials of it into the sea, and leave the place like a scraped rock, Ezek. xxvi.
3432	572	While the Egyptians are in a state of rebellion against Pharaoh-hophra, Nebuchadnezzar invades and subdues the country, and makes Amasis, the chief of the rebels, his general or deputy in that kingdom, Ezek. xxix.—xxxii.
3435	569	Nebuchadnezzar becomes distracted, Dan. iv. Pharaoh-hophra, having got a number of mercenary soldiers from Ionia and Caria, attempts to reduce the traitor Amasis, but is defeated; and Amasis commences king, and is a noted lawgiver, and reigns 44 years, Ezek. xxix.
3443	561	Nebuchadnezzar dies, and is succeeded by Evil-merodach.
		Solon the Athenian law-giver, and Thales the philosopher, flou-

Yr. of world	B'fore Chrst	
		rish. Solon died, *A. M.* 3445, and Thales twelve years after, Jer. lii. 2 Kings xxv.
3456	548	Cyrus and Darius the Mede, after a long war, and a variety of conquests, defeat the huge allied army of Baalshazzar king of Babylon, Crœsus king of Lydia, and Amasis king of Egypt: and the kingdom of Lydia, after it had stood 248 years, is made a province of Persia.
3466	538	Babylon is taken by Cyrus and Darius, and an end put to the kindom of the Chaldeans, after it had stood 209 years, and their empire above 70, Dan. v.
3468	536	Cyrus succeeds his uncle and father-in-law, in the whole Medo-Persian empire; the Jews return from their captivity in Babylon, Ezra i. Neh. vii.
——	——	The Carthaginians, originally a colony of the Phenicians, reduce a great part of Sicily. A plague raging at Carthage, they sacrifice their children to appease their gods. The Carthaginian army being defeated in Sardinia, are declared exiles by their own senate; but returning home, they take Carthage by force, and put the senators to death.
3475	529	Cyrus dies, and is succeeded by Ahasuerus or Cambyses.
3482	522	Artaxerxes the Magus being killed, Darius Hystaspis, whom we think Ahasuerus the husband of Esther, is chosen king of Persia, by the neighing of his horse, Ezra vi. Esth. i—x.
3499	505	Tarquin the second, king of Rome, having ravished the young lady Lucretia, her relations in revenge abolished the royal government of the state, and two annual consuls are appointed instead of the king.
3502	502	Aristagoras, a Persian officer, being fined for his miscarriage, stirs up the Ionian Greeks to revolt from Darius, and is assisted by the Athenians. This begins the war between the Persians and Greeks, which ended in the ruin of the Persian empire.
——	——	A terrible war rages between the Romans and the Sabines, in which the latter are often defeated.
3519	485	Darius Hystaspis, king of Persia, after one fruitless invasion of Greece, dies, when just ready to begin a second, and at the same time to march against the revolted Egyptians.
3524	480	Xerxes, king of Persia, after reducing Egypt to a worse servitude than before, marches an army of near 3,000,000 of fighting men into Greece, and engages the Carthaginians to invade the Greek colonies in Sicily at the same time. The most of this army was ruined; and Xerxes forced to escape homeward in a fishing boat.
3540	464	Artaxerxes Longimanus, or *long hands*, succeeds Xerxes his father in the throne of Persia, and reigns 41 years. In the seventh year of his reign, he sends Ezra, and in the 20th, Nehemiah, to promote the repairs of Jerusalem. Some think him Ahasuerus the husband of Esther, Ezra vii. viii. Neh. i. ii.
3547	457	
3560	444	
3573	431	The Peloponnesian war, betwixt the Athenians and Lacedemonians breaks out, and lasts 52 years.
3582	422	Sanballat builds a temple on mount Gerizzim, for Eleazar his son-in-law, where he and his successors officiate as high-priests of the Samaritans, Jo. iv.
3595	409	Nehemiah dies, after he had governed the Jews about 36 years. About this time, or twelve years later, Malachi prophesies, Neh. xiii. Mal. i.—iv.

Yr. of world	B'fore Chrst	
3600	404	Darius Nothus, king of Persia, dies in the 19th year of his reign, and is succeeded by Artaxerxes Mnemon, who reigns 44 years. In the beginning of his reign, his brother Cyrus attempts to wrest the government from him: and Xenophon, an assistant of Cyrus, after his defeat and death, makes the famous retreat with his 10,000 Greeks.
——	——	Terrible wars rage between the Syracusans and the Carthaginians. ——A dreadful plague depopulating the city and territory of Carthage, their tributary Africans, and the Sardinians, revolt.
3620	384	The Gauls take and burn Rome, but are routed by Camillus.
3635	369	Epaminondas and Pelopidas, Thebans, having freed their state from the yoke of the Lacedemonians, attempt to render it the mistress of all Greece.
3644	360	The cruel Artaxerxes Ochus, succeeds his father in the throne of Persia. He cruelly murders the Jews.
——	——	Philip king of Macedonia begins his conquests; Dion frees Syracuse from the tyranny of Dionysius the elder.
3654	350	After 64 years struggling to free themselves from the Persian yoke, Egypt is terribly ravaged and reduced, nor has a native ever since reigned therein.
3668	336	Alexander the Great of Macedonia, begins his reign; in two years finishes the reduction of Greece, begun by his father. In *A. M.* 3671 he marches into Asia; in three years reduces the whole Persian empire; and in *A. M.* 3681, dies at Babylon. About the same time, or soon after, Jaddua the Jewish high-priest dies, Dan. vii. viii. xi.
3668	336	After some years contention among his captains for the chief rule, Alexander's empire is divided into four principal parts; but the two most noted and lasting were the kingdoms of Egypt and Syria, Dan. xi.
——	——	A terrible war rages between the Romans and Samnites: the Syracusans, and other Sicilians, are cruelly oppressed by the tyrant Agathocles, who makes war with the Carthaginians.
3690	314	Seleucus, after much struggling with Antigonus, another of Alexander's captains, renders himself king of Babylon, and not long after of Syria, &c.
3692	312	The æra of the Seleucide, or kingdom of the Greeks in Syria, begins.
3712	292	Simon the Just, a famous high-priest and governor of the Jews, dies.
3719	285	Demetrius the son of Antigonus dying, Seleucus the king of Babylon seizes on all his dominions in Asia and Syria.
3724	280	The Samnites, after many dreadful overthrows, obtain an alliance with the Romans.——About the same time the Sabines are reduced: several Greek states unite themselves in the Achæan league, and are headed by Aratus: the Gauls, invited by the king of Bithynia, to assist him against his rebellious brother, enter Asia, and settle in Galatia.
3732	278	After some years spent in a mad warfare with the Romans, Sicilians, Macedonians, and Lacedemonians, Pyrrhus king of Epirus is slain, in an attack upon Sparta.
3754	250	Arsaces erects the potent kingdom of the Parthians.
3772	232	The first war of about 30 years, between the Carthaginians and Romans wherein the former lost 700 ships of war, and the lat-

ter 500, is finished to the disadvantage of Carthage.—Sicily, soon after, is given up to the Romans.

3372 | 232 | The disbanded mercenaries of Carthage rise in arms, and after three years of bloody war are reduced by the Carthaginians. Meanwhile, Rome is overflowed by the Tiber, and the upper part of it is burnt to the ground.

3777 | 227 | The Carthaginians under Hamilcar the father of Hannibal, invade Spain, and in nine years reduce the most of it.

3786 | 218 | Upon Hannibal's taking and destroying the city of Saguntum in Spain, the Romans declare war against the Carthaginians. Hannibal marches from Spain into Italy, and there, though ill supported by his state, maintains the war against the Romans about 22 years; and sometimes reduces them to the very brink of ruin. His state obliged him to bring home his army,

3808 | 196 | to protect their country; the second Carthaginian war, soon after, ended to the advantage of the Romans. Meanwhile, the Romans had conquered the most of Spain.

——— | ——— | Antiochus the Great of Syria, wars with Ptolemy Philopater of Egypt, Dan. xi.

3812 | 192 | While the Romans wage war with the Gauls, and Nabis tyrannizes at Sparta, Antiochus the Great, instigated by the now fugitive Hannibal, and after various conquests of the shores and isles of the Mediterranean, enters into a league with part of the Greeks in Europe, and commences a war against the Romans: but in two years, he is obliged to sue for peace on the most shameful terms. About this time, Philopœmen, lord of the Greeks of the Achæan league, carries on a war with Nabis, the tyrant of Sparta.

3829 | 175 | Seleucus, king of Syria, is poisoned by Heliodorus his treasurer, and intended usurper of the throne. Antiochus Epiphanes, his brother, succeeds him; who, for about 12 years, proves a terrible scourge to the Jews and Egyptians, and at last dies miserably, Dan. viii. xi.

3837 | 167 | Mattathias, a Jewish priest, finding that the high-priests were monsters of wickedness, and bought their office from, and every way complied with, the wicked Antiochus, he levies an army: and he and his sons, Judas, Jonathan, and Simon Maccabeus, perform wonders of bravery against the Syro-Grecians; and at last deliver their country, Dan. viii. xi.

——— | ——— | Perses, the king of Macedonia, and his allies, the the Epirots, Achæans, and Bythinians, are reduced by the Romans, and the power of the European Greeks is abolished.

3855 | 149 | The Romans send home 300 noted Achæans, after they had kept them prisoners about 17 years. While the Carthaginians are engaged in war with Massinisla king of Numidia, the Romans villanously declare a third war with them; which, in two or three years, issues in the total ruin of the Carthaginians, and the utter demolition of their capital, *A. M.* 3858.

3872 | 132 | Attalus, the last king of Pergamus, dies; and the Romans pretend to be his heir. The Romans finish their conquests of Spain. ——Soon after, Hircanus, the Jewish king, entirely shakes off the Syro-Grecian yoke, and conquers the Samaritans, Edomites, and others.

3887 | 117 | Ptolemy Physcon dying, leaves the kingdom of Cyrene to his son

Apion; and empowers Cleopatra, his queen, to bestow Egypt upon his other two sons, Alexander, or Lathyrus, as she pleases.

3889 | 115 | The two brothers, Cyzicenus and Gryphus, contend in war for the kingdom of Syria.--Not long after, the Scordisci of Thracia cut off the Roman army of Portius Cato: and the Cimbri, from Germany, ravage France and Switzerland. After murdering Heimpsal, his adoptive parent's eldest son, Jugurtha seizes on

3901 | 103 | the whole kingdom of Numidia: but, after much bloodshed, is taken captive by the Romans; and not long after, his kingdom reduced to a province.

3898 | 106 | Alexander Janneus, the son of Hircanus, succeeds his brother Aristobulus, in the government of the Jews, and raises that nation to a considerable pitch of grandeur; rendering himself master of the territories around, and compelling the people to leave their dwellings, or receive circumcision; but by wars rendered his kingdom unhappy. He so heartily hated the Pharisees, who had done him some outrage, that, having defeated the rebels, he caused 800 of the principal Pharisees to be crucified on one day, while he and his concubines feasted upon an opposite scaffold: he, moreover, caused their wives and children to be butchered before their eyes. After his death, his wife, by his advice, favoured the Pharisees.

3910 | 94 | Tigranes, of Greater Armenia, recovers his father's throne; is chosen king of Syria, and conquers Armenia the Less, Cappadocia, &c. Mithridates, king of Pontus, begins to flourish; who, for 26 years, carries on a most terrible war against the Romans. Sometimes his conquests were very extensive, containing Lesser Asia, and extending to Greece.—Sylla and Lucullus, the Roman generals, obtain great advantages against him, but Pompey finally reduces him.

3916 | 88 | After the Romans had reduced their revolting confederates in Italy, a civil war commences between Marius and Sylla, two of their chief men; which, for a considerable time, renders Rome a shambles of human blood. It is said, Sylla murdered about 100,000 citizens, and murdered or proscribed 90 senators, and 2600 knights.

3933 | 71 | The Roman slaves rise in arms against their masters; but are reduced with the loss of 50,000. Next year, the famed Heraclea of Pontus is betrayed, plundered, and reduced to ashes, by the Romans.

3936 | 68 | Crete is reduced by the Romans.

3937 | 67 | Pompey attacks the pirates: and, in four months, takes or sinks 1300 of their ships; kills 10,000, and takes above 20,000 of their forces prisoners, and takes 120 of their towns, or strong holds.

3940 | 64 | After the reduction of Pontus, Pompey recovers Syria; and next year, under the pretence of deciding between Hircanus and Aristobulus, takes Jerusalem on a Sabbath-day; enters the sanctuary, and views the furniture thereof.

3950 | 54 | Crassus the Roman perfidiously seizes 28,000 talents pertaining to the Jewish temple, and never after prospers.

3952 | 52 | Cassius the Roman attacks the poor remains of the Jews that sided with Aristobulus, and carries off 30,000 prisoners.

3960 | 44 | After Julius Cæsar had murdered multitudes of the Helvetians,

Yr. of world	B'fore Chrst	
		Gauls, Belgians, and Britons, in his wars with these nations, and infinite numbers of Romans in his civil war with Pompey, he becomes emperor or dictator for life; but is soon after murdered.
3960	44	Cassius, one of his murderers, imposes a tribute of 700 talents upon the Jews.
3966	38	Jerusalem is taken by Herod and Sossius the Roman.
3974	30	After two years spent in war with Brutus and Cassius, the destroyers of Julius Cæsar, and 12 more with Antony his partner, Augustus becomes sole emperor of the Romans.
3996	8	After reducing the empire to a pacific state, Augustus pretends to be willing to lay down his authority. The citizens of Rome are found to be 4,233,000.—Horace and Mecenas die. Cæcilius Isiodorus dies, worth 4116 slaves, 3600 oxen, and 200 thousand of other cattle, and three millions sterling in cash.
4001	3	Our Saviour is born;* peace reigns throughout the whole world; but Caverhill contends, that he was born *A.M.* 4009, or *A.D.* 6. Matt. i. Luke ii. Herod dies; Archelaus succeeds him as king.
4002	2	Five seditions happen in Judea, and are headed by Judas or
	A.D.	Theudas, and by Simon, Athronges, &c. Acts v.
4004	1	Christ's parents return from Egypt, and settle at Nazareth.
4010	7	Judas of Galilee, and Sadducus, raise a bloody insurrection in Judea.
4017	14	Augustus dies on the 19th of August, and Tiberius, his adopted step-son, succeeds him, Luke iii.
4020	17	A most terrible earthquake overturns twelve cities in Lesser Asia, and buries most of the inhabitants in the ruins. Tacsarinas, a Numidian, begins to raise commotions in Africa, which continue seven years.
4029	26	Caiaphas is made high-priest; Pilate governor in Judea.
4031	28	Or two years before, John Baptist begins to preach.
		Jesus is baptized, Matt. iii. Mark i. Luke iii.
4036	33	Christ is crucified, rises from the dead, and ascends to heaven. The Holy Ghost descends on the apostles; and multitudes of Jews, at Pentecost, and afterwards, are converted to Christ, Matt. xxvi.--xxviii. Luke xxii.--xxiv. Acts i.--v.
4038	35	Or five years after, Paul is converted, Acts ix. xxii. xxvi.
4040	37	Tiberius dies, and Caius Caligula, his adopted son, succeeds him; who, in the 4th year, is succeeded by Claudius, the son of Drusus, grandson of Tiberius.
4044	41	Cornelius and his family are baptized, Acts x. xi.
4047	44	James the brother of John is beheaded; Herod is eaten up of worms, Acts xii.
4051	48	Two tumults happen at Jerusalem; in one of which ten thousand Jews are killed by the Romans.—At this time, it is said, the citizens of Rome amounted to 6,900,000, which is almost the number of the whole inhabitants of England.
4055	52	The council of apostles is held at Jerusalem.
		Claudius, having, with 30,000 men, in eleven years, drained the lake Fucinus, by a great canal, exhibits a diverting shew, of 19,000 criminals, in 100 gallies, engaged in a sea-fight.

* A Chronological History of Christ, or Harmony of the four Evangelists, may be seen in the Introduction to 'Self-interpreting Bible,' p. 108--114.

Yr. of world	A.D.	
4056	53	Felix succeeds Cumanus in the government of Judea; and next year Nero succeeds Claudius in the empire.
4067	64	Nero, now become a monster of cruelty, causes to burn Rome: and laying the blame on the Christians, commences a persecution against them.—Gessius Florus succeeds Albinus in the government of Judea. At his arrival, the Jews pelt him with stones, which occasions a dreadful series of murders, rapines, &c. Rev. vi. xii.
4070	67	100,000 Jews are massacred at Cesarea, Ptolemais, and Alexandria, besides multitudes that Florus murdered in other places. Cestius Gallus lays siege to Jerusalem, at the feast of tabernacles; but suddenly raises it without a reason; and has 4500 of his troops cut off in their retreat Vespasian invades Galilee with an army of 60,000; takes Gadara, Gamala, &c. Matt. xxiv. Luke xxi. Mark xiii.
4071	68	Nero, now become odious to all for his murders, &c. hearing of the revolt of the German legions, causes to kill himself.
		After Galba, Otho, and Vitellius, had each of them been emperor some months, Vespasian is chosen emperor by the armies in Judea and Egypt.
4072	69	Vespasian leaves Titus his son, to prosecute the war against the Jews.
4073	70	Jerusalem is taken and razed; and, in three years more, the war, in which about 1,350,000 Jews are cut off, is finished, and the land of Judea is sold for the emperor's use, Deut. xxviii. xxix. xxxii. Matt. xxiv. Luke xix. xxi.
4084	81	After a short reign of two years, Titus dies, and is succeeded by his bloody and brutish brother Domitian.
		Apollonius Tyaneus, a Heathen magician, and ape of Christ, flourisheth. His life was not written till about an hundred years after, from fabulous memoirs and traditional romances.
4098	95	After barbarous murders of multitudes of Romans, Domitian raises a second persecution against the Christians; but by his wife and others, is next year assassinated, to the great joy of his subjects, and is succeeded by Nerva.
4101	98	Trajan, the adopted son of Nerva, succeeds him: his wars with the Dacians, and Parthians, Arabs, and Jews, mostly successful, distinguish his reign. He persecuted the Christians, Rev. vi. xii.
4119	116	The Jews of Syria, Egypt, &c. revolt, and are reduced with great bloodshed; but are scarcely quieted till about 20 years after, when Adrian cut off Barcocaba their leader, and 580,000 men, destroyed 985 towns, &c. Perhaps about a million of Jews were cut off, besides these which fell by the sword, Deut. xxviii. Matt. xxiv. Luke xvii. xix. xxi.
4140	137	Adrian, in the 20th year of his reign, finished his new city of Jerusalem, which he called Elia Capitolina; and next year he died, and was succeeded by Antoninus Pius. Both of them were persecutors of the Christians, Rev. vi. xii.
4166	163	Marcus Aurelius, another persecutor, succeeds Antoninus Pius. His reign is noted for distressful wars with the Parthians in the east, and with the Germans, Marcomans, and Quadians, in Europe.
4195	192	The temple of Vesta, and the temple of Peace, where the vessels

of the Jewish sanctuary were deposited, are burnt to the ground.

4196 193 The Saracens defeat the Romans. After a butchering reign of twelve years, the emperor Commodus dies, and is succeeded by Severus, who, in his victorious reign of 18 years, almost recovers the pristine grandeur of the empire.

4229 226 Or six years later, Artaxerxes, a noble Persian, having rendered himself king of his country, demands from the Romans their territories in Asia, and receives a terrible defeat.

4253 250 While Decius the emperor terribly persecutes the Christians, a plague, of fifteen years continuance, begins to ravage the empire, Rev. vi. xii.

4265 262 Odenatus sets up for king of Palmyra or Tadmor; and for eleven years he and Zenobia his queen performed wonders of bravery against the Persians and Romans.

4316 313 After the Christians had for ten years been terribly persecuted by the Heathens; and after the empire had for about 100 years been a scene of bloody struggling with the Persians, and with the Goths of various denominations, and with a multitude of usurpers, Constantine the Great defeats Maxentius the Heathen emperor, and publishes an edict in favour of the Christians, Rev. vi. xii.

4326 323 Constantine having defeated Licinus his heathenish partner, becomes sole emperor, and applies himself to abolish idolatry and superstition; and in about two years after, convenes the council of Nice to settle the affairs of the Christian church.

4332 329 Constantine begins to build Constantinople, where Byzantium had been built, about 987 years before; and soon after the imperial residence is removed to it, *A. D.* 334, and so more opportunity is given to the rise of Antichrist.

4340 337 Constantine the Great dies, and divides his empire among his three sons, Constantine, Constans, and Constantius. Great contention and war in the empire, and bloody persecution of the orthodox by the Arians, ensue, Rev. viii.

4364 361 Julian the apostate, and nephew of Constantine, succeeds the last of his sons, and re-establishes Paganism; but is cut off, after he had been Cæsar seven years, and emperor two.

4398 395 Theodosius the Great dies, after he had been emperor 16 years; and with great activity had brought the empire, and the Christian church, to much the same condition as Constantine the Great had left them in.—After his death, ensued terrible ravages of the Goths, Huns, Vandals, &c. till the western part of the empire was abolished. Meanwhile the church was plagued with the continued Arian, and the rising Pelagian, Nestorian, and Eutychian, heresies, and the contentions and persecutions that issued therefrom, Rev. viii.

4448 445 The Britons, subject to the Romans, being terribly distressed by the Scots and Picts, invite the Saxons into England for their assistance. These barbarous Heathens, from time to time, assisted by their countrymen from Germany, ruin the British church, and murder most of the ancient Britons, except a small handful in Wales. Soon after the Saxons become a kind of Christians.

4479 476 Augustulus the last emperor is deposed by the Heruli, and other Barbarians, which he had disbanded from his army, headed by

Yr. of world	A. D.	
		Odoacer, whom, though but a private soldier of the guards, they had chosen for their general or king. About this time, the empire began to consist of ten particular sovereignties.
4496	493	Odoacer is reduced, and treacherously murdered by Theodoric king of the Goths; seizes on his territory: but about 60 years after, in *A. D.* 553, this kingdom of the Goths is reduced by Narses, the famed general of Justinian, the emperor of the eastern parts of the Roman empire.
4609	606	After the Roman bishops had long, and chiefly for the last 300 years, by force or fraud, struggled for the supremacy over the whole Christian church, Boniface the third, by flattery of the base Phocas, emperor of Constantinople, procures himself the character of *universal bishop:* and from this time, we date the rise of Antichrist, Rev. ix. x. xi. xiii.
——	——	Much about the same time, Mahomet, the eastern impostor, commenced his pretences to a supernatural mission and character; but it was some years after before he made his public appearance, Rev. ix. 1—11.
4625	622	Mahomet was expelled from Mecca; upon which he began to propagate his delusions by the sword. From this, the æra of the Mahometans, called the Hegira or FLIGHT, *viz.* of Mahomet, begins.
4635	632	Or two years later, the Mahometan Saracens conquer, and put an end to the kingdom of Persia, after it had, for 400 years, been a terrible scourge to the Roman empire.
4669	666	Pope Vitalian, it is said, orders, that public prayers be performed in the Latin tongue, and so marks the western churches with an implicit subjection to Rome.
——	——	By this time, the eastern, or Greek church, was much alienated from the Romish.
4715	712	Great contention about the worship of images began in the church. While the eastern emperors, Leo Isauricus, Constantinus Copronymas, and Charles the Great of France and Germany, and multitudes of the clergy, opposed it, the Popes and others promoted it.
4717	714	The Saracens enter Spain, and continue there about 900 years before they were finally driven out.
4755	752	Pope Zacharias begins to dispose of kingdoms, and gives away the kingdom of France from the true heir and line to Pipin, whose young master, king Childeric, is shut up in a monastry. In return of which, Pipin, about four years after, assists Pope Stephen to commence a civil prince of the duchy of Rome, and places adjacent; and Charles the Great, the son of Pipin, having, by the Pope's assistance, seized the kingdom of the Lombards, confirms the Pope's civil right to his territories, and adds thereto; nay, kisses the steps of the stair as he went up to the Pope.
4763	760	About this time, the empire of the Saracens was in its principal grandeur.
4803	800	After reducing the kingdom of France, and great part of Germany, Charles the Great has the title of Emperor confirmed to him by the Pope. This is the rise of the German empire. Afterwards, we find the German electors confirmed in their power by the Pope; and sundry of the emperors deposed, when they displeased his Holiness.

Yr. of world	A. D.	
4823	820	Claude, bishop of Turin, with great boldness and success, propagates the truth in opposition to Popery. Multitudes about Savoy and Piedmont embrace and adhere to it, Rev. xi.
4913	910	By this time, the Saracens were divided into a vast number of sovereignties, and their empire much weakened.
5053 to 5083	1050 1080	The Seljukian Turks who had, for almost 300 years before, been pouring themselves from the north-east, into Persia, Mesopotamia, Armenia, &c. erected the four sultanies, or kingdoms of Bagdad, Damascus, Aleppo, and Iconium, not far from the Euphrates. But some place the erection of Tangrolipix kingdom in Persia, *A. D.* 1033 or 1037, and his conquest of Bagdad in 1041, Rev. ix. 13, &c.
5069	1066	William, with an army of Normans, conquers England.
5099	1096	The European Christians begin their mad expeditions or croisades, for the recovery of Canaan from the Turks, and other Mahometans. At the expence of many millions of lives, this war is to no purpose carried on about 200 years. Meanwhile, the Seljukian Turks not a little harassed the Constantinopolitan empire.
5163	1160	About this time, or sooner, the Waldenses in Savoy, Piedmont, and the south of France, become famous in their zealous opposition to Antichrist; and on that account, about a million of them are afterwards murdered by the Papists.
5206	1203	The French and Venetian Croisaders in their way to Canaan, drive the usurping emperor of Constantinople from his capital, and retain it, and part of the empire, for 57 years.
5213 —63	1210 —60	The Tartars, under Jenghiz-khan and his sons, over-run almost all Asia, and a part of Europe, and found the three Tartar empires of China, Persia, and Kipjak.
5284	1281	Or about 20 years later, the Ottomon Turks found their empire, and begin their ravages on the Christians.
——	——	About the same time, the treachery of Edward, king of England, in the affair of Bruce and Baliol, occasions a ruinous and lasting war between Scotland and England. About 40 or 50 years after, Edward the third's claim to the crown of France, occasions a fatal and permanent war between France and England.
5373	1370	About this time, Wickliff, and his followers in Britain, become famous for their bold opposition to Popery, and their adherence to truth, Rev. xi. xiii. xiv.
——	——	About this time, John Huss, and Jerome of Prague, and their Bohemian and other German followers, commence their opposition to Popery, and are terribly persecuted and murdered, Rev. xi. xiii. xiv.
5403	1400	Tamerlane, with a great army of Tartars, ravages a great part of Asia, and gives the Ottomon Turks a most terrible defeat, and carry about their emperor Bajazet in an iron cage.
5456	1453	Constantinople is, with prodigious bloodshed, taken by the Ottoman Turks. On this occasion, multitudes of Greeks retire into the western parts of Europe, and contribute to the revival of learning in Italy, &c.
5495	1492	America is discovered by Columbus, a sailor of Genoa, supported by the King of Spain.
5520	1517	The Reformation from Popery is begun by Luther, Zwinglius, &c. and for about 50 years makes astonishing progress. That

Yr. of world	A. D.	
		same year, about 90,000 German boors take up arms, but are crushed, Rev. xiii. xiv.
5528	1525	The war of the Anabaptists, Boors, &c. begins in Germany, in which about 600,000 perish.
5570	1567	In this and the year following, about 500,000 or 600,000, mostly Protestants, desert their habitations in the Netherlands, and flee into other countries, to avoid the terrible cruelty of the Duke of Alva, deputy of the King of Spain, who boasted, that besides those slain in war, he cut off above 18,000 by the hand of the public executioner.
5601	1598	After near 40 years struggling, and the murder of perhaps near a million, the Protestants of France obtain in their favour the edict of Nantz, but which is recalled by Lewis 14th, *A. D.* 1685.
5621	1618	The German Emperor commences a war against the Protestants of Bohemia, and of the Palatinate of the Rhine, which once threatens the ruin of the Protestant interest in Germany; but after a war of 30 years most of them, except the Bohemians, have their liberties confirmed to them by the treaty of Munster, or Westphalia, in 1648.
5644	1641	While God grants a noted revival to the churches in Britain, the Papists of Ireland massacre about 200,000 or 300,000 of the Protestants.
5691	1688	The attempts of James II. of England, and Lewis XIV. of France, to ruin the Protestant interest, are checked by William Prince of Orange, and King of Britain.
5717	1714	An attempt to overthrow the Protestant religion in Britain is happily frustrated, by the seasonable death of Queen Anne, and accession of the family of Hanover.
5869	1866	About this time, we expect the downfal of Antichrist, and Mahometism.
5944	1941	We expect the full glory of the Millennium: but others, more learned and judicious, place this, and the former event, 150 years later than our calculation.

F I N I S.

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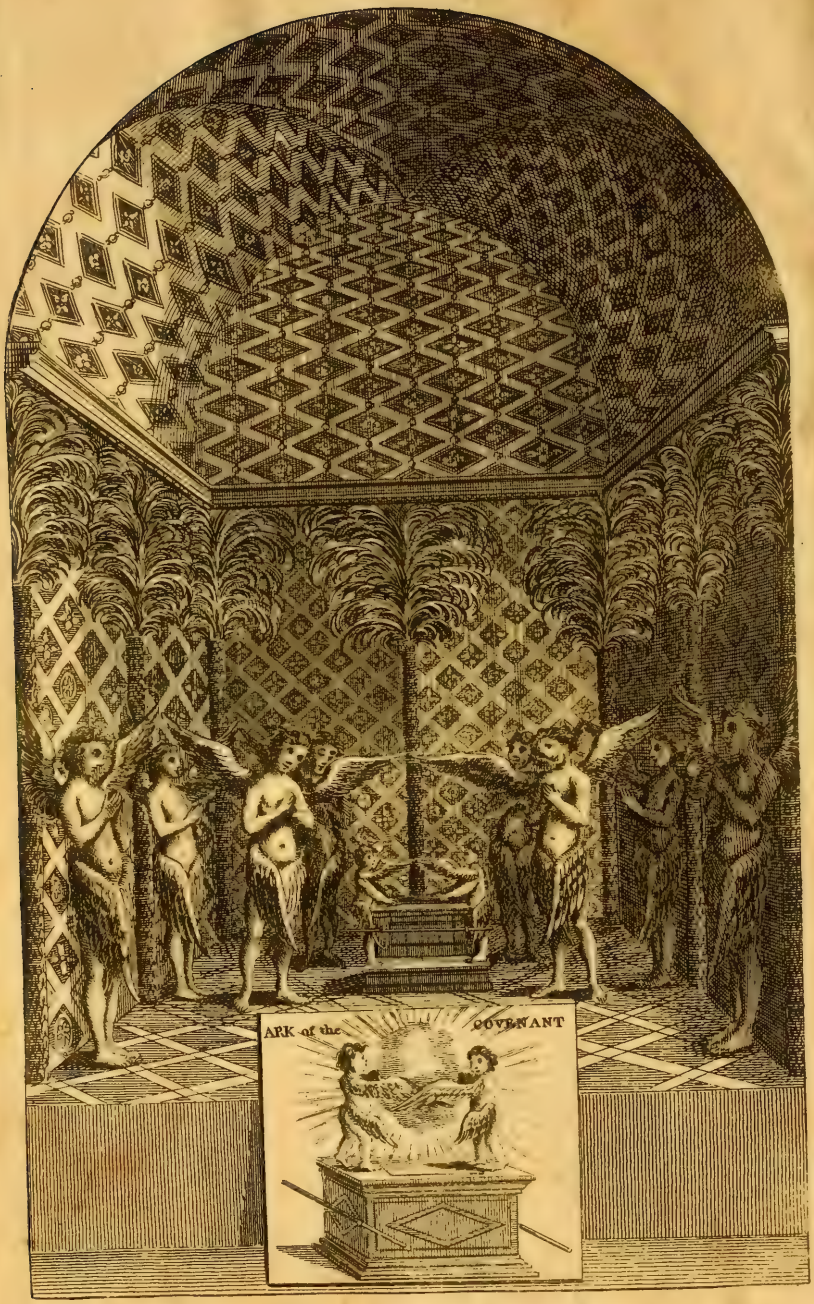
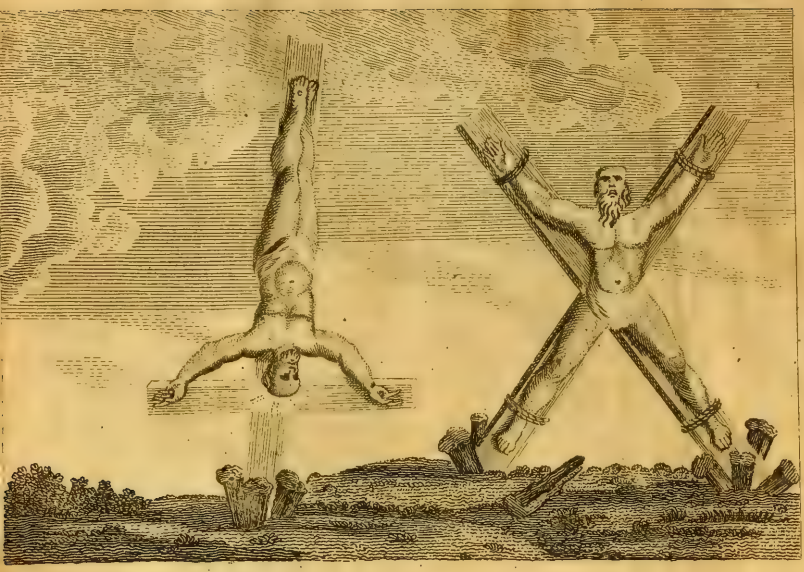
A MAP OF THE COUNTRIES AND PLACES mentioned in the NEW TESTAMENT Where the GOSPEL was planted by the APOSTLES.
ILLYRIA
EUROPA
PONTUS EUXINUS
THRACIA
MACEDONIA
ACHAIA
PAPHLAGONIA
GALATIA
BITHYNIA
PROPONTIS
MYSIA
PHRYGIA
LYCAONIA
CAPADOCIA
PONTUS
ARMENIA
Ararat
Mts where Noahs Ark rested
ASIA
PISIDIA
PAMPHILIA
CILICIA
LYCIA
CRETE
CYPRUS
SYRIA
ANTIOCH
MESOPOTAMIA
MEDIA
Nineveh
ASIA
ARABIA
CHALDEA
Babylon
PHOENICIA
Damascus
CANAAN
SAMARIA
JUDEA
Jericho
Dead Sea
EGYPT
LYBIA
AFRICA
Cyrene
Memphis
Mt. Horeb
Mt. Sinai
The WESTERN or GREAT SEA
SEA of ADRIA
SICILIA
Syracuse
I. Melita
Here St. Paul was cast away
Puteoli
Corinth
Athens
Philippi
Neapolis
Troas
Mitylene
Pergamus
Sardis
Smyrna
Philadelphia
Hierapolis
Iconium
Derbe
Lystra
Tarsus
Antioch
Seleucia
Paphos
Salamis
Tyre
Sidon
Ptolemais
Caesarea
Jerusalem
Jaffa
Samaria
Jericho
Lydda
Joppa
Gaza
Ashdod
Ascalon
Rhodes I.
Patara
Myra
Attalia
Perga
Iconium
Cos I.
Chios I.
Samos I.
Port of Phenix
Fair Havens
Salmone
Claudia
Malta
Tyre
Sidon
Ptolemais
Caesarea
Jerusalem
Jaffa
Samaria
Jericho
Lydda
Joppa
Gaza
Ashdod
Ascalon
Damascus
Charran
R. Tigris
R. Euphrates
St. Paul's Voyage to Rome
35
40
45
50
55
60

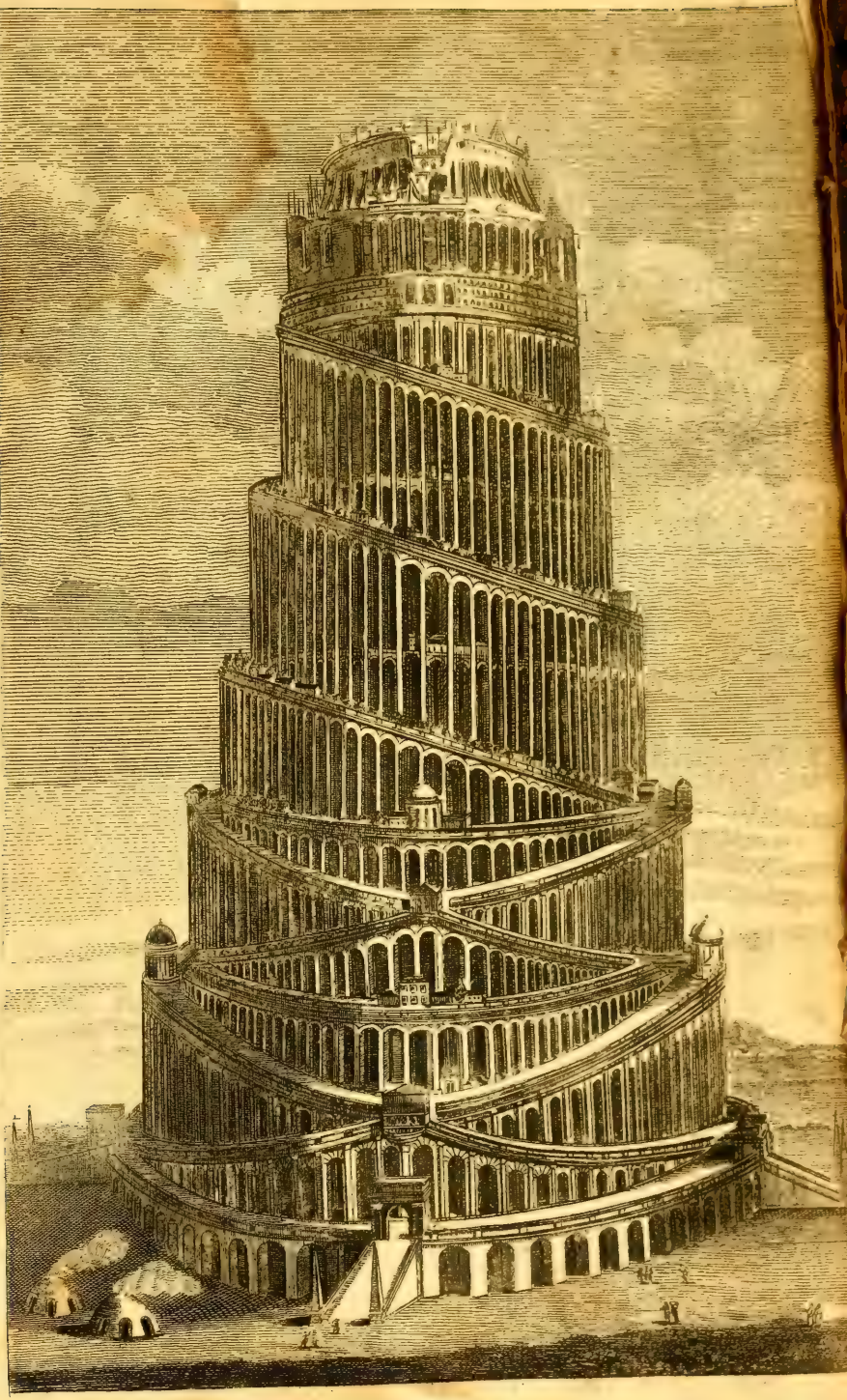


THE HOLY OF HOLIES.



SEVERAL WAYS OF CRUCIFYING.

THE SANHEDRIM OR GREAT COUNCIL OF THE JEWS.



TOWER OF BABEL.

P. Maguire Sc.

JEWISH PUNISHMENTS.

ENGRAVED FOR J. NUTTALL, LIVERPOOL, 1804

MARCH of the ISRAELITES through the WILDERN

And the Lord went before them by Day in a Pillar of a Cloud, *to lead them the way and by Night* *to give them light.* Exod. XIV. 21.

AARON IN HIS HIGH PRIESTS HABIT.